



ESSENTIALS OF SPIRITUALISM

Propounds Broadly Viswa Dharma

एसेन्शियल्स् आफ् स्परिचुयलिजम्

विश्वधर्म प्रतिपादनात्मक ग्रन्थ

About 600 Pages

By :

Adhyathmika Shiorathna

T. B. BASAVARAJAYYA

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Karnataka State, South India

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ಮೌಲ್ಯ : ರೂ. 45-00



: Srimad Jagadguru Panchacharya Praseedantu :



- Mookam Karoti Vaachalam : Pangum Langhayate Girim :
Yath Krupaa Thamaham Vande :
Paramananda RENUKAM : 1
- Mala Nirmochanam Pumsaam : Jala Snaanam Dine Dine :
Sakrud Sri RENUKA Geethaambhasi : Snaanam,
Samsaara Mala Mochanam : 2
- Sarvaagamopanishado Gaavo :
Dogdhaa Srimad Jagadguru Renukendraha :
Maharshi Kula Chandraya Adi Sri Agasthyo Vathsaha :
Su Dheehi Bhoktaa Dugdham :
Renuka Gitaamrutham Mahath : 3
- Parshvastham Thimiram Hanthi :
Pradeepo Mani Nirmithaha :
Sarvagaami Thamo Hanthi : Bodha Deepo Nirankushaha : 4
- Anyatha Sharanam Naasthi :
Thwameva Sharanam Mama :
Thasmaath Kaarunya Bhaavena :
Raksha Raksha Guruthama : 5
- ಮೂಕಂ ಕರೋತಿ ವಾಚಾಲಂ । ಪಂಗುಂ ಲಂಘಯತೇ ಗಿರಿಂ ।
ಯತ್ಕೃಪಾ ತಮಹಂ ವಂದೇ । ಪರಮಾನಂದ ರೇಣುಕಂ ॥ 1

ಮಲ ನಿರ್ಮೋಚನಂ ಪುಂಸಾಂ । ಜಲಸ್ನಾನಂ ದಿನೇದಿನೇ । ಸಕ್ಯದ್ ಶ್ರೀ ರೇಣುಕ ಗೀತಾಂಭಸಿ । ಸ್ನಾನಂ ಸಂಸಾರ ಮಲಮೋಚನಂ ॥	2
ಸರ್ವಾಗಮೋಪನಿಷದೋ ಗಾಪೋ । ದೋಗ್ಧಾ ಶ್ರೀಮಜ್ಜ ಗದ್ಗುರು ರೇಣುಕೇಂದ್ರಃ । ಮಹರ್ಷಿ ಕುಲಚಂದ್ರಾಯ । ಆದಿ ಶ್ರೀ ಅಗಸ್ತ್ಯೋ ವತ್ಸಃ । ಸುಧೀಃ ಭೋಕ್ತಾ । ದುಗ್ಧಂ ಶ್ರೀ ರೇಣುಕ ಗೀತಾಮೃತಂ ಮಹತ್ ॥	3
ಪಾರ್ಶ್ವಸ್ಥಂ ತಿಮಿರಂ ಹಂತಿ । ಪ್ರದೀಪೋ ಮಣಿ ನಿರ್ಮಿತಃ । ಸರ್ವಗಾಮಿ ತಮೋ ಹಂತಿ । ಬೋಧ ದೀಪೋ ನಿರಂಕುಶಃ ॥	4
ಅನ್ಯಥಾ ಶರಣಂ ನಾಸ್ತಿ । ತ್ವಮೇವ ಶರಣಂ ಮಮ । ತಸ್ಮಾತ್ಕಾರಾಣ್ಯ ಭಾವೇನ । ರಕ್ಷ ರಕ್ಷ ಗುರೂತ್ಪಮ ॥	5

DHYANA

" Bho ! Someswara Linga Sambhava
 Sudhaaman Dhanya Dhanya Prabho,
 Divya Gnyaana Nirastha Moha Mahiman
 Nithyodithaathman Mahan Yogin
 Jangama Saarva Bhouma Sadayam,
 Maamuddharetyuchharan Tham Vande
 Sathatham Jagadguru Maham
 Sri Renukam Siddhaye "

ಧ್ಯಾನ

ಭೋ ! ಸೋಮೇಶ್ವರ ಲಿಂಗ ಸಂಭವ ।
 ಸುಧಾಮಾ ಧನ್ಯ ಧನ್ಯ ಪ್ರಭೋ ।
 ದಿವ್ಯ ಜ್ಞಾನ ನಿರಸ್ತಮೋಹ ಮಹಿಮನ್ ।
 ನಿತ್ಯೋದಿತಾತ್ಮನ್ ಮಹರ್ ಯೋಗಿನ್ ॥
 ಜಂಗಮ ಸಾರ್ವಭೌಮ ಸದಯಂ ।
 ಮಾಮುದ್ಧರೇತ್ಯುಚ್ಚರನ್ ತಂ ವಂದೇ ।
 ಸತತಂ ಜಗದ್ಗುರು ಮಹಂ ಶ್ರೀ ರೇಣುಕಂ ಸಿದ್ಧಯೇ ॥

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Education" in the matter of '**Sivadwaitha
Philosophy**'. The same is hailed by
Men of Letters and Divine Wisdom as
profoundly propounding Universal
Philosophy at length from time immemo-
rial; consequently it is hailed as a '**Tower
of Spiritualism**'. The founder Paramount
Pontifical Heads of the above exalted
Viswa Dharma and about Their divine
Manifestation has been authentically
dwelt upon in brief.

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22. Epistles addressed to the Presidents of All India Veerasaiva Maha Sabhas viz., the XV111 Session held at Bombay in 1971 and that of the 1XX Session held at Bangalore in 1972 respectively in the aforementioned spiritual matter.
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22

iv) Sankara after some time proceeds to Sri Varanasi and on his way, meets Kumarila Bhatta - a great exponent of Poorva Meemaamsa Sastra. Kumarila was by that time 48 years older than Sankara. The date of Birth of Kumarila was 557 B.C. and whereas that of Adi Sri Sankara was 509 B.C. Sankara meets Mandana Mishra and accepts him as his disciple after defeating him and his wife in the arguments.

23 to 27

v) Sri Sankara stayed at Varanasi for about a decade. During which period, Lord of Universe gives Darshan to Sankara and alerts him. Sankara completed writing his Commentaries on Prasthanas Thrayas etc., during his stay at Varanasi.

vi) Sri Veda Vyasacharya gives Darshan to Sankara at Varanasi. Sankara shows the Commentaries written by him; thereupon Sri Vyasacharya bids him to personally propound and propagate the same among mankind with pleasure. Sankara resents about his shortened age limit which expires shortly on completing his sixteenth year of age. Sri Vyasa extends the span of age limit of Sankara for another 16 years from 16 years to 32 years of age. It is to be remembered at this juncture that Sri Veda Vyasacharya

was the first disciple of Jagadadi Sri 1008 Jagadguru Ghantakarna Siva-charya, the Founder Pontifical Head of Sri Himavad Kedara Parama Vyragya Simhasana, at Okhi Math attached to Sri Kedareshwara Shrine of Himavad-kedara, in Chamoli District, (U.P.) Himalayas.

N. B. :— Thus it is vividly seen how Adi Sri Sankara earlier to his establishing Advaita Math at Sri Sringeri, came indirectly under the benign Grace and Blessings of Srimad 1008 Jagadadi Jagadguru Panchacharyas through Their direct disciples such as Adi Sri Agasthya Maharshi and Sri Veda Vyasacharya respectively.

The Grace of the illustrious Maharshies of yore paved the way to Sankara to directly come under the Blessings and divine Grace of the Most Paramount Pontiff of Veera Simhasana, Srimad 1008 Jagadadi Jagadguru Revanasiddha Maha Siva-yogeshwara Sivacharya at Srimad Rambhapuri on the banks of the sacred perennial river Bhadra, in Malayachala Punya Pradesha in Karnataka.

- vii) Incarnation of Sri Jagadguru Renukadi Panchacharyas from the divine Heads of FIVE Jyotirlingas on Earth and Their eminence from ages as hailed in 28 Siva-gamas and Upanishads. The infallible glory of the Age long Philosophy of Sivadwaitha extensively propounded by Them age after age from time immemorial.

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Synopsis of Essentials of Spiritualism (Glossary)

ಗ್ರಂಥದಲ್ಲಿನ ಮುಖ್ಯಾಂಶಗಳು

N.B:—The serial numbers of the pages in the above book from One and onwards have been unavoidably kept repeated here and there, more than once in the course of the pages. The readers are therefore requested to kindly excuse for the inconvenience caused on this count.

1. The treatise entitled "Essentials of Spiritualism" has been written by the Grace of Living God Almighty and as well as by the Blessings of the Most Paramount age long FIVE Pontifical Heads of Viswa Dharma viz., Sivadwaitha Philosophy. The Founder FIVE Mahacharyas of the said School of Thought have been hailed in the Scriptures as 'Bhuvanacharya - Varenys'. They are widely known as Sri 1008 Jagadaadi Parama Jagadguru Renukadi Panchacharyas.

2. The abovesaid treatise has been written by the author, T. B. Basavarajayya with utmost care, faith and devotion in commemoration of the Holy initiation of fresh Pattadhikaara at the age long Sri Himavad Kedara parama Vyragya Simbasana. It is one of the Five great Pontifical Thrones. The same is situated on the top of Himalayas near Sri Kedareshwara Shrine. Sri 1008 Jagadguru His Holiness Rawal Sri Sri Sri Shanthalinga Sivacharya Desikendra Mahaswamiji was enthroned as the most Paramount Successor Mahacharya (Pontiff) of that exalted Spiritual Throne. This unique occasion was witnessed and benediction granted to the above Seer at

Sri Okhi Math, attached to Sri Kedareswara shrine in Himalayas, on 10-6-1966 in the immediate Most Holy Prescnce and Blessings of Sri 1008 Jagadguru Sri Sri Sri Prasanna Renuka Veera Gangadhara Sivacharya Desikendra Mahaswamiji, the senior Head of Srimad Rambhapuri Veera Simhasana spiritual Throne, and Sri 1008 Jagadguru Sri Kasi Gnana Simhasanadheeswara, Sri Sri Sri Visveswara Sivacharya Desikendra Mahaswamiji, Head of Sri Kasi Jagadguru Viswaradhya Maha Peetah, at Varanasi. The compilation of the above treatise virtually was started by the author, in the middle of June 1966 with a spirit of humble service, devout faith and inspiration with an enlivening mood and fervour. Consequently, I behold this, my humble endeavours in the Adhyathmic field is a worthy piece of literary spiritual monumental work and a genuine source of, an ever sweet remembrance of the great spiritual installation of the New Paramount Successor Pontiff at Sri Himavad Kedara Parama Vyragya and sublime Spiritual Throne of the most High order hereinabove referred to.

3. The author during the above long period of nearly twelve years, from 1966 and onwards, had the unique privilege in submitting now and then, some of the printed literatures appertaining to the abovesaid treatise, to a number of Spiritual Heads of all shades and erudition and as well as to some of the prominent spiritually enlightened dignitaries both in India and abroad, in order to invoke their Blessings in this regard. He had addressed the then distinguished President and Philosopher of the Government of

India, Sri Sarvapalli Dr. Radhakrishnan, revered Sri C. Rajaji, the founder head of Swatanthra Party, Madras, the then Maharaja of Mysore, Sri Jaya Chamaraja Wadeyar Bahadur, and to a team of thirteen the then Maharajas of India and as well as to His Majesty the King of Nepal, His Highness the Maharajas of Bhutan and Sikkim States, and had sent each dignitary a set of two copies of the spiritual brochure entitled "Sri Renuka's Incarnation and His Philosophy", with a prayer to glance the same and bless the author.

The author had also addressed in the abovesaid Spiritual Matter, His Holiness, Holy Father Pope Paul VI, Vatican City, Rome and had submitted two copies of the abovesaid spiritual brochure with much reverence and awe, in 1966. The author had also submissively expounded in brief the age long, eternal and universal aspects of our Sanathana Dharma well vouched with Upanishadic citations and about the Incarnation of the Most Paramount Pontiff Sri Renukacharya from the Divine Head of Sivalinga at His Sweet Will and Pleasure. The author had also quoted some biblical citations in respect of the miracles of God Almighty at His Sweet Will and had humbly brought to light, how the gist of the Holy Gospel and the ten Commandments of Lord Jesus happily co-ordinate with the age long gist of the Scriptures of our Sanathana Dharma at large. The Gracious Holy Father Pope Paul VI, of Vatican City has graciously Blessed me through a Message, emanated from the Secretariat of State of His Holiness, Vatican City, Rome Dated 6th. May 1966.

4. Sakshaath Bhagavadpada Srimad Adi Jagad-guru Renukacharya imparted the great and infinite philosophy of Sivadwaitha to the illustrious Adi Sri Agasthya Maharshi early at the very commencement of Dwapara Yuga (age) at the latter's hermitage in Malayachala Punya Pradesha. So, the renowned sage Agasthya was the first disciple of the Mahacharya and that the glorious philosophy propounded by the Paramount Pontiff is hailed in Sri Siddhantha Sikhamani. This universal unique Gospel was written by an enlightened sage of high spiritual Order around 500 B.C. Sri Siddhantha Sikhamani propounds at length the unique philosophy of Shat Sthala Siddhantha. The sterling liberal precepts and catholic doctrines embodied in Shat Sthala Siddhantha spiritually awakens mankind to the height of divine wisdom and righteousness. Ashtavarana and Panchacharas are the technical terms embodied in the philosophy of Shat Sthala Siddhantha which through experience and strict adherence of the codes, cult and culture enunciated therein enables an aspirant to become perfect in thought, word and deed by efflux of time in due course. The saturation of the 5 senses of organs and the purification of the heart derived consequent upon adhering to the abovesaid two codes, practically enables one by the Grace of the Mahacharya to attain Perfection through the process of Shat Sthala Sanmarga. While the sterling tenets of Sri Siddhantha Sikhamani are the essence of Sivadwaitha Philosophy, Sivadwaitha is the churned nectarine essence of the twenty eight Sivagamas propounded by God Almighty Siva unto His dear

Consort, the Universal Mother, Sri Girije. Sivadwaitha Philosophy is pregnant with the essential doctrines of the other Schools of Thought which come under the lofty divine roof of our age long Sanathana Dharma.

5. The great and eternal tenets of Sivadwaitha and Sri Siddhantha Sikhamani are the most genuine and fundamental Fountainhead of Oasis in the real field of spiritualism on the unsinking spiritual solid rock of which all the subsequent Shiva sharanas and Avatara Purushas from time to time-inclusive of the Sivasharanas coming under the foot prints of Lord Sri Basaveswara, Sri Allama Prabhudeva, Sri Channabasavanna, Maha Maatha Akkamahadevi and an innumerable succession of sivasharanas and others, rested their firm faith on the above solid rock of Sivadwaitha Philosophy and attained ultimately Salvation viz., Lingaanga saamarasya in other words Jeeva Brahmaikyaananda-Moksha.

6. By virtue of the foregone genuine tattva and its liberal sublime enunciation, the Philosophy of Sivadwaitha has been rightly hailed as the Tower of Spiritualism from ages in the scriptures. More could be read and enlightened while reading Essentials of Spiritualism which indeed serves a sumptuous feast to the spiritually hungry aspirants in reality, regardless of the caste, creed, tongue and nationality.

The summum bonum of the Philosophy of Sivadwaitha, extensively comes within the purview of the most infallible age long Sivagamic and Upanishadic lore. The fathomless divine depth of its

lively expositions are well and authoritatively vouched in unmistakable terms from time immemorial. Consequently the most sterling essoteric gist of the said Philosophy profoundly reveals the harmonious trend of—**Sarva Dharma Samanvaya Nay, Sarva Shruti Samanvaya abundently**. It is to be borne in mind that the Scriptures laud loudly about the exalted greatness of the most Paramount Five Pontiffs who continue Their Succession of Pontifical office until the universe continues to exist and that all others come under Their most Supreme and benign Divine Grace. So hail Sivagamas with a peremptory Voice.

7. Sri Rathna Garbha Ganapathi and Sri Chandra Mouleeswaralinga which are the presiding deities at Sri Sringeri Sharada Advaita Maha Peetah at Sri Sringeri were Graciously Blessed to Sri Sringeri Jagadguru Adi Sri Sankaracharya by Bhagavadpada Sri Adi Jagadguru Revana Siddha Mahashivayogi Sivacharya of Srimad Rambhapuri Veera Simhasana in or around 485 B.C. Detailed relevant events relating to the above genuine facts are given at length in Essentials of Spiritualism with authentic evidences and reliable incidents. This episode is highly interesting, informative and enlightening one throughout.

8. Many pictures and most enlivening descriptions are given, here and there, in the above treatise appertaining to the great philosophy and about the infinite glory of the Five Viswacharyas. Srimad Jagadguru Renukadi Panchacharyas according to the most infallible age long Twenty-eight Shivagamas and Scriptures, are the only earliest and unprece-

dented Bhuvanacharyas as has been loudly proclaimed by the Creator of the Universe Lord of Lords, God Almighty Siva, the Most SUPREME DIVINITY. The Five Mahacharyas continue to exist on the Earth as long as the Earth Planet exists and thereafter, They become United in the Stupendous Divinity as a Whole in an invisible manner, Anthardhanam. So hail the most infallible Scriptures of Sanathana Dharma. All the others howsoever great, enlightened Seers, Sages, Shivayogies, and the manifestation of Avatara Purushas are but the followers of the Viswa Dharma left behind Them as early as in the very commencement of each Yuga. Lord Siva hails with a Peremptory Proclamation in Suprabedagama that:-

Yeteh Yuga Chatusketu : Pancharadhyaa Yatha Vidhihi :
 Mama Linga Mukhodbhutaha : Loka Vishruta Keertayaha :
 (Sivagama)

ಏತೇ ಯುಗ ಚತುಶ್ಕೇತುಃ | ಪಂಚಾರಾಧ್ಯಾ ಯಥಾ ವಿಧಿಃ ||
 ಮಾಮ ಲಿಂಗ ಮುಖೋದ್ಭೂತಃ | ಲೋಕ ವಿಶ್ರುತ ಕೀರ್ತಯಃ ||

येते युग चतुश्केतु । पञ्चाराध्या यथा विधिः ॥
 मम लिंग मुखोद्भूतः । लोक विश्रुत कीर्तयः ॥

9. The Most Paramount Pontiff of Srīmad Rambhāpuri Veerasimhasana graced the Palace of Sri Vibhishana Chakravarti during Treta Yuga, the then great Emperor of Sri Lanka. Upon the earnest entreaty and humble prayers, Sakshaath Bhagavan Sri Jagadguru Renukacharya, having pleased with the Emperor's unadulterated devotion and faithfulness, and in compliance with his request, graciously installed Three Crores of Sivalingas instantaneously

at His Sweet Will in the spacious and magnificent central Hall of the Palace.

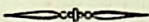
10. The illustrious Most Supreme Pontiff being the very embodiment of DIVINITY as a Whole, He Himself manifested into Three Crores of Renukacharyas in a twinckling of an eye, and majestically seated in front of each Sivalinga performing Abhishekam with Sivagamic chantings in a charming manner, profusely shed with divine halo all round. This act of divine Leela of the Mahacharya, duly fulfilled the cherished last ambition of the great Lankeshwara. Dasakanta Ravaneshwara, the elder brother of Sri Vibhishana Chakravarthi of Sri Lanka. It was simply a thrilling and overwhelming divine Act of the great Pontiff and whereas words are quite inadequate to describe the same and His Divine Mercy.

11. It is the desire of the author to despatch a pretty number of the above books by Air Mail to some of the prominent Universities (University of Education), Public Libraries, Spiritual Organisations, Editors of leading Journals, to the Men of Letters, and as well as to some of the Pontifical Heads both in India and abroad as well.

12. This is with the chief object of invoking their hearty Blessings in this laudable endeavours and simultaneously to broadly propagate the soul stirring Universal Philosophy to all Mankind so graciously propounded again at the very commencement of the present Age Kali Yuga by Sri Revanasiddha Maha Sivacharya the Most Exalted Paramount Pontiff of Srimad Rambhapuri in Karnataka State, South India.

13. The author is grateful to all those who have munificently donated towards this Gnana Yagna and encouraged him with enthusiasm. He thanks them warmly once again.

14. Lastly, the author of the aforementioned treatise is highly grateful and much indebted to Messrs. Dharmaprakasha N. Rudriah and Sons., Merchants and Industrialists, New Tharagupet, Bangalore-2, it is because, he wrote and published all his spiritual publications under their roof all these years, as he has been serving under them.



॥ ಶಿವ ॥

N.B.:— Oh Ye! Children of immortality please taste this eternal divine Nectar (Honey) once and you become immortal through realisation.

॥ ಶಿವ ಇತ್ಯಕ್ಷರ ದ್ವಂದ್ವಂ । ಪರಶಿವ ಪ್ರಕಾಶಕಂ ॥

॥ ಲಿಂಗಧಾರಣಿ ಮಾತ್ರೇಣ । ಶಿವತ್ವ ಪ್ರಾಪ್ತಿ ರೇವಹಿ ॥

॥ ಏಧಾರಯಂತಿ ಹೃದಯೇ ।

ಲಿಂಗಂ ಚಿದ್ರೂಪಮೈಶ್ವರಂ ॥

ನ ತೇಷಾಂ ಪುನರಾವೃತ್ತಿ ।

ಘೋರ ಸಂಸಾರಮಂಡಲೇ ॥

॥ ಏಕೋವಶೀ ಸರ್ವ ಭೂತಾಂತರಾತ್ಮಾ ।

ಏಕಂ ರೂಪಂ ಬಹುಧಾಯಃ ಕರೋತಿ ॥

ತಮಾತ್ಮಸ್ಥಂ ಯೇನು ಪಶ್ಯಂತಿ ಧೀರಾಃ ॥

ಸ್ತೇಷಾಂ ಶಾಸ್ತಿಃ ಶಾಶ್ವತೀ ನೇ ತರೇಷಾಂ ॥

॥ ಭೋ ಕಲ್ಯಾಣ ಮಹಾಭಾಗಾ ।

ಶಿವಜ್ಞಾನ ಮಹೋದಧೇ ॥

ಆಚಾರ್ಯವರ್ಯ ಸಂಪ್ರಾಪ್ತಂ ।

ರಕ್ಷಮಾಂ ಭವರೋಗಿಕಾಂ ॥

॥ ಶಿವಂ ಭೂ ಯಾತ್ ॥

Heh Lokaah Shrunuta : Prasooti Marana Vyaadhe :
 Schikitsaami Maam : Yogagnyaa Samudaa Haranti :
 Munayo Yaam Yaangnya Valkyadayaha :
 Anthar Jyoti Rameya Meka Mamrutam :
 Sivakhya Maapeeyataam Tath Peetam :
 Paramoushadham : Vitanute Nirvaana Maatyantikam :
 Agnyaana Malinam Chlta Darpanam :
 Yo Vishodhayeti Pragnyaa Vibhutiযোগেনা :
 Thamaahu Guru Sattamam :

(S. Sikhamani Cha. 13, Sl. 25)

Tyaagohi Purusha Vyaaghra :
 Trividham Sampra kirtitaha :
 *Yagnya Daana Tapah Karma :
 Na Thyaajyam Kaarya Meva Tath :
 Yagno Daanam Tapahschaiva :
 Paavanaani Maneeshinaam :
 Yetaanyapitu Karmaani Sangam :
 Thyaktwaa Phalaani Cha :
 Kartavyaaneeti Meh Paartha :
 Nischitam Matha Muthamam ;

(Gita Cha. 18, Sl. 5, 6)

Note :—

* The word 'Yagnya' has been derived from the root "Yaj" means to worship and pray. So the word Yagnya occurred in the above stanza implies straightaway the worship of Ishtalinga. Linga Roopi Parasivabrahma is the Most Supreme God Almighty. By devoutly worshipping Him, the highest Goal of Saayujya Moksha is attained in this very life's time.

ಹೇ ಲೋಕಾ ಶೃಣುತ ಪ್ರಸೂತಿ । ಮರಣ ವ್ಯಾಧೇ ಶ್ವಿಕಿತ್ಸಾಮಿ ಮಾಂ ।
 ಯೋಗಜ್ಞಾ ಸ್ವಮುದಾ ಹರಂತಿ । ಮುನಯೋ ಯಾಂ
 ಯಾಜ್ಞವಲ್ಕ್ಯಾದಯಃ ॥ ಅಂತರ್ಜ್ಯೋತಿ ರಮೇಯ ಮೇಕಮಮೃತಂ ।
 ಶಿವಾಖ್ಯ ಮಾಪೇಯತಾಂ ತಪೀತಂ ।
 ಪರಮೌಷಧಂ ವಿತನುತ ನಿರ್ವಾಣ ಮಾತ್ಮನಿಷ್ಠಕಂ ॥

ಅಜ್ಞಾನ ಮಲಿನಂ ಚಿತ್ತದರ್ಪಣಂ | ಯೋ ವಿಶೋಧಯೇತ್ |
ಪ್ರಜ್ಞಾವಿಭೂತಿ ಯೋಗೇನ | ತಮಾಹುರ್ಗುರು ಸತ್ತಮಂ ||

(ಸಿ.ಶಿ.ಆ. 13, ಶ್ಲೋ.25.)

ತ್ಯಾಗೋಹಿ ಪುರುಷವ್ಯಾಘ್ರ | ತ್ರಿವಿಧಂ ಸಂಪ್ರಕೀರ್ತಿತಃ |
*ಯಜ್ಞ ದಾನ ತಪಃ ಕರ್ಮ ನ ತ್ಯಾಜ್ಯಂ ಕಾರ್ಯಮೇವ ತತ್ |
ಯಜ್ಞೋ ದಾನಂ ತಪಶ್ಚೈವ | ಪಾವನಾನಿ ಮನೀಷಿಣಾಂ ||
ಏತಾನ್ಯಪಿ ತು ಕರ್ಮಾಣಿ ಸಂಗಂ | ತ್ಯಕ್ತ್ವಾ ಫಲಾನಿ ಚ |
ಕರ್ತವ್ಯಾನೀತಿ ಮೇ ಪಾರ್ಥ | ನಿಶ್ಚಿತಂ ಮತಮುತ್ತಮಂ ||

(ಗೀತ ಅ. 18, ಶ್ಲೋ. 5, 6.)

* (ಯಜ್ಞ ಶಬ್ದ 'ಯಜ್' ಎಂಬ ಧಾತುವಿನಿಂದ ಉತ್ಪನ್ನವಾಗಿದೆ. 'ಯಜ್' ಎಂದರೆ ಪೂಜಿಸೆಂದರ್ಥ. ದೇವತಾ ಸಾರ್ವಭೌಮನಾದೆ ಶಿವನನ್ನು ಅಂದರೆ, ಲಿಂಗ ರೂಪಿ ಪರಶಿವನನ್ನು ಪೂಜಿಸುವುದೆಂದರ್ಥ.)



Vission of Truth
ಸತ್ಯದರ್ಶನ
Whole Truth
Absolute Truth



Truth is God
Sathyam
Bhrooyaaath
ಸತ್ಯಂ ಭ್ರೂಯಾತ್

Sri Basaveswara was a great Reformer of the Age long Universal Philosophy of Veerasaivism. He wholeheartedly and diligently embraced the above Viswa Dharma of his own accord at his tender age while he was in Bagewadi, his birth place and amidst his parents, kith and kin. It was his spontaneous propensity. The conversion of Basava into 'Lingi Dharma' from

that of Alingi Dharma was chiefly due to the natural urge within and the inner dynamic spiritual impetus. The same had blossomed in him consequent upon his conviction and open confession.

Divine Wisdom and spiritual enlightenment dawned upon egoless Basava by strenuously serving for a decade or so at the lotus divine Feet of Sri Sangameswara Sivacharya at Sri Kudala Sangama Kshetra. The said Pontiff was also widely known in the name of Sri Jaathaveda Muni. The Holy Preceptor was the Head of a Spiritual and age long Curriculum-Gurukula, at Sri Kudala Sangama Kshetra in the 12th century A.D. He was a Seer of divine insight and self realisation. The Math is known as Hiremath. It is also called in the name of Sri Sarangadevara Math. It is a Branch Math attached to Srimad Rambhapuri Jagadguru Veerasimhasana Maha Peetah from centuries. The said Upacharya was at the helm, for the exemplary scholastic career and its enviable attainments in the Adhyathmic field and the universal Culture of the ancient land of Dharma.



Sri Basaveswara and his Curriculum

Sri Basava was born in Bagewadi near Ingaleswara village in Bijapur District. He was born to Mandagi Madarasa and Madalambike in the year 1132 A.D. His parents were staunch Saivites being Aradhya Brahmins. Mandagi Madarasa was the head of Bagewadi and the suburban areas. The birth of Basava was shrouded with mystery. Madalambike had no issues for a long time. Basava was the only child born to her when she was pretty old. Alas! the child was found to be a still born babe. Though they were all exceedingly happy on

hearing the news of the birth of a male child, at the very next moment the parents and all the residents of that area were drowned in unbearable grief and mental agony to learn that the child was a still born one. God's ways are always mysterious.

The very day Basava was born, Sri Sangameswara Sivacharya, Head of a Gurukula at Sri Kudala Sangama, had unexpectedly visited Bagewadi and he had stayed in Sri Someswara Shrine. Upon hearing the sad news, the Sivacharya voluntarily paid a visit to the residence of Mandagi Madarasa. Ordinarily, all Mahans are very sympathetic, compassionate and merciful. The Sage was also known in the name of Sri Jathaveda Muni. The Math of which he was the presiding Pontiff was hailed as Hiremath at Sri Kudala Sangama. It was also widely known as Sarangadevara Math. This Spiritual Centre has been there from several Centuries. It is a Branch Math of Srimald Rambhapuri Jagadguru Veerasimhasana Maha Peeta. As the illustrious Maharshi was an enlightened Seer of divine insight and farsightedness, he was running a Gurukula—a noted Centre for the spread of spiritual practices and Knowledge. The management of Sri Kudala Sangameswara shrine was also under his supervision and control. The spiritually enlightened disciples (students) had realised that Sri Kudala Sangameswara the Lord of Universe was personified in the divine form of Sri Sangameswara Sivacharya in order to bless them and to guide them in the righteous path.

Upon seeing the Sivayogi at their door, the grief stricken Mandagi Madarasa welcomed the sage

politely with homage and reverence. The crowd assembled there beheld in the holy person of the Upacharya, Almighty God Siva and immediately were smitten with the thought that some good will emerge from his visit. All beheld God Kudala Sangama in the person of the pontiff. The Sivacharya staired at the child, lying on the lap of the grief stricken mother Madalambike. The Pontiff exclaimed that "The child is alive." Unprecedented gladness prevailed and the same was a heartening good news, to one and all. The Pontiff then gently sprinkled holy water on the face of the child and smeared with holy ash-Vibhuti. Immediately the child began to cry, tossing up its limbs with an opened eyes. The hilarity and happiness felt by the parents and the others at that moment are beyond one's description. The cycle of Sorrow and Happiness in the life of a man is quite common. Then Sri Jataveda Muni invested the child with Ishtalina (Dharana), chanted Sri Siva Panchakshara Maha Moola Mantra in the right ear of the child.

The child was named Basava by the Pontiff. Sri Sangameswara Sivacharya expounded in brief the gist of Veerasaiva Philosophy embodied in Sivagamas and hailed the tenets of the sterling Shat Sthala Siddhantha in sweet and short. Mandagi Madarasa and Madalambike extolled the greatness of the Pontiff in thousand tongues and expressed that from that very moment Sri Sangameswara Sivacharya was the Father and holy Preceptor of the child Basava. Sri Jathaveda Muni informed the parents, that the child Basava will renounce the home and hearth at

the age of eighth year and will come out as a Saviour of mankind as it were. The Pontiff left Bagewadi to Sri Kudala Sangama, Blessing one and all.

The most transparent symbol of Basava, Philosophically is being represented by the four sterling and eternal virtues such as:—SATHYA, DHARMA, ACHARA & DAANA respectively. These four Virtues put together go a long way to resemble the lustrous Divine Form of Vrushabha. Vrushabha is a splendorous divine infinite Vehicle on which the stupendous God Supreme Lingarupi Parasivabrahma is adorned blissfully in order to replenish the Earth and to protect and Bless all living beings and humanity.

Sri Basaveswara abandons his home and hearth, kith and kin in the Name of DHARMA. The same is the first Kranthi-revolution of Basava as a boy of eight years at home town, in the midst of his dear parents and elders—

The child was brought up with great affection and care by the parents. Prior to the birth of Basava, Madalambike being issueless had adopted an orphan jain female child. The child was named by Madalambike, the foster Mother, as Nagalambike. Nagalambike also known as Nagamma was just five years old when Basava was born to Madalambike at Bagewadi Agrahara. Nagamma was cherishing and looking after the child Basava affectionately. Later, when Basava started prattling, he fondly called Nagamma as 'akka' sister. As time rolled by, Basava attained the age of eight years. His parents arranged to celebrate the customary Brahmopanayana. The Purohits and the elders gathered, could not

convincingly satisfy the bright boy's sentimental queries and the reasonings thereof. Basava thereafter broke the corridor of their objections and obstacles put in his way and boldly declared that he has already been invested with Linga Yagnopavita Dharana accompanied with Siva Diksha Samskara and Siva Panchakshara Moola Mantropadesha by Sri Jathaveda Muni in accordance with Veerasaiva Dharma soon after his birth. Sri Jathaveda Muni was also broadly well known throughout Bijapur District and in Karnataka as a whole, as Sri Sangameswara Sivacharya. The said Upacharya was the Head of Sri Kudala Sangameswara shrine and was the presiding Sivacharya of Hiremath at that Kshetra in the 12th century A.D. This Mutt was also known as Sri Sarangadevara Mutt. The Pontiff was running an age long Gurukula - Curriculum at Sree Kudala Sangama Kshetra. There were about a score of Brahmacharis under him then and they were given Vedic and other cultural education.

As Basava's parents and priests pressurised him beyond toleration, he determined to quit Bagewadi. Before doing so, he bluntly declared that he has been invested with Ishtalinga Dharana and as such Ishtalinga is his sacred lifelong Yagnopavita and which he cannot part with. By virtue of his willingly embracing the Lingaangi Dharma, he has decided to reject Alingi Dharma. Out of dejection, Basava ultimately abandoned his home and hearth, kith and kin and straightaway came to Sri Kudala Sangama Kshetra. Akka Nagamma not being able to bear the pangs of separation from

Basava. she too quietly accompanied Basava to Sri Kudala Sangama. Upon reaching Sri Kshetra, Basava joined the Gurukula there and accepted Sri Jataveda Muni as his Holy Preceptor.

The Scholastic Career of Basava at Sri Kudala Sangama for about 10 years :

Basava was just 8 years and Akka Nagamma was about 13 years of ages when they entered the Curriculum under Sri Jataveda Muni, after abandoning Bagewadi. From ancient times Sri Kudala Sangama Kshetra was well known and widely recognised as a great Seat for learning. The sacred city is situated on the banks of the Confluences of two famous rivers Krishna and Malaprabha. This Centre of Learning and spiritual activities is about 45 miles off from Bagewadi Agrahara in Bijapur District. Even to this day its unique sanctity and advanced erudition in cultural and spiritual acumen are highly commendable and the said Kshetra and its Gurukula are held under high veneration and estimation in all spheres of human life and its advancement. It is a place of great Solace, Contentment and Spiritual Awakening chiefly because the same was a Thapo Bhumi of Sri Sangameswara Sivacharya who was indeed Sri Basava's genuine Diksha Guru, Siksha Guru and Moksha Guru as well. Basava had realised that there is none superior than Sri Gurudeva. The chantings of Mantras such as—

“Na Guroradhikam-Guru Sakshaath
Parabrahma—and Nasthi Tattvam Guroh Param”
were well digested and understood by him. He stuck

to the same until his last breath. It is for this reason probably Basava was highly respecting Sri Guruvarga and Jangamas wholeheartedly. The services at the feet of Guru, Linga and Jangama was everything for him. As such Basava was paying his obeisance implicitly at the divine lotus Feet of the Five Mahacharyas, Upacharyas, Swamijies and Siva Sharanas without any sort of mental reservation. Veera Maheswaras were highly regarded and respected by Sri Basaveswara during his scholastic life. Likewise, Akka Nagamma remained in the devout services at the Mutt of the Pontiff in Sri Kudala Sangama. She was taking care of young Basava and was highly sensitive in selflessly serving and worshipping Sri Kudala Sangameswara at the famous Shrine.

Basava under the guidance, coaching and control of the Upacharya soon proved brilliant, efficient and sagacious in the Curriculum. Sri Sangameswara Sivacharya was daily imparting the Scriptural Knowledge both in the morning and evening hours systematically. Under his most enlightened tuition an training the inmates of the Gurukula were well equipped with the Knowledge of Viswa Dharma and were strictly austere in their daily practices, study, worshipping their Ishtalinga and independently discussing themselves on topics which arrested their minds in the social, educational, atheletic and spiritual fields quite within the frame work of the rules and austerity maintained in the Curriculum. The students moulded their manners, costumes and habits in such an exemplary way that every one admired at their erudition, systematised discipline, docility and

an awakening sense of capacity within their sphere of life's progress. The liberal interpretations, on Scriptural Mantras and the extensive expositions thereto rendered daily by the enlightened Pontiff helped the students to focus their broad vision of understanding and keenly grasping the gist. They proved mentally, morally, physically, intellectually quite accomplished in the social and spiritual knowledge on a constructive basis. Basava and others had heard, read and known how Great the Founder FIVE Pontiffs of Veerasaivism and how age long their great philosophy of Sivadwaitha. Sri Sangameswara Sivacharya had augmented abundantly their enthusiasm to inculcate realistic ideals, foster the spirit of faith and devotion at the Lotus Divine Feet of Srimad Adi Jagadguru Renukadi Panchacharya, during their scholastic period.

Shrewd Basava being diligent and thoughtful he soon proved a fact finder in spirit. So he studied himself several Sivagamas taught by his Holy Preceptor and was fully convinced how great and potential the Five Mahacharyas. Basava considered that his Gurudeva Sri Sangameswara Shivacharya is Himself a divine manifestation of Sri Kudala Sangamalinga and blessed him with much affection and fraternity.

The Sivacharya was particular in coaching up the students systematically, regularising their daily habits, customs, manners and in amicably maintaining orderly social life side by side. So much so, all the inmates of the Gurukulam were diligent enough

to learn and know all spheres in life through the Ocean wide knowledge imparted by the enlightened Upacharya for a period of more than ten years. During this period the lofty Philosophy of Shat Sthala Siddhantha embodied in Sivadwaitha Philosophy was propounded and imparted to the Brahmancharins on a most liberal and wider outlook on the authority of Sri Siddhantha Sikhamani. The secrecy of Sivalinga and Ishtalinga tattva, the efficacy of Ishtalinga Pooja, and Aradhana keenly observing the codes of Panchacharas and the Knowledge of Ashtavarana and their incessant practice with love and faith were some of the chief topics which attracted the students and made them perfect both in practice and experience during this long scholastic career. It was a great solace and contentment to study under the splendid guidance of the Pontiff.

Sri Basava being prudent enough, soon proved a genius and his fame in learning spread all round. Besides being an unrivalled scholar he was an extempore orator. His exemplary oratory and peroration kept spell bound thousands of people and he used to speak in a crystal clear manner on matters vital in the upkeep of a good society, observance of Dharma, and cherishing good will and comradeship among one another. By this time he had spent about ten years in this Curriculum. Basava had realised that the deity of Sri Kudala Sangama Kshetra viz., "Sri Kudala Sangameswara Linga" has out of boundless Mercy and an ocean of Compassion manifested in the divine Form of Sri Sangameswara Sivacharya in order to Bless him and the mankind—and as the

Head of the said Gurukula and the Math. Hiremath is a branch math attached to Srimad Rambhapuri Jagadguru Veerasimhasana Math from several centuries. So much so, Basava indirectly had the Blessings of Bhagavan Sakshaath Bhagavadpada Adi Sri Jagadguru Renukacharya through Sri Sangameswara Sivacharya who was in fact an Upacharya of the aforementioned Maha Peetah. It is to be borne in mind that Sivalinga tattva is Universal and unilateral in entity in all its entirety. In view of this genuine fact Sri Kudala Sangameswara linga in entirety is in par with Sri Kolhipaki Somanatha Linga from whose Divine Head Adi Jagadguru Sri Renukacharya had sprung in accordance with the Ordinance of the most SUPREME God Almighty Siva pronounced in Mount Sri Kailas. Scriptures lend support to this effect as such this sublime aspect ever remains indisputable. Holy preceptor is Providence and Providence has manifested in the form of Mahacharya. ಹರನೇ ಪ್ರೀತುರು, ಗುರುವೇ ಹರ ಎಂಬುದು ಗಮನಾರ್ಹ.

Now that, by this time, Basava's maternal uncle Sri. Baladeva who was a chief Minister in the Court of King Bijjala learnt about the growing fame and merit of his nephew. He had a grown up daughter Gangambike. He was in search of a bridegroom for his daughter. He had heard that Basava lead a simple and bright living, and had possessed a calibre of high and piercing thinking, acquired in the Curriculum under the benign guidance and Blessings of Sri Jataveda Muni. Further, he was accomplis-

hed in all walks of life during his stay in the Math. By dint of his strenuous study and austerity in life, he had commanded most enviable ability, capability and extraordinary capacity in matters secular and spiritual alike and had a matured sense of Judgement and acumen.

So, Baladeva, Basava's maternal uncle, sent a matrimonial communication addressed to His Holiness Sri Sangameswara Sivacharya stating he was desirous of giving his daughter Gangambike in marriage to the shrewd Basava who was his nephew. The pontiff after glancing the same smilingly delivered the errand into the hands of Basava, saying it carries a good news. On perusing the same, forthwith Basava sharply retorted that it carried a grievous news and the same is hurtful to him. How, asked the preceptor? It has come to separate me from Thy Holy Presence and snatches me far off from Thy Darshan and Service. So saying with a heavy heart Basava hung down his head with tearful eyes and with shuddering body. It was indeed a pathetic scene. Basava declined to move from the Gurukula. The enlightened pontiff consoled his disciple in terms of edification and in a reasoning manner convincingly. The Upacharaya stressed the need that Basava has just transcended the limits of Brahmacharya and entering into the threshold of Gruhasthashramam House-holder. Sri Gurudev awakend Basava that he is now matured to enter into a married life. He has to shoulder greater responsibilities and has a wide scope to serve humanity, in varied spheres with zeal.

and affection selflessly. And that he can spread the spiritual knowledge among mankind on Viswa Dharma through practice and experience and lead mankind in the Path of virtues and enlightenment. Gruhasthashrama is the only fruitful sector to serve humanity and all living beings and simultaneously inculcate the spirit of renunciation, enrich the wisdom divine, and shine as a beacon light in the Society among mankind. The pontiff said the education you have hitherto acquired in the Gurukulam and the idealistic realities you have realised in life and enjoyed hitherto, could be made available for the benefit of the less fortunate people in the Society and be really useful to Brahmacharins, mendicants, and to the poor class of people. As a householder, you will have broader scopes and greater opportunities to fruitfully serve your fellow beings in manifold ways in the Society. So saying the Upacharaya Blessed Basava to catch the time by forelock and avail the opportune moment facing him at that juncture.

Sagacious Basava awakened by the soothing advices and enlivening thoughts so impressively instilled into his mind by his Holy Preceptor, quietly consented and responded to abide by the instructions of the Pontiff. Basava was by that time over eighteen years of age and Akka Nagamma was about twenty three years old. Thereafter. Sri Jathaveda Muni profusely Blessed both Basava and Akka Nagamma and sent them to Kalyan on an auspicious hour accompanied with five priests of the holy order of

the Math which was an indication of representing the age long five Sri Jagadguru Panchacharyas and wished them all well heartily.

Basava was always chanting the sacred name of his Gurudeva wherever he be and whatever he was doing. To him Sri Kudala Sangameswara Linga was identical with Sri Kudala Sangameswara Sivacharya. He had known and realised that "Guru Sakshaath Parabrahmam." Consequently his only chanting throughout was "Sri Kudala Sangama Deva" which expression conveyed dual meanings such as "Sri Kudala Sangameswara Linga and at the same time his Holy Preceptor's beloved name 'Sri Kudala Sangameswara Sivacharya as well.' || ಶಿವ ಪಥವ ನರಿಯಲು ಗುರುಪಥವೇ ಮೊದಲು. Basava had realised, the path of God could only be traced superceded by the Grace of Guru Deva. Consequently the pet expression "Sri Kudala Sangamadeva" necessitated to be the suffix invariably in all his enlightened Vachanas, Spiritual Sayings. Basava, accompanied with Akka Nagalambike and the five holy men arrived Kalyan in a Jubilant mood and enthusiasm.

Esanya Guru or Esana Sivaguru

Some attribute that one Sri Isanya Guru was the Vidya Guru of Basava. This version is indeed a staggering one on the face of the aforenarrated genuine events and real circumstances, which are broadly and predominantly known to all from time immemorial. Many erudite authors who have written books on the life of Basava have significantly made known to the general public that Sri Jathaveda Muni

was the only Pontiff under whose benediction and parental care Basava was bread and brought up to the very height of eminence in the knowledge of Kriya Gnana Sama Samuchaya Path exquisitely propounded in Veerasaivism from ages. As such it is not understood how the name of Isanya Gu was insinuated in the place of Sri Jathaveda Mu in respect of his studies in the famous Curriculum run by the pontifical authorities of Sri Hiremath Sri Kudala Sangama Kshetra. Well, it is interesting to note that there was a great Pontiff in the name of Isanya siva Guru in the middle of the 10th. Century A.D. say in 950 A.D. This Acharya was also known in the name of Isanya Sivacharya. He was an Upacharya attached to Sri Kasi Jagadguru Viswaradya Gnana Simhasana Maha peetah. Isanya Sivacharya was a pakka Andhra having come from Rajamahendri, in Andhra Pradesh. The famous Kannada Poet viz., Bommarasa has hailed the above Sivacharya as having written a treatise on the glorious Leela of Revana Siddhendra. It is said that Isanya Guru or Isanya Sivacharya lived before the great poet Harihara.

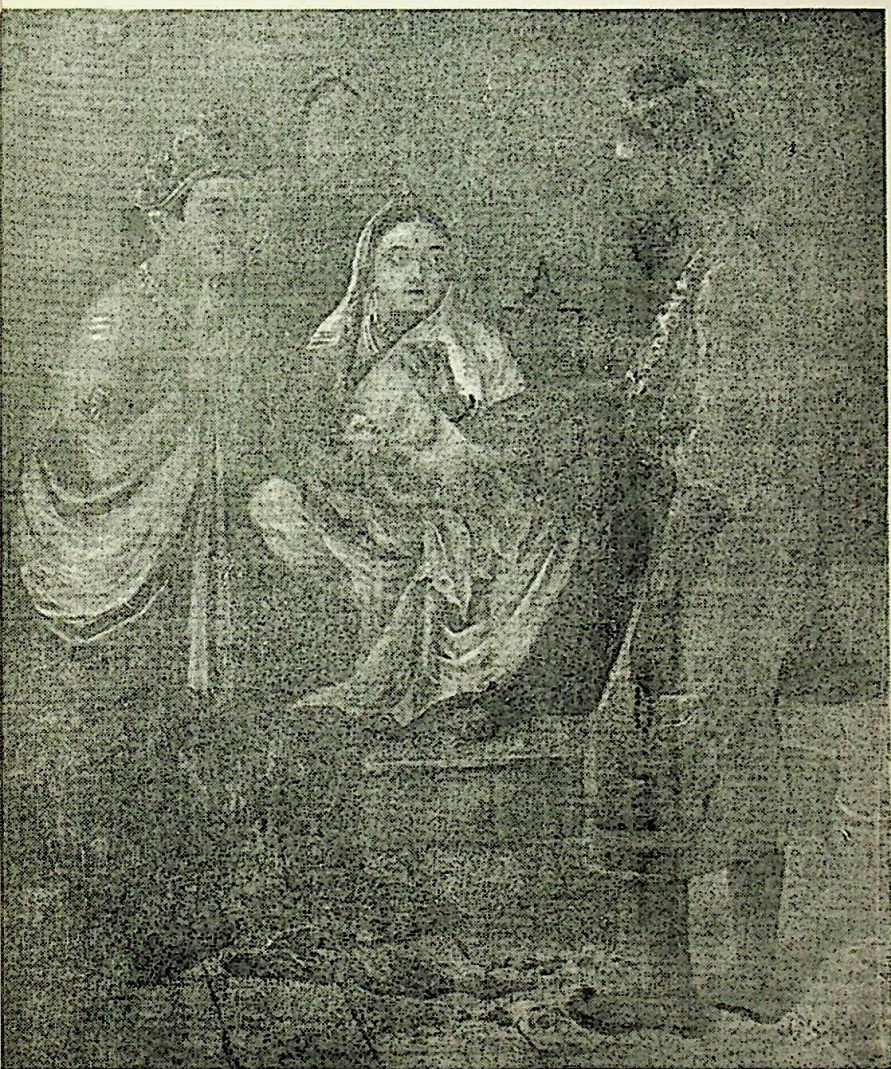
Secondly, there was also another pontiff named Isana Sivacharya early in the 11th. century A.D. It is hailed that this Acharya was an accomplished Sivacharya specially in the Sivagamic lore and the vedic cult. To him Vedas and twenty eight Sivagamas were the most authoritative and infallible Scriptures from time unknown to History.

Apart from the above two Pontiffs in the names of Isanya Guru or Isanya Sivacharya and Esana Sivacharya there seems to be no pontiff in the name of Isanya guru under whom Basava studied during his scholastic life of about ten years in Kudala Sangama Kshetra.

AUTHOR

**Essentials of Spiritualism
and**

The Philosophy of Shat Sthala Siddhanta



Sri Basaveswara's Janana (Birth). The Pontiff of Sri Kudala Sangama, Sri Jathaveda Muni blesses the just born child in the presence of his parents and others.

T. B. Basavarajayya,

9-5-1978

Bangalore-5

The Pontiff of Sri Kudala Sangama Kshetra

**Sri Jathaveda Muni is Blessing the Child Basava
with benediction.**

The sweet and enlightened child Basava is seen lying on the lap of his dear mother Madalambike. The Upacharya of Srimad Rambapuri Jagadguru Veera Simhasana, Sri Jataveda Muni who was also widely known in the name of Sri Sangameswara Sivacharya, the Head of Sri Hiremath, is seen profoundly blessing the child Basava in the presence of Mandagi Madarasa, the father of Basava and others. The Hiremath is also known in the name of Sri Sarangadevara Math from centuries long before the birth of Basava, the same being a branch or Shakha Math of Srimad Rambhapuri Jagadguru Veera Simhasana Maha Peeth. Sri Sangameswara Sivacharya was the head of the Gurukula attached to the Math and the management of the shrine of Sri Sangameswara Linga at Sri Kudala Sangama Kshetra was under his care and supervision.

In the light of the forenarrated genuine events covering about 30 pages Sri Basaveswara was admittedly a disciple of Sri Sangameswara Sivacharya, the spiritual Head and Pontiff of the Gurukula attached to Hiremath at Sri Kudala Sangama, in the 12th Century A. D.

Sivam Shantham



ಶ್ರೀ ಬಸವೇಶ್ವರರ ಜನನ ಮತ್ತು ಅನರ ಸಂಕ್ಷಿಪ್ತ ಶ್ರೀ ಗುರುಕುಲವಾಸದ ವಿದ್ಯಾರ್ಜನೆ

ಆಂಗ್ಲದಲ್ಲಿ ಮೇಲ್ಕಂಡ ವಿಷಯ ಸುಮಾರು 30 ಪುಟಗಳಲ್ಲಿ ಗ್ರಂಥಕರ್ತರಿಂದ ಪ್ರತಿಪಾದಿಸಲಾಗಿದೆ.

ಶ್ರೀ ಮಾತಾ ಮಾದಲಾಂಬಿಕೆಯ ತೊಡೆಯ ಮೇಲೆ ಆಗತಾನೆ ಜನಿಸಿ ಮಲಗಿರುವ, ದ್ವಿಶಂಭುವಿನವತಾರಿ ಗಂಡು ಶಿಶುವನ್ನು, ವೀಕ್ಷಿಸಿದ ಶ್ರೀ ಕೂಡಲ ಸಂಗಮ ಕ್ಷೇತ್ರದ ಹಿರೇಮಠಾಧ್ಯಕ್ಷ, ಶ್ರೀ ಜಾತವೇದ ಮುನಿಗಳು, ಈ ಎಳಗೂಸು, ಜೀವಂತವಾಗಿರುವುದೆಂದು ಧೈರ್ಯವನ್ನು ಹೇಳಿ, ತಮ್ಮ ಕಮಂಡಲೋದಕದಿಂದ ಶಿಶುವಿನ ಮುಖಕ್ಕೆ ಪಾದೋದಕವನ್ನು ಪ್ರೋಕ್ಷಿಸಿದೊಡನೆ, ಮಗು ಎವೆ ಇಕ್ಕೆ ಕೈ ಕಾಲುಗಳನ್ನು ಬಿಡಿಯುತ್ತಾ ಚೀರಿಟ್ಟುಳಲು ಉಪಕ್ರಮಿಸಿತು. ಆಗ ಸಂತೋಷಭರಿತ ರಾದ ಶಿಶುವಿನ ಮಾತಾಪಿತೃಗಳು ಹಾಗೂ ಬಂಧು ಬಾಂಧವಾದಿ ಸಕಲೇಷ್ಟಜನಗಳು ಹರ್ಷಚಿತ್ತರಾಗಿ, ಶ್ರೀ ಕೂಡಲ ಸಂಗಮನಾಥನೇ ಶ್ರೀ ಸಂಗಮೇಶ್ವರ ಶಿವಾಚಾರ್ಯರ ರೂಪದಲ್ಲಿ ಸಕಾಲದಲ್ಲಿ ಅಪ್ರಾರ್ಥಿತರಾಗಿ ದಯಮಾಡಿಸಿ, ಅಭೂತ ಪೂರ್ವವಾದೀ ಪವಾಡವನ್ನು ನೆರವೇರಿಸಿದರೆಂದು, ಸಮಸ್ತರೂ ಭಕ್ತಿಭಾವದಿಂದ ಬದ್ಧಾಂಜಲಿಪುಟ ರಾಗಿ ಶ್ರೀ ಜಾತವೇದಮುನಿಗಳನ್ನು ಸಹಸ್ರ ಮುಖಗಳಿಂದ ಸ್ತುತಿಸಿ ಕೊಂಡಾಡಿದರು.

ನಂತರ ಶ್ರೀ ಜಾತವೇದಮುನಿ ನಾಮಾಂಕಿತರಾದ, ಶ್ರೀ ಸಂಗಮೇಶ್ವರ ಶಿವಾಚಾರ್ಯರು, ರಮಣೀಯವಾದ ಗಂಡು ಶಿಶುವನ್ನು ತಮ್ಮ ಹಸ್ತ ಮಸ್ತಕ ಸಂಯೋಗ ದೀಕ್ಷಾವಿಧಿಪೂರ್ವಕ, ಕಟಾಕ್ಷಿಸಿ, ಶಿಶುವಿನ ಲಲಾಟದಲ್ಲಿ ತ್ರಿರೇಖೆಗಳಿಂದ

ವಿರಾಜಿಸುವ ಶ್ರೀ ವಿಭೂತಿ, ರುದ್ರಾಕ್ಷಿ ಧರಿಸಿ, ಇಷ್ಟಲಿಂಗಧಾರಣೆಯಾಗೈದು, ಶಿಶುವಿನ ಬಲಗಿವಿಯಲ್ಲಿ ಮೂಲ ಶಿವಪಂಚಾಕ್ಷರಿ ಮಹಾಮಂತ್ರೋಪದೇಶವಾಗೈದು. ತಾಯ್ತಂದೆಗಳ ಇಚ್ಛೆಯಂತೆ. ಶ್ರೀ ಕೂಡಲಸಂಗಮನಾಥನ ಸ್ವಸ್ವರೂಪರನಿಸಿ ಪ್ರಜ್ವಲಿಸುತ್ತಿದ್ದ ಶ್ರೀ ಸಂಗಮೇಶ್ವರಶಿವಾಚಾರ್ಯರು, ಶ್ರೀ ಮಹಾನಂದೀಶ್ವರನ ಆಪರಾವತಾರಿಯಾಗಿ ಬೆಳಗುವ ಬಾಲಕನನ್ನು “ಬಸವಣ್ಣ”ನೆಂದು ಹೆಸರಿಟ್ಟು ಕರೆದು ವೀರಮಾಹೇಶ್ವರರ, ಜಗದಾದಿ ಪರಮಜಗದ್ಗುರು ಶ್ರೀ ರೇಣುಕಾದಿಪಂಚಾಚಾರ್ಯರ, ಪಾರ್ವತಿ ಪರಮೇಶ್ವರರ, ಅಖಿಲ ಶಿವಯೋಗಿಗಳ, ವಿಶೇಷತಃ ಶ್ರೀ ಗುರು ಲಿಂಗ ಜಂಗಮರ ಕೃಪಾಬಲದಿಂದ ಬಸವಣ್ಣ ನಿಮ್ಮ ಮನೆಯಲ್ಲಿ 8 ವರ್ಷಗಳ ವರವಿಗೂ ಬೆಳೆದು, ತನ್ನ ಹಾವ ಭಾವ ಬಾಲಲೀಲಾ ವಿನೋದಗಳಿಂದ ನಿಮ್ಮೆಲ್ಲರ ಕಣ್ಮನೆಯಂತೆ ಕಂಗೊಳಿಸುವನು. ಎಂಟುವರ್ಷಗಳು ತುಂಬುತ್ತಲೇ ಶಿವನಪ್ಪಣೆಯಂತೆ ಹುಟ್ಟೂರ ತೃಜಿಸಿ, ನಿಮ್ಮಿಂದ ದೂರವಾಗಿ ಶ್ರೀ ಗುರುಕೃಪಾಬಲದಿಂದ ಲೋಕ ಕಲ್ಯಾಣಾದ್ಭುತಗಾತ್ರ ಮಹಾಪುರುಷನಾಗಿ ವಿರಾಜಿಸುವನೆಂದು ಶ್ರುತಪಡಿಸಿದರು. ಶ್ರೀ ಜಾತವೇದ ಉಪಾಚಾರ್ಯರು, ಮಾದಲಾಂಬಿಕೆಯನ್ನುದ್ದೇಶಿಸಿ, “ಅಮ್ಮಾ ! ಶಿಶುವಿನ ಇಷ್ಟಲಿಂಗಾರ್ಚನೆಯನ್ನು ನೀನು ಪ್ರತಿನಿತ್ಯದ, ದ್ವಿಸಂಧ್ಯೆಗಳಲ್ಲಿ ಅಭಿಷೇಕದೊಂದಿಗೆ ನೆರವೇರಿಸಿ. ಲಿಂಗಪಾದೋದಕವನ್ನು ಶಿಶುವಿಗೆ ಪಾನಮಾಡಿಸಬೇಕೆಂದು ಆಜ್ಞಾಪಿಸಿ, ಶ್ರೀ ಕೂಡಲಸಂಗಮ ಕ್ಷೇತ್ರಕ್ಕೆ ಹಿಂತಿರುಗಿದರು.”

ಶ್ರೀ ಬಸವಣ್ಣನು, ಬಸವನ ಬಾಗೇವಾಡಿಯಲ್ಲಿ ಹುಟ್ಟಿ, ಬೆಳೆದು ಎಂಟು ವರ್ಷದ ಬಾಲಕನಾಗಲು, ಅವನ ತಾಯಿತಂದೆಗಳು, ಬ್ರಾಹ್ಮಣ ಮತಧರ್ಮದಂತೆ, ಮಗನಿಗೆ ಬ್ರಹ್ಮೋಪನಯನೋತ್ಸವವನ್ನು ಏರ್ಪಡಿಸಿದರು. ನೆರೆದ ಸಭೆಯಲ್ಲಿ ಬಸವಣ್ಣನು, ಸನಾತನವಾದ ಪರಮ ಪವಿತ್ರ ವೀರಶೈವ ಮತಾಚಾರ್ಯರ, ಕರಸಂಜಾತನಾದ ತನಗೆ, ಅವರಿಂದ ಈಗಾಗಲೇ ಇಷ್ಟಲಿಂಗಧಾರಣೆಯ ಪೂರ್ವಕ ಶಿವದೀಕ್ಷಾಸಂಸ್ಕಾರದಿಂದ ಪುನಿತನಾಗಿ ಶಿವಪಂಚಾಕ್ಷರೀ ಮಹಾಮಂತ್ರ ಜಘೇದ್ಯೋಗಿಯೆನಿಸಿ, ಶ್ರೀಗುರುಕೃತ ಮಂತ್ರಮಾರ್ಗೀಣ ಲಿಂಗಾಂಗಿಯಾಗಿ, ಇಷ್ಟಲಿಂಗಾನು ಸಂಧಾನದಲ್ಲಿ ತಲ್ಲೀನನಾಗಿರುವ, ಜ್ಞಾನಮಾರ್ಗವನ್ನನುಸರಿಸುತ್ತಿರುವ ತನಗೆ, ಕರ್ಮಕಾಂಡ ಪ್ರತಿಪಾದಿತವಾದ ಬ್ರಹ್ಮೋಪನಯನದ ಅವಶ್ಯಕತೆ ಯಿಲ್ಲವೆಂದು ಶ್ರುತಪಡಿಸಿ, ಪರಮವೈದಿಕ ವೀರಶೈವ ಧರ್ಮದ ಹಿರಿಮೆಯನ್ನು ತಾನುಮನಗಂಡ ರೀತಿಯಲ್ಲಿ ಸಮಸ್ತರಿಗೂ ಪ್ರತಿಪಾದಿಸಿದನು. ಆದರೆ ಕರ್ಮಕಾಂಡಿಗಳು ಬಸವಣ್ಣನ ನಿಲುವನ್ನು ಒಪ್ಪಲಿಲ್ಲವಾದ್ದರಿಂದ, ತಾನು ಜನಿಸಿದ ಕುಲವನ್ನೂ, ಮನೆಯನ್ನೂ, ತಂದೆತಾಯಿಗಳನ್ನೂ ಹಾಗೂ ಬಾಗೇವಾಡಿ ಅಗ್ರಹಾರವನ್ನೂ, ಧೀರೋದ್ಧಾರ ಭಾವದಿಂದ ಬಸವಣ್ಣನು ತೃಜಿಸಿದ ತನ್ನ ಬಾಲಾಲ್ಪವಸ್ಥೆಯಲ್ಲಿ ನಡೆಸಿದ ಪ್ರ ಪ್ರಥಮ ಧಾರ್ಮಿಕ ಕ್ರಾಂತಿಯಿದು.

ಅಲ್ಲಿಂದ ಅಕ್ಕ ನಾಗಮ್ಮನೊಂದಿಗೆ ಹೊರಟು, ಶ್ರೀ ಕೂಡಲಸಂಗಮ ಕ್ಷೇತ್ರಕ್ಕೆ ಭಗವತ್ಪ್ರೇರಣೆಯಂತೆ ಬಂದು, ತನ್ನ ಪೂರ್ವಾಚಾರ್ಯರಾದ ಶ್ರೀ ಜಾತವೇದಮುನಿಗಳ ಅರ್ಥಾತ್ ಶ್ರೀ ಸಂಗಮೇಶ್ವರ ಶಿವಾಚಾರ್ಯರ ಅನುಗ್ರಹಕ್ಕೆ ಪಾತ್ರನಾಗಿ, ಶ್ರೀ ಹಿರೇಮಠದ ಗುರುಕುಲದಲ್ಲಿ ಸುಮಾರು ಹತ್ತು ವರ್ಷಗಳವರವಿಗೆ, ಅಸ್ಥಿಲತ ಬ್ರಹ್ಮಚಾರಿಯಾಗಿ, ಅಖಿಲೋಪನಿಷತ್ತುಗಳ ಹಾಗೂ ಇಪ್ಪತ್ತೆಂಟು ಶಿವಾಗಮಗಳ ಸಾರ ಸರ್ವಸ್ವವನ್ನೂ ಶ್ರೀ ಗುರುಮುಖದಿಂದ ನಿತ್ಯಶ್ರವಣ ಮಾಡಿದ್ದಲ್ಲದೆ, ಸಂಸ್ಕೃತದಲ್ಲಿನ ಅಖಿಲ ಶಿವಾಗಮೋಪನಿಷದಾದಿಗಳನ್ನು, ಸ್ವತಃ ಓದಿ ಪರಿಶೀಲಿಸಿ, ಜ್ಞಾನಾರ್ಜನೆಯನ್ನು ಪಡೆದ ನೈಪುಣ್ಯವು ಶ್ರೀ ಗುರುಕೃಪೆಯಿಂದ ಹೆಣ್ಣಾಗಿತ್ತು. ಶ್ರೀ ಗುರುಕುಲವಾಸದ ಕಾಲಾವಧಿಯಲ್ಲಿ ಬಸವಣ್ಣನು ನಿತ್ಯ ಶ್ರೀಗುರುಸೇವೆ, ಹರಪೂಜಾದಿಗಳು, ಹಾಗೂ ತನ್ನ ಇಷ್ಟಲಿಂಗೋಪಾಸನಾದಿ ಶಿವವ್ರತಗಳಿಂದ ಧೀಮಂತನಾಗಿ, ಧರ್ಮಜ್ಞನೂ, ಭಾವಜ್ಞನೂ ಹಾಗೂ ಕೃತಜ್ಞನೂ ಆಗಿ ರಾ ರಾಜಿತನಾಗಿದ್ದನು.

ಈ ಹೊತ್ತಿಗೆ ಬಸವಣ್ಣನ ಸೋದರಮಾವ ಬಲದೇವನು, ಬಿಜ್ಜಳ ರಾಜನ ಆಸ್ಥಾನದಲ್ಲಿ ಮಂತ್ರಿಯಾಗಿದ್ದು, ಅವನ ಏಕೈಕಪುತ್ರ, ಗಂಗಾಂಬಿಕೆಯನ್ನು ಬಸವಣ್ಣನಿಗೆ ಕೊಡಲು ನಿರ್ಧರಿಸಿ, ಶ್ರೀ ಜಾತವೇದಮುನಿಗಳಿಗೆ ಈ ಬಗ್ಗೆ ಬಿನ್ನಯಿಸಿ ಕೊಡನು. ಬಲದೇವ ಮಂತ್ರಿಯಿಂದ ಬಂದ ಪತ್ರವನ್ನು ಅವಲೋಕಿಸಿದ ಗುರುಗಳು, ಅಂದಿನ ಪಾಠದಲ್ಲಿ ಮಗ್ನನಾಗಿದ್ದ ಬಸವನನ್ನು ದ್ದೇಶಿಸಿ, “ಬಸವಾ ನಿನಗೊಂದು ಲಗ್ನ ಪತ್ರಿಕೆ ಬಂದಿದೆ ಓದು” ಎಂದು ಶಿಷ್ಯನ ಹಸ್ತದಲ್ಲಿರಿಸಿದರು.

ಆ ಪತ್ರವನ್ನು ಓದುತ್ತಿದ್ದಾಗಲೇ. ಬಸವನು ಕಣ್‌ಕಂಬನಿಗಳಿಂದ ಕೂಡಿ ಜಡವಾದ ದೃಷ್ಟಿಯಿಂದ ಚೆಚಲಚಿತನಾಗಿ. ಶ್ರೀಗುರುಪಾದ ಪದ್ಮಂಗಳನ್ನು ನಮಸ್ಕರಿಸಿ “ಭೋ ! ಶ್ರೀ ಗುರುವೇ !! ನನ್ನ ಪಾಲಿಗೆ ಇದು ವಿಘ್ನಪತ್ರಿಕೆ ಎಂದೆನಿಸಿದೆ” ಎಂದು ಗದ್ಗದ ಸ್ವರದಿಂದ ಉತ್ತರವಿತ್ತು, ನಮ್ಮ ಭಾವದಿಂದ ಬದ್ಧಾಂಜಲಿಪುಟನಾಗಿ ನಿಂತಿದ್ದನು. ಅದು ಹೇಗೆಂದು ಪ್ರಶ್ನಿಸಿದ ಉಪಾಚಾರ್ಯರಿಗೆ, ನಿರಂತರ ನಿಮ್ಮ ಶ್ರೀಪಾದ ಸೇವೆಯಲ್ಲಿ ನಿರತನಾಗಿ ವಿದ್ಯಾರ್ಜನಾಸಕ್ತಿಯಲ್ಲಿ ಮಗ್ನನಾಗಿರುವ ನನ್ನನ್ನು ನಿಮ್ಮಿಂದ ಅಗಲಿಸಿ ದೂರ ತಳ್ಳುವ ಖಿಣಿಕರ ಪ್ರಸಂಗದ ಪತ್ರವಿದು ಎಂದು ನುಡಿದನು.

ದೀರ್ಘದರ್ಶಿಗಳಾದ. ಶ್ರೀ ಕೂಡಲಸಂಗಮನಾಥನ ಅಪರಾವತಾರಿಗಳಾದ, ಶ್ರೀ ಸಂಗಮೇಶ್ವರ ಶಿವಾಚಾರ್ಯರು— “ವತ್ಸಾ ! ಚತುರಾಶ್ರಮಗಳಲ್ಲಿ ಈಗ ನೀನು, ಬ್ರಹ್ಮಚರ್ಯಾಶ್ರಮದ ಎಲ್ಲೆಯನ್ನು ದಾಟಿ, ಸಾಕಷ್ಟು ವಿದ್ಯಾರ್ಜನೆಯಿಂದ ಧೀಮಂತನಾಗಿರುವೆ. ಮುಂಬರುವ ಗೃಹಸ್ಥಾಶ್ರಮವನ್ನು ನೀನು ಪ್ರವೇಶಿಸಿ, ವಿವಾಹಿತನಾಗಿ, ಗುರುಕುಲವಾಸ ಕಾಲದಲ್ಲಿ ಆರ್ಜಿಸಿದ ವಿದ್ಯೆ ಹಾಗೂ ಅನುಭವ

ಗಳನ್ನು ಲೋಕಕಲ್ಯಾಣಾರ್ಥ ಯಶಸ್ವಿಯಾಗಿ ಅಖಿಲ ಮಾನವ ಕುಲಕ್ಕೆ ಬೋಧಿಸಲು ಅದು ಮೊಕ್ಕೇ ಆಶ್ರಮ". "ಧನ್ಯೋ ಗೃಹಸ್ಥಾಶ್ರಮಃ" ಎಂದಿದೆ ಆರೋಕ್ತಿ. ಭಗವಂತನ ಆಜ್ಞಾನುಸಾರ ಬಂದಿರುವ ಈ ಶುಭ ಸಂದರ್ಭವನ್ನು ನೀನು ಒಪ್ಪಲೇ ಬೇಕು. ಕಲ್ಯಾಣಕ್ಕೆ ಹೋಗಿ ವಿವಾಹಿತನಾಗಿ, ಯಾವಜ್ಜೀವವೂ ಈಶ ಸೇವೆ. ದೇಶ ಸೇವೆ, ಜನಸೇವೆಯನ್ನು ಬೇರೊಬ್ಬರ ಹಂಗಿಲ್ಲದಂತೆ ಸ್ವತಂತ್ರಭಾವದಿಂದ, ಅನವರತ ಶ್ರೀ ಕೂಡಲಸಂಗಮದೇವನ, ಸ್ಮರಣೆಯೊಂದಿಗೆ ಮಾಡುತ್ತಿರೆಂದು ಹರಸಿದರು.

ನಿಸ್ಪೃಹವಾದ ನಿನ್ನ ಸೇವೆಯಿಂದ ಹಾಗೂ ಉಜ್ವಲವಾದ ಬೋಧಾಮೃತದಿಂದ "ಮಾನವ ಧರ್ಮಕ್ಕೆ ಜಯವಾಗಲಿ" ಎಂದು ಶ್ರೀ ಜಾತವೇದಮುನಿಗಳು ಬಸವನನ್ನು ಹೃದಯಾರ ಹರಸಿ, ಆಶೀರ್ವದಿಸಿ, ಐದು ಜನ ಶ್ರೀಮಠದ ಜಂಗಮರೊಂದಿಗೆ ಕಳುಹಿಸಿಕೊಟ್ಟರು. ಅಕ್ಕ ನಾಗಮ್ಮನೂ ಸಹ ಶ್ರೀ ಬಸವಣ್ಣನವರೊಂದಿಗೆ ಸಂಗಮದಿಂದ ಕಲ್ಯಾಣಕ್ಕೆ ಪ್ರಯಾಣ ಬೆಳಸಿದಳು. ಶ್ರೀ ಬಸವಣ್ಣ ಕಲ್ಯಾಣಕ್ಕೆ ಬಂದಾಗ ಸುಮಾರು ಹತ್ತೊಂಭತ್ತು ವರ್ಷಗಳು, ಅಕ್ಕನಿಗೆ ಸುಮಾರು ಇಪ್ಪತ್ತಾಲ್ಪು ವರ್ಷಗಳು ವಯಸ್ಸಿನವರಾಗಿದ್ದರು,

॥ ಶಿವ ಪಥವ ನರಿಯಲು ಗುರುಪಥವೇ ಮೊದಲು ॥

9-5-1978

ಟಿ. ಬಿ. ಬಸವರಾಜಯ್ಯ
13, ಕೋಲ್ವರೋಡು, ಬೆಂಗಳೂರು-5
ಗೃಹಕರ್ತೃ

॥ ಶಿವಂ ಶಾಂತಂ ॥



OM



The five paramount pontiffical Heads of Veerasaivism, emanating from the Divine Heads of five Sivalingas as proclaimed in Sivagamas.

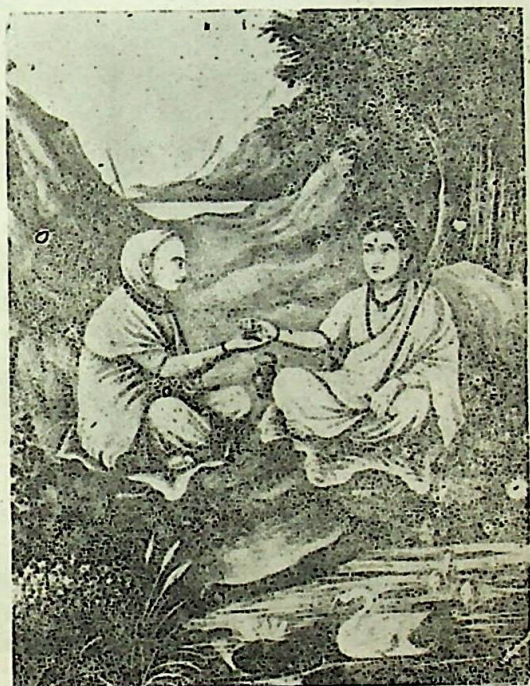
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“Paramount Pontifical Head of **V e e r a s a i v a** Religion, Saakshaath Bhagawan Srimad Jagad Guru Sri **RENUKACHARYA'S** Incarnation, from the Divine Head of Sri Someswara Linga at Kolanipaki Kshetra near Secunderabad (Andhra Pradesh) South India.

Spiritual Head of Age long Veera Simhasana.

OM



Sri

“Srimad Jagad Guru Sri R E N U K Acharya,
P o n t i f i c a l Head of Srimad Rambhapuri Mutt,
Presenting Chandra Mouleswara Linga to Jagd Guru
A d i S r i-Sankaracharya, Pontifical H e a d of Sri
Shrungeri Adwaita Mutt, in Mysore State, (South
India).

“Na Vaak, Gachhati No Manaha
Yo Buddeh Para tasthu Saha”

OM



Jagadguru Sri Renukacharya Imparting Sivadvaita
philosophy to Adi Agasthya Maharshi

OM



Sri Sri Sri 1008 Srimad Jagad Guru
Prasanna Renuka Veera Gangadhara
Desikendra Sivacharya Mahaswamiji

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Sri Sri Sri 1008 Srimad Jagad Guru Prasanna
Renuka Veera Gangadhara Desikendra Sivacharya
Mahaswamijee, Paramount Pontifical Head of
Srimad Rambhapuri Veera Simhasana, (Spiritual
Paramount Pontifical Throne, situated at Bale
Honnur, on the banks of sacred river Bhadra in
Mysore State, South India).

His Holiness Jagad Guru Maharaj, heartily
blesses mankind with His cherished chanting
which always plays around His sweet lips,

“Maanava Dharmakke Jayavagali”–

ಮಾನವ ಧರ್ಮಕ್ಕೆ ಜಯವಾಗಲಿ.

Victory be unto human Righteousness !

OM



Pontiff Rudramuni Sivacharya is just rising from the Womb of Mother Earth, in the presence of Almighty God Ekambareswara Linga, Ekambareswara Shrine, Conjeevaram, Madras State, (South India).

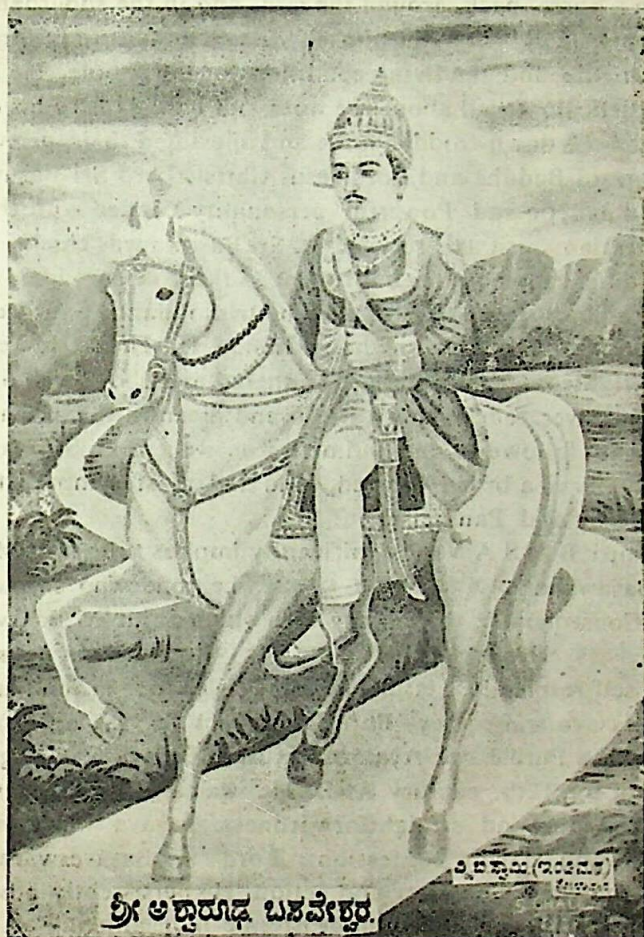
Paramount pontiff Renukacharya is seen seated in Trance

Divine Pontiff Sri R U D R A M U N I Sivacharya, is just rising from the womb of Mother Earth, like the rising of the great Sun within the holy presincts of Lord Sri Ekambareswara's Shrine, at the Divine Will of Almighty God Sri Ekambareswara Linga, in the sacred City of Conjeevaram (Kanchi) in Madras State, South India. Details with regards to His appearance can be seen in the pages from 31 to 34 in the spiritual brochure known as "Sri Renuka's Incarnation & His Philosophy in English" dated 6-3-1966 written by me and so kindly released by Sri B.D. Jatti B.A., LL.B., Hon'ble the Minister for Food, Government of Mysore, on the occasion of Srimad Jagad Guru Sri Renukacharya's Jayanthi celebration, held at Sri Mahanthara Mutt, chickpet Bangalore-2, under the distinguished Presidentship of pontiff Sri Sivakumara Swamiji M. A., Head of, Sri Sarpabhushana Sivayogi Mutt, Kempegowda Circle, Bangalore-9, Mysore State, South India copy enclosed.

His Most exalted Pontiff Sri Rudramuni Sivacharya was duly initiated and enthroned at Srimad Rambhapuri Veera Simhasana Mutt, at BaleHonnur, as the Most Supreme Pontifical Head of the said age long Religious Pontifical Throne, as early as 2500 years ago, by the Paramount Pontiff Jagad Guru Sri Renukacharya, just before His disappearance (Antherdhana), leaving this mundane World.

In this Picture Sri Jagad Guru Renuka is seen seated immersed in meditation in front of Almighty God Sri Ekambareswara Linga within the said Shrine and Sri Rudramuni Sivacharya the successor Pontifical Head of Srimad Rambhapuri is just rising majestically from the great womb of Mother Earth. It is hailed God's ways are always mysterious and no man can understand the same!

OM



Lord Sri Basaveswara, on horse back, was a great Reformer of Sivadwaita Philosophy and Veerasaivism in 12th century A. D. He was the Prime Minister in the court of king Bijjala, Karnataka State, South India. His 8th centenary Jayanthi celebration is being celebrated all over India with much eclat and devotion.

Lord Sri Basaveswara is my family diety.

The illustrious Lord Sri Basaveswara is shrewdly taking a ride on a horse back around the city and in the suburban limits, just to personally acquaint himself with the day to day dire necessities in life and the living conditions of the people. He listened sympathetically to all about the woes and hardships of his citizens, ryots and the down-trodden alike and alleviated their grievances.

Like Lord Buddha and Lord Jesus Christ, Lord Sri Basaveswara was a magnetic and Powerful personality steaded with the most humanitarian spirit and service. St. Sri Basawa was chiefly wedded to the lofty cause of the upliftment of the down trodden both in secular and spiritual spheres and he triumphantly succeeded in establishing his laudable and holy Mission. His Holy Life Teachings and the righteous path practiced, adhered and shown by him unto the world, ever remain quite afresh and green in the memories of his ardent followers and admirers as well. Like St. Ramanuja St. Basava was a broad hearted, kind and most sympathetic Seer of mysticism and Pantheism.

The word B A S A V A significantly implies “ Bhaasa Maanath waath Basawaha ಭಾಸಮಾನತ್ವಾತ್ ಬಸವಃ ” i.e., one who sheds Light Divine. Consequently, the hilarity with which Saint Sri Basaveswara is extolled as “JAGAJJOTHI ಜಗಜ್ಜೋತಿ” is quite in consonance with his self resplendent effulgence and splendour around him.

St. Basava was a Deva Purusha. In fact he was an angel of God, a Maha Purusha or Avatara Purusha. Basava was a great Messiah of the 12th. century A. D. He was a man of far sighted vision of Truth and straightforwardness. Basava was a man of conviction and daring confessions. Lord Sri Basaveswara was a man of strong determination and action. He persistently advocated for arduous avocations throughout life, he himself being an indefatigable strenuous worker, an industrious Master and hailed

“Kaayakava Kailasa — ಕಾಯಕವೇ ಕೈಲಾಸ”

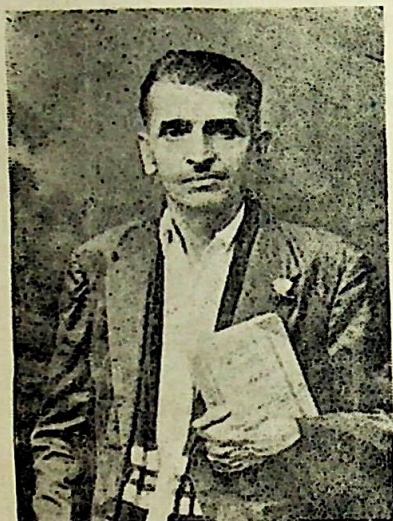
St. Sri Basava kept up and ever maintained cheerful countenance under all odd circumstances and professed “Dayaveh Dharmada Moolavaiah ದಯವೇ ಧರ್ಮದ ಮೂಲವಯ್ಯಾ” that kindness and compassion are the very stem or root of all Righteousness and Dharma on Earth.

May his grandeur glory set aglow in us and keep us physically, morally, mentally and spiritually united in union with
SRI KOODALA SANGAMA DEVA.



"Chickatur Patel late Sri Basappa, seated with his grandson, Tarikere Mysore State, South India: beloved father of T. B. Basavarajayya, the Author of the epistle under the title of Essentials of Spiritualism.

OM



“T. B. Basavarajayya, Author of the epistle
‘Essentials of Spiritualism.’
in English.

॥ ದಿವ್ಯ ದ್ವಿಶಂಭುವೆನಿಸಿದ ಭೋ! ಬ ಸ ವಾ!
ಸರ್ವ ಧರ್ಮಗಳಿಗೆ ಆಗರವೆನಿಸಿದ ಭೋ! ಬ ಸ ವಾ!
ದಯವೇ ಮೂರ್ತಿವತ್ತಾಗಿ ಎದ್ದು ಬೆಳಗಿದ ಭೋ ಭೋ!! ಬ ಸ ವಾ!

ಶ್ರೀ ಕೂಡಲ ಸಂಗಮ ದೇವಯ್ಯನಲ್ಲಿ

“ಮೇ ಚಿತ್ತೇ ಖೇಲತು । ಮತ್ತೂ

ಮಮ ಚೇತೋ ರನಿಶಂ.”

ಎನ್ನಯ ಮನಸ್ಸು ಚಂದದಿಂ ನಲಿದೊಲಿದು ಪ್ರಶಾಂತತೆಯಿಂ,
ಅವಿನಾಭಾವ ಸಂಬಂಧದಿಂ (ನಿನ್ನೋಳು) ನಿರಂತರವಾಗಿ ಕೂಡಿರಲಿ.

May it please the Lord saint Sri Basaveswara.

राष्ट्रपति भवन,
नई दिल्ली-4.

RASHTRAPATI BHAVAN,
NEW DELHI-4.
April 2, 1966.

Dear Sri Basavarajayya,

Thank you for your letter enclosing two copies
of your brochure "SRI RENUKA'S INCARNATION
AND HIS PHILOSOPHY".

With the best wishes,

Yours sincerely,
(Sd/-) S. Radhakrishnan

Sri T. B. Basavarajayya,
C/o Dharmaparakasha N, Rudraiah & Sons,
Mandy Merchants,
New Tharagupet, Bangalore-2.

‘Aum’
“ Sree Gurubhyo Namaha ”

To
Dr. S. RADHAKRISHNAN
President
Government of India
‘Rashtrapati Bhavan New Delhi.

Bangalore-2.
30th March 1966.

Your Most Revered and Exalted Excellency

Subject : Humble Submission of a Spiritual Brochure.

I, the undersigned, respectfully beg to submit that I have ventured to bring out a spiritual booklet in English (enclosed) in connection with this year's Srimad Jagadguru RENUKACHARYA Jayanthi celebration held on 6-3-66 at Mahanthara Mutt, Chickpet, Bangalore-2.

I beg to submit that Srimad Jagadguru Renukadi Panchacharyas are hailed in “Renuka Vijaya”, (a spiritual Kavya in Sanscrit, written by Sri Siddhanatha Sivacharya who is said to have lived about one thousand years ago) as “Shaivaagamaambuja Bhaskararu”. The Mahacharyas majestically inherited in them (by virtue of their exalted incarnation from the Divine Heads of FIVE SIVA LINGAS age after age as proclaimed in Sivagamaas) entire spiritual powers in abundance. The efficacy of their Divine Vision was potential enough to Blossom forth the Bud of Sivagamas and thus to spill the rich dynamic pollen laden Makaranda filled with intuitional sweet fragrance, which glorifies the Omniscient Parabrahmam (Guru Saakshaath Parabrahmam) who is the very Ocean of pure nectar and precious LOVE.
(G O D I S L O V E):

The enclosed brochure is humbly submitted to your High Excellency for favour of your gracious glancing the same and bless me

May all Merciful Almighty God Sri Nanjundeswara, Universal Mother Sri Chamundeswari and Srimad Renukadi Panchacharyas shower Their Choicest Blessings in abundance upon your Excellency and bestow long life, salubrious health and happiness so that your esteemed High Excellency may-continue to guide the destiny of our dear Mother Land viz., "Bharatha Varsha" for many, more years to come and simultaneously, May your benign Excellency shine as an ever needed essential beacon light of intelligence unto humanity at large.

Your excellency's message of Peace and for peaceful living among all mankind and Nations is indeed a sweet token of Victory unto Righteousness and unto the human society.

Peace is the Crown for the structure of human victory and May PEACE reign the Earth for ever. I pray to God in supplication, so that, vices and adharma may not prevail on Earth under the cloak of P E A C E!

May it please your Excellency,

Encs : 2

Your Excellency's Humble admirer
(Sd/-) *T. B. Basavarajayya*

T. B. Basavarajayya, Cashier,
C/o Dharmaprakasha N. Rudraiah & Sons.,
Mandy Merchants,
New Tharagupet, Bangalore-2.

COPY

SRI RAMANASRAMAM
Sri Ramanasramam P.O.
Tiruvannamalai, South India.

Dear Sri Basavarajayya,

April 13, 1966

We acknowledge receipt of the fine brochure entitled Sri Renuka's Incarnation and His Philosophy by your goodself.

May your devotion increase and may the blessings of all Saints and Sages with you.

Yours in Sri Maharshi
(Sd.) T. K. Venkataraman
President

Dr. Kalidas Bhattacharya
Vice Chancellor

V i s a - B h a r a t h i

Founded by Rabindranath Tagore

Acharya
LAL BAHADUR SHASTRI
Upacharya
SUDHIRANJAN DAS

Santiniketan
West Bengal, India
Telephone : Bolpur 21
April 18, 1966

Dear Shri Basavarajayya,

I thank you for your letter of 13. 4. 66, and the brochure you have sent along with it.

With interest I shall go through the brochure and let you know my reactions in time. I am sure it will be an interesting and enlightening reading.

With kind regards,

Yours sincerely,
(Sd) Kalidas Bhattacharya

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 { Bangalore. Phone : { 3039 & 2539 Hubli
 { 24121 & 24122
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R. R. DIWAKAR

Secretary :
A. R. DIWAKAR

Date : June 15, 1971

Dear Shri T. B. Basavarajayya,

I have your letter of the 19th of May 71 as well as your book and some printed forms. You are putting forth very great effort in what you believe to be a SPIRITUAL CALL.

I hope that YOUR EFFORTS WILL BE CROWNED WITH SUCCESS, and will naturally be very helpful to Saadhakaas in the Veerashaiva Line of SPIRITUAL DISCIPLINE.

With best regards,

Yours Sincerely
R. R. DIWAKAR

॥ ಶ್ರೀ ಜಗದ್ಗುರು ವಿಶ್ವಾರಾಧ್ಯಃ ಪ್ರಸೀದತು ॥

ಗೆ. ನಂ. 7785



ಶ್ರೀ ಕ್ಷೇತ್ರ ಕಾಶಿ

ತಾ|| 18-3-1971

ಶ್ರೀ ಕಾಶಿಜ್ಞಾನ ಸಿಂಹಾಸನಾಧೀಶ್ವರ

ಶ್ರೀ|| ಜ|| ಗಂಠ ಮಹಾಪೀಠದ ಮುದ್ರಾಂಕಿತ

ಶ್ರೀಮದ್ವೇದಾಗಮೋಪನಿಷತ್ತು ರಾಣೇತಿಹಾಸ ಪ್ರಸಿದ್ಧ, ವಿಮಲ
ವೀರಶೈವ ಮಹಾಮತ ಸ್ಥಾಪನಾಚಾರ್ಯವರ್ಯ, ಸಮಸ್ತ ಪವಿತ್ರಕ್ಷೇತ್ರ
ಮಸ್ತಕಮಣೀಭೂತ ಶ್ರೀಮದ್ ವಾರಾಣಾಸೀ ಮಹಾಕ್ಷೇತ್ರ ಮಧ್ಯವಿದ್ಯೋತ
ಮಾನ ಶ್ರೀಮದ್ವಿಶ್ವೇಶ್ವರ ಲಿಂಗ ಗರ್ಭಾವಿಭೂತ ಶ್ರೀಮಜ್ಜಗದ್ಗುರು
ವಿಶ್ವಾರಾಧ್ಯ ಗುರುಪರಂಪರಾಗತ, ಹರಿಕೇಶ ನಂದನವನ ವಿರಾಜಮಾನ
ಜಂಗಮ ವಾಟಿಕಾ ಮಹಾ-ಮಠಾಧಿಷ್ಠಿತ ಜ್ಞಾನ ಸಿಂಹಾಸನಾಧೀಶ್ವರ
ಶ್ರೀ ಗಂಠ ಜಗದ್ಗುರು ವಿಶ್ವೇಶ್ವರ ಶಿವಾಚಾರ್ಯ ಮಹಾಸ್ವಾಮಿನಾಂ
ದಿವ್ಯ ಸನ್ನಿಧಾನೇನ—

ಶ್ರೀ ಗುರುವರಚರಣ ನಖಚಂದ್ರಸಾಂದ್ರ ರುಚಿರುಂದ್ರ ಚಂದ್ರಿಕಾ
ಚಂಚಚ್ಚಕೋರಾಯನಾಣರಾದ—

ಶ್ರೀ ಟಿ. ಬಿ. ಬಸವರಾಜಯ್ಯನವರು, ಬೆಂಗಳೂರು-5 ಇವರಿಗೆ

ಅನೇಕ ಶುಭಾಶೀರ್ವಾದ ಪೂರ್ವಕ ಅಪ್ಪಣೆ ಕೊಡಿಸುವುದೇನೆಂದರೆ,

ನೀವು ಭಕ್ತಿಪುರಸ್ಕರವಾಗಿ ಸಮರ್ಪಿಸಿದ “ಶ್ರೀ ಶೃಂಗೇರಿ ಅದಿ ಶಂಕರಾ
ಚಾರ್ಯರಿಗೆ ದತ್ತವಾದ ಶ್ರೀ ಚಂದ್ರಮೌಳೀಶ್ವರ ಲಿಂಗದ ನಿಜವೃತ್ತಾಂತ”
ವೆಂಬ ಪುಸ್ತಕದ ಪ್ರಥಮ ಭಾಗವು ತಲ್ಪಿ ಮಹದಾನಂದವನ್ನುಂಟುಮಾಡಿತ್ತು.
ಗ್ರಂಥದಲ್ಲಿಯೆ ವಿಷಯವನ್ನು ಅವಲೋಕಿಸಲಾಯಿತು. ನಿಮ್ಮ ಸಂಶೋಧ
ನಾತ್ಮಕವಾದ ಪ್ರಸ್ತಾವನೆಯು ಪ್ರಶಂಸನೀಯವಾಗಿದೆ. ನಿಮ್ಮ ಸತ್
ಪ್ರಯತ್ನವು ಅದರ್ಶನೀಯವಾಗಿದೆ.

ಯಾವುದೇ ವಿಷಯವಾಗಲಿ ಸಂಶೋಧನೆಯ ದೃಷ್ಟಿಯಿಂದ ಮುಂದೆ
ಸಾಗಿದ್ದಾದರೆ, ಅನೇಕ ಮಹತ್ವದ ವಿಷಯಗಳು ದೃಷ್ಟಿಗೋಚರವಾಗುವುವು.
ಆದರೆ ಆ ಸಂಶೋಧನೆಯು ಸದುದ್ದೇಶ ಉಳ್ಳದ್ದಾಗಿರಬೇಕು.

ನಿಮ್ಮ ಈ ಸತ್ ಪ್ರಯಾಸದಿಂದ ಶಕ್ತಿವಿಶಿಷ್ಟಾದ್ವೈತ ಸಿದ್ಧಾಂತ
ಸ್ಥಾಪನಾಚಾರ್ಯವರ್ಯರಾದ ಅದ್ವೈತ ಜಗದ್ಗುರು ಶ್ರೀ ರೇಣುಕ
ಭಗವತ್ಪಾದರ ಶಿವಸಿದ್ಧಾಂತವು ಜಗತ್ತಿನಲ್ಲಿ ಪಸರಿಸಿ, ಸಫಲವಾಗಿ,
ಯಶಸ್ವಿಯಾಗಿ ದಿಗಂತ ಪ್ರಚಾರವಾಗಲೆಂದು ಹಾರೈಸಿಕೊಳ್ಳುತ್ತೇನೆ.

ನಿಮ್ಮ ಈ ಪ್ರಚಾರ ಕಾರ್ಯಕ್ಕಾಗಿ ಎಲ್ಲರೂ ಯಥಾಸಾಧ್ಯ
ಆರ್ಥಿಕ ಸಹಾಯವನ್ನೀಯುವರೆಂದು ಅಶಿಸಲಾಗಿದೆ.

ಶ್ರೀ ಪ್ರೇಮ ಕಾಶಿ.
18-3-1971

ಇತ್ಯಾದಿ:

|| ಶಿವಂ ಭೂಯಾತ್ ||

K. G. Subraya,
Private Secretary to
His Holiness :
Sree Swamy Satchida-
nandendra Saraswathiji.

Adhyatma Prakasha Karyalaya,
Bangalore Branch
No. 68, II Block
Subbarama Chetty Lay-Out
P. O. Thyagarajanagara
BANGALORE-28
(Head Office at Holenarasipur)

ಶ್ರೀ ಟಿ. ಬಿ. ಬಸವರಾಜಯ್ಯ,
ಬೆಂಗಳೂರು-೨.
ಮಹಾಶಯರೆ,

ತಾ|| 24-5-1971.

ತಾವು ಕೈಪೆಯಿಟ್ಟು ಕಳಿಸಿರುವ ಶ್ರೀ “ಶ್ವಂಗೇರಿ ಜಗದ್ಗುರು ಆದಿ ಶ್ರೀ ಶಂಕರಾಚಾರ್ಯರಿಗೆ ದತ್ತವಾದ ಶ್ರೀ ಚಂದ್ರಮೌಳೀಶ್ವರ ಲಿಂಗದ ನಿಜ ವೃತ್ತಾಂತ” ಎಂಬ ಪುಸ್ತಕದ ಪ್ರಥಮ ಭಾಗ (ಪ್ರಸ್ತಾವನಾ) ಇದರ ಒಂದು ಪ್ರತಿಯೂ, ಇದರ ಸಂಬಂಧವಾದ ಇಂಗ್ಲಿಷಿನಲ್ಲಿರುವ ಪ್ರಕಟನಾ ಪತ್ರಗಳೂ ತಲುಪಿರುತ್ತವೆ.

ಶ್ರೀ ಸಚ್ಚಿದಾನಂದೇಂದ್ರಸರಸ್ವತಿ ಸ್ವಾಮಿಗಳು ಅಪ್ಪಣೆ ಕೊಡಿಸಿರುವುದೇನೆಂದರೆ, “ತಾವು ಕೈ ಕೊಂಡಿರುವ ವೀರಶೈವ ಮತದ ಪರಿಚಯದಾಯಕವಾದ ಗ್ರಂಥ ಪ್ರಕಟನಾಕಾರ್ಯವು ಬಹಳ ಶ್ಲಾಘ್ಯವಾದದ್ದು. ನಮ್ಮ ದೇಶದಲ್ಲಿರುವ ವಿದ್ವಾಂಸರಾದ ಹಿಂದುಗಳಿಗೆ ಕೂಡ ವೀರಶೈವ ಮತದ ಇತಿಹಾಸವೂ ಯಥಾರ್ಥತೆ ವಿವರವೂ ತಿಳಿಯದೆ ಇದೆ. ಈ ನ್ಯೂನತೆಯನ್ನು ಹೋಗಲಾಡಿಸುವುದಕ್ಕೆ ಈಗ ತಾವು ಮಾಡುತ್ತಿರುವ ಪ್ರಯತ್ನವು ಸರ್ವಥಾ ಅಭಿನಂದನೀಯವಾಗಿದೆ.

ಗ್ರಂಥಪ್ರಕಟನೆಗೆ ರೂ. ೨೦,೦೦೦-೦೦ (ಇಪತ್ತು ಸಾವಿರ ರೂಪಾಯಿ) ಗಳಷ್ಟು ಧನ ಸಂಗ್ರಹವು ಅವಶ್ಯವಾಗಿದೆ ಎಂದು ತಿಳಿದು ಶ್ರೀ ಶ್ರೀಗಳವರು ತಮ್ಮ ಸಾಹಸವನ್ನು ಅಶ್ವರ್ಯದಿಂದಲೂ, ಮೆಚ್ಚಿಕೆಯಿಂದಲೂ ಕೊಂಡಾಡಿದರು. ಕರ್ಣಾಟಕ ದೇಶದಲ್ಲಿರುವ ಶ್ರೀಮಂತರೂ, ಉದಾರ ಹೃದಯರಾದ ಅಧ್ಯಾತ್ಮ ಪೀಠಾಧಿಪತಿಗಳೂ ವಿಶಾಲ ಹೃದಯದಿಂದ ಧನ ಸಹಾಯವನ್ನು ಮಾಡದೆ, ಈ ಕಾರ್ಯವು ಜಯಶೀಲವಾಗಲಾರದೆಂಬುದು ಸ್ಪಷ್ಟವೇ ಆಗಿದೆ.

ತಮ್ಮ ಈ ಮಹಾಕಾರ್ಯಕ್ಕೆ ಉದಾರ ಹೃದಯನಾದ ಶ್ರೀಪರಮೇಶ್ವರನ ಪೂರ್ಣಾನುಗ್ರಹವು ದೊರಕಲೆಂದು ಹಾರೈಸಲಾಗಿದೆ.”

ಶ್ರೀ ಸ್ವಾಮಿ ಸಚ್ಚಿದಾನಂದೇಂದ್ರ ಕೆ.ಜಿ. ಸುಬ್ರಾಯ ಸರಸ್ವತಿರವರ (ಅಪ್ಪಣೆ ಮೇರಿಗೆ) ಪ್ರೈವೇಟ್ ಸೆಕ್ರೆಟರಿ, ಅಧ್ಯಾತ್ಮ ಪ್ರಕಾಶಕಾರ್ಯಾಲಯ, ಬೆಂಗಳೂರು ಬ್ಯಾಂಚು, ತ್ಯಾಗರಾಜನಗರ ಬೆಂಗಳೂರು-೨೮ (ಪ್ರಧಾನ ಕಾರ್ಯಾಲಯ, ಹೊಳೆನರಸೀಪುರ)

SRI KOLADA MUTT MAHA SAMSTHANA

ಶ್ರೀ ಕೊಳದಮಠ ಮಹಾಸಂಸ್ಥಾನ

ಶ್ರೀ||ಮ||ನಿ||ಪ್ರ||ಚ|| ಶ್ರೀ ಶಾಂತವೀರಸ್ವಾಮಿಗಳವರ ಮಹಾ ಸನ್ನಿಧಾನದಿಂದ

H. H. Sri Shanthaveera Swamigalu

Presiding Head

President :—All India Sadhu Seva Samaj. New Delhi.
(Nature Cure Hospital.)

H. Siddiah Road. Bangalore—27.

[Mysore State S. India]

Ref: 5559-71-72

Date : 19th July 1971

ಶ್ರೀ ಸನ್ನಿಧಿಯ ಕೃಪಾ ಪಾತ್ರರಾದ 'ಗುರುಲಿಂಗ ಜಂಗಮ' ಪ್ರೇಮಿ ಶರಣ ಶ್ರೀ. ಬಿ. ಬಸವರಾಜಯ್ಯನವರಿಗೆ ತ್ರಿಸಂಧ್ಯಾ ಸಮಯೇ ಕೃತಾನೇಕಾ ಶಿಷಃ ತದುಸು ಅನುಗ್ರಹಿಸುವುದೇನೆಂದರೆ ನೀವು ಮೊಕ್ತ-ದರ್ಶನಾರ್ಥಿವಾದಕ್ಕೆ ಬಂದು ಅರ್ಪಿಸಿದ 'ಶ್ರೀ ಶೃಂಗೇರಿ ಜಗದ್ಗುರು ಆದಿ ಶ್ರೀ ಶಂಕರಾಚಾರ್ಯರಿಗೆ ದತ್ತವಾದ ಶ್ರೀ ಚಂದ್ರಮೌಳೀಶ್ವರ ಲಿಂಗದ ನಿಜವೃತ್ತಾಂತ' ಪ್ರಥಮಭಾಗ ಗ್ರಂಥವು, ನಾಡಿನ ಭಕ್ತಿಯ ಹೊಂಬೆಳಗಿನ ಶ್ರೇಷ್ಠಕೃತಿ ಎಂದು ಹೇಳಿದರೆ ಅತಿಶಯೋಕ್ತಿ ಆಗಲಾರದು. ವೀರಶೈವ ಧರ್ಮದ ಪ್ರಾಚೀನತೆಗೆ ಇದು ಕೈಗನ್ನಡಿಯಂತಿದೆ.

"ವೀರಶೈವ ಷಟ್ಸ್ಥಲ ತತ್ವಜ್ಞಾನವು ಅದಿಷ್ಟು ವಿಶ್ವ ಸಂಪೂಜ್ಯವಾದರೂ, ಸರ್ವಾಧರಣೀಯವಾದರೂ ಇಂಥ ಸಾಮಾಜಿಕ ಮುಗ್ಧರಿನ ಗೊಂದಲಮಯ ನಾತಾವರಣದಲ್ಲಿ ಕಳೆಕೆಟ್ಟು ಚಿನ್ನದ ಪಾತ್ರೆಯಂತೆ ಆಗಿದೆ". ಇಂಥಹ ಸಂದಿಗ್ಧ ಸಮಯದಲ್ಲಿ ಧರ್ಮವಾಗಿ ಶಿವಾಧ್ಯಾತ್ಮಿಕವಾಗಿ ಜನರ ಮನಸ್ಸನ್ನು ಮತ್ತೆ ಸದಿರಿರುವುದನ್ನು

ನೋಡಿದರೆ ಇವರ ಅನುಭವದ ವಾಣಿ ನಿರರ್ಗಳವಾಗಿ ಜ್ಞಾನಗಂಗೆಯಂತೆ ಹರಿದಿರುತ್ತೆಂದು ಹೇಳಬಹುದು. ಆತ್ಮ ವೀಕ್ಷಣೆಯಿಂದ ನಿಜಸ್ವರೂಪವನ್ನು ಕಂಡುಕೊಳ್ಳಬೇಕಾಗುತ್ತದೆ. ಹೀಗೆ ಶರಣ ಧರ್ಮದ ನಿಜಸ್ವರೂಪದ ಕಡೆಗೆ ಗಮನವನ್ನು ಸೆಳೆದು ಆತ್ಮ ಜಾಗೃತಿಗೆ ಕಾರಣವಾಗುವ ನುಡಿಮುತ್ತುಗಳು ಇಲ್ಲಿ ಚೊಕ್ಕಟವಾಗಿ ಪೋಣಿ ಸಿರುವುದು ಗ್ರಂಥದ ಮತ್ತೊಂದು ವೈಶಿಷ್ಟ್ಯವಾಗಿದೆ. ಜ್ಞಾನದಾಹಕರಿಗೆ ಇದು ಆವೃತ, ಸಾಧಕರಿಗೆ ಕಲ್ಪವೃಕ್ಷ, ಗೃಹಸ್ಥರಿಗೆ ಮೋಕ್ಷದ ಕೈಗನ್ನಡಿಯಾದರೆ, ಬಾಲಕ ಬಾಲಿಕೆಯರಿಗೆ ಉಪದೇಶಾವೃತ. ಇದೇ ರೀತಿ ಗ್ರಂಥಕರ್ತರು ನಿರಂತರ ಶ್ರಮಿಸಿ ಬಗೆಹಗಿಪಲಸಾಧ್ಯವಾದ ಸಮಸ್ಯೆಗಳನ್ನು ತಮ್ಮ ದ್ವಿತೀಯ ಭಾಗದಲ್ಲಿ ಬಗೆಹರಿಸುವ ಶಕ್ತಿಯನ್ನು ಶ್ರೀ ಜಲಿಕಂತೇಶ್ವರ ಶಿವಯೋಗಿಯು ಕರುಣಿಸಲೆಂದು ಹಾರೈಸೋಣವಾಗಿದೆ.

॥ ಉತ್ತಿಷ್ಠತ, ಜಾಗೃತ, ಪ್ರಾಪ್ಯ ವರಾನ್ವಿ ಬೋಧತ !

"Arise ! Awake ! and stop not
till the Goal is reached !" ॥

ಇತಾ ಶಿಷಃ

ಶ್ರೀ ಶಾಂತವೀರ ಸ್ವಾಮಿಗಳು

೧೯-೭-೧೯೭೧.

GOVERNOR
OF
PUNJAB

RAJ BHAVAN
Chandigarh,
July 26, 1971.

Dear Shri Basavarajayya,

I have received your letter dated the 20th July, 1971 about your work entitled "Prasthavana".

I am afraid I do not know much about the subject.

I have no doubt, however, that the book will be well received and the rich Swamys Will finance your scheme without any difficulty.

Yours Sincerely,
D. C. PAVATE
(Governor of Punjab)

To

Sri T. B. Basavarajayya

BANGALORE-2

“ ಶ್ರೀ ಗಂಠ ಜಗದ್ಗುರು ಪಂಚಾಚಾರ್ಯ ಪ್ರಸಿದ್ಧತು”

ಗದಗ,

ದಿನಾಂಕ ೨-೨-೧೯೭೧

ಶ್ರೀ ವೆಲ್ಲೆ ಟಿ. ಬಿ. ಬಸವರಾಜಯ್ಯನವರು, ಬೆಂಗಳೂರು, ಇವರು ರಚಿಸಿರುವ “ಚಂದ್ರಮೌಳೀಶ್ವರ ಲಿಂಗದ ನಿಜವೃತ್ತಾಂತ” ಎಂಬ ಗ್ರಂಥಕ್ಕೆ

-: ಬಂಧೂರಾಭಿಪ್ರಾಯ:-

ಧರ್ಮಬೋಧ ಶಿರೋಮಣಿ ಪದವೀಭೂಷಿತರಾದ ಶ್ರೀ ಗುರು ಷ||ಬ್ರಹ್ಮ|| ಪಂಡಿತ ಶ್ರೀ ಶ್ರೀ ರೇವಣಸಿದ್ಧರಾಜೇಂದ್ರ ಶಿವಾಚಾರ್ಯ ಪಟ್ಟದ ಮಹಾಸ್ವಾಮಿಗಳು ಗದಗ, ಗುರು ಸಂಸ್ಥಾನ ಬೃಹನ್ನಡ, (ಚಿಕ್ಕಮಣ್ಣೂರು), ಮೊಕ್ಕಾಮ್ಮ ಶ್ರೀ ಜಗದ್ಗುರು ರೇಣುಕಾಚಾರ್ಯ ಮಂದಿರ, ರೇಣುಕ ನಗರ, ಗದಗ.

ಮಹೋದಯರೇ

ಶ್ರೀ ವೆಲ್ಲೆ ಪಂಡಿತ ಟಿ. ಬಿ. ಬಸವರಾಜಯ್ಯನವರು ನಂ. ೩೮ ನೇತಾಜಿ ರೋಡು ಸಿನಿಲ್ ಸ್ಟೇಷನ್, ಬೆಂಗಳೂರು-೫ ಇವರು, ಉತ್ತಮವಾದ ಬಂಗಾರದಿಂದ ಅಕ್ಕ ಸಾಲಿಗನು ಅನೇಕ ವಡವೆಗಳನ್ನು ಮಾಡುವಂತೆ, “ಶ್ರೀ ಕೃಂಗೇರಿ ಜಗದ್ಗುರು ಅದಿ ಶ್ರೀ ಶಂಕರಾಚಾರ್ಯರಿಗೆ ದತ್ತವಾದ ಶ್ರೀ ಚಂದ್ರಮೌಳೀಶ್ವರ ಲಿಂಗದ ನಿಜವೃತ್ತಾಂತ” ಯೆಂಬ ಗ್ರಂಥ, ಪ್ರಥಮ ಭಾಗ ೩೨೫ ಪುಟ ಉಳ್ಳ ಎರಡು ಸಾವಿರ ಗ್ರಂಥಗಳನ್ನು ದಿನಾಂಕ ೨೦-೩-೧೯೭೦ರಲ್ಲಿ ಶ್ರೀ ಗಂಠ ಜಗದ್ಗುರು ಸಾರ್ವಭೌಮ ರೇಣುಕಾಚಾರ್ಯರ ಜಯಂತಿ ಮಹೋತ್ಸವದ ಸವಿನೆನಸಿಗಾಗಿ ಪ್ರಿಂಟು ಮಾಡಿಸಿ, ಗ್ರಂಥವನ್ನು ಪ್ರಕಟಮಾಡಿ ಸಮಾಜ ಬಾಂಧವರಿಗೆ ಉಪಯೋಗವಾಗುವಂತೆ ರಚಿಸಿ ಮಹೋಪಕಾರ ಮಾಡಿದ್ದು ಪರಮಾನುಭವಿ ಸಂತೋಷವೇಸರಿ. ಬಸವರಾಜಯ್ಯನವರು ತತ್ವಜ್ಞಾನಿಗಳಿದ್ದು ಇಂಗ್ಲೀಷು, ಸಂಸ್ಕೃತ, ಕನ್ನಡ, ಈ ಮೂರು ವಿದ್ಯೆಗಳಲ್ಲಿ ಅಭ್ಯಾಸ ವನ್ನು ಮಾಡಿ, ವೇದಾಗಮ ಉಪನಿಷತ್ ಭಗವದ್ಗೀತಾ, ಸಿದ್ಧಾಂತ ಶಿಖಾಮಣಿ ಶತಕತ್ರಯ, ವಚನಗಳನ್ನು, ಸಹಿತ, ಹರಿದುಬಿದ್ದ ಮುತ್ತುಗಳನ್ನು ಸರಮಾಡಿ ಪೋಷಿಸಿದ ಹಾಗೆ, ಗ್ರಂಥಗಳ ಪ್ರಮಾಣಗಳನ್ನು ಕೊಟ್ಟು ಗ್ರಂಥ ಕುಸುಮವನ್ನು ರಚನೆ ಮಾಡಿ ಸನಾತನಧರ್ಮದವರ ಕೈಪಿಡಿಯಾಗಿ ಮಾಡಿದ ಪ್ರಯತ್ನ ಶ್ಲಾಘನೀಯವೇ ಸರಿ.

ಇವರು ನಮಗೆ ಕಳುಹಿಸಿರುವ ಗ್ರಂಥ ದಿನಾಂಕ ೧-೨-೧೯೭೧ನೇ ಗುರುವಾರ ಶೋಷು ಪಾರ್ಸೆಲ್‌ದ್ವಾರ ಬಂದು ತಲ್ಪಿ ಆನಂದಗೊಳಿಸಿತು. ಗ್ರಂಥವನ್ನು ಸಂಪೂರ್ಣ ವಾಗಿ ಪರಾಮರ್ಶಿಸಿದ್ದಾಯಿತು. ಕ್ರಮವರಿತು ಸರಳ ಶೈಲಿಯಲ್ಲಿ ಪ್ರಬಂಧರೂಪವಾಗಿ ಕನ್ನಡಿಗರು ಓದುವ ಹಾಗೆ ಬರೆದಿದ್ದಾರೆ. ಶ್ರೀ ವೀರಶೈವ ಮಹಾಮತ ಸಾ ಪನಾ

ಚಾರ್ಯರಾದ "ಶ್ರೀ ಗಂಠ" ಜಗದ್ಗುರು ಸಾರ್ವಭೌಮ ರೇಣುಕಾದಿ
ಪಂಚಾಚಾರ್ಯರು ಪಂಚಲಿಂಗಗಳಲ್ಲಿ ಪ್ರಾದುರ್ಭವಿಸಿದ ಬಗ್ಗೆ, ಹಾಗೂ
ಅಸ್ಪೃಶ್ಯವರಣ ಪಂಚಾಚಾರ, ಪಟ್ಟಿಲ ತತ್ವಗಳನ್ನು ಜಿನ್ನಾಗಿ ಸುಪ್ತನಾದ
ಸಮಾಜ ಈ ಗ್ರಂಥಪಠದಿಂದ ಎಚ್ಚರಾಗಿ, ನಿಜವಾದ ತತ್ವ ತಿಳಿಕೊಂಡು ನಡೆಯಿ
ಬೇಕೆಂಬ ಉದ್ದೇಶದಿಂದ ಬಹು ದೀರ್ಘ ಪ್ರಯತ್ನ ಮಾಡಿ, ನೀರು ಸುರುಮಿದಂತೆ
ಧನವನ್ನು ಮುದ್ರಣಕ್ಕೆ ಕೊಟ್ಟು ಮುದ್ರಿಸಿದ, ಉಪಕಾರಸ್ಥರಣೆ ಸಮಾಜದಲ್ಲಿ
ಇವರ ಕೀರ್ತಿ ಅಚಂದ್ರಾರ್ಕವಾಗಿ ಉಳಿಯಿತು. ಈ ನುಡಿಯ ಶ್ರೀ ಶೈಲ
ಶ್ರೀ ಮಲ್ಲಿಕಾರ್ಜುನ ಸುಪ್ರಭಾತ ಕೂಡ ಗ್ರಂಥದಲ್ಲಿ ಪ್ರಕಟಿಸಿದ್ದಾರೆ.

ಈ ಗ್ರಂಥದಲ್ಲಿ ಹುಡುಕಿದರೂ ಟೀಕಾಟಪ್ಪಣೆ-ನಿಂದಾಸ್ತದ ಸಿಗುವಂತೆ ಇಲ್ಲ.
ಸರ್ವಧರ್ಮದವತಲ್ಲಿ ಮಾನ್ಯತೆ ಪಡೆಯುವ ಈ ಗ್ರಂಥ "ಬೃಹಸ್ಪತಿ ರತ್ನಾಕರ
ದಂತೆ" ಇರುವದು. ರತ್ನದಂತೆ ಶೋಭಿಸುವ ಹಾಗೆ ಬಹುಸುಂದರವಾಗಿ ಮುದ್ರಣ
ಮಾಡಿಸಿ, ಲಿಂಗೋದ್ಭವ ಪಂಚಾಚಾರ್ಯರ ಪೋಟೋ, ಶ್ರೀ ಶಂಕರಾಚಾರ್ಯರಿಗೆ
ಚಂದ್ರಮಾಲೀಶ್ವರಿಂಗವನ್ನು ಶ್ರೀ ಜಗದ್ಗುರು ರೇಣುಕಾಚಾರ್ಯರು ದಯಪಾಲಿ
ಸಿರುವ ಪೋಟೋ ಇನ್ನೂ ಅನೇಕ ತರ ಪೋಟೋಗಳನ್ನು ಪ್ರಕಟಮಾಡಿದ್ದಾರೆ.

ಸಮಸ್ತಧರ್ಮದ ಶ್ರೀ ಪುರುಷರು ; ಶ್ರೀ ಗಂಠ ಜಗದ್ಗುರು ಪಂಚ ಪೀಠಾ
ಚಾರ್ಯರು, ಶ್ರೀ ಪೂಜ್ಯ ಪಟ್ಟಚರಾಧಿಕಾರಿಗಳೂ, ಪಂಡಿತರಾದ ಶಾಸ್ತ್ರೀಗಳೂ,
ಪುರಾಣ ಕೀರ್ತನ ಹೇಳುಪವರಿಗೆ ಬಹಳ ಉಪಯುಕ್ತವಾದ ಗ್ರಂಥವದೆ. ಈ ಗ್ರಂಥ
ವನ್ನು ಎಲ್ಲರೂ ಧನ ಸಾಹಾಯಮಾಡಿ ತರಿಸಿಕ್ಕೊಂಡು, ಸಿದ್ಧಾಂತನಾದ ತತ್ವ
ಗಳನ್ನು ತಿಳಿದುಕೊಂಡು ನಡೆದದ್ದಾದರೆ, ಟಿ. ಬಿ. ಬಸವರಾಜಯ್ಯನವರು ಮಾಡಿದ
ಪ್ರಯತ್ನ ಸಫಲವಾಗುತ್ತದೆ.

ಈ ಮಹೋದಯರಿಂದ ಇಂಗ್ಲೀಷಿನಲ್ಲಿ ಈ ಗ್ರಂಥ ಮುದ್ರಣ ಮಾಡಿಸಿ, ಅದನ್ನೂ
ವಿಮರ್ಶನಕ್ಕೆ ಕಳಿಸಿದ್ದಾರೆ. ಅದೂ ನಮಗೆ ತಲ್ಪಿದೆ. ಇವರಿಂದ ರಚಿಸಲ್ಪಟ್ಟ
ಗ್ರಂಥಗಳು ಸಮಾಜದಲ್ಲಿ ಪ್ರಕಟವಾಗಿ ಸೂರ್ಯನಂತೆ ಬೆಳಗಲೆಂದು
ಹಾರೈಸಿ, ಪಂಡಿತ ಬಸವರಾಜಯ್ಯನವರಿಗೆ ಸರ್ವೇಶ್ವರನಾಥ ಪರಮಾತ್ಮನು,
ಶ್ರೀ ಗಂಠ ಜಗದ್ಗುರು ರೇಣುಕಾದಿ ಪಂಚಾಚಾರ್ಯರು, ಸಂಹಕ್ತ,
ದೀರ್ಘವಾದ ಆಯುಷ್ಯ ಇವರಿಗೆ ಕೊಟ್ಟು ಇವರೆಲ್ಲರಿಗೆ ಕಲ್ಯಾಣವನ್ನುಂಟು
ಮಾಡಲೆಂದು ಹಾರೈಸಿ, ಈ ಲೇಖಕ್ಕೆ ವಿರಾಮ ಕೊಡುತ್ತೇನೆ.

ಕಂ ಇತ್ಯಾ ಶಿಷ್ಯಃ

ಶ್ರೀ ರೇವಣಸಿದ್ಧರಾಜೇಂದ್ರ ಶಿನಾಚಾರ್ಯ;

ರೇಣುಕ ನಗರ, ಗದಗ.

SEGRETERIA DI STATO
Di Sua Santità

*The Secretariat of State of
His Holiness*

*is directed to acknowledge receipt of the
recent message addressed to the Holy Father,
and to give expression to His appreciation of
the sentiments which prompted it.*

Vatican City, May 6, 1966

T. B. Basavarajayya
C/o Messrs. N. Rudraiah & Sons,
Mandy Merchants,
New Tharagupet, Bangalore-2.
SOUTH INDIA

N.B. :- Holy Father Pope Paul VI, Vatican City, Rome,
(Italy), acknowledges receipt of my humble letter of
April, 14, 1966 and 2 brochures on Sri RENUKA'S
Incarnation and His Philosophy.

**OFFICE OF THE SECRETARY TO THE
CHOGYAL OF SIKKIM,**

Phone : Gangtok 7
No. 703/S.c.

GANGTOK (Sikkim).
4th July, 1966.

To

Sri T. B. Basavarajayya
C/o. M/S .N. Rudriah & Sons,
New Tharagupet,
Bangalore-2 (S. India)

Dear Sir.

The two copies of Brochures entitled "Sri Renuka's Incarnation and His Philosophy" which you have sent to His Highness the Maharaja of Sikkim (The Chogyal of Sikkim) under cover of your letter, dated the 28/4/66 are hereby acknowledged.

Yours faithfully,

Sd/.....

Secretary to
The Chogyal of Sikkim

VICE-PRESIDENT
INDIA
NEW DELHI
Camp : Bangalore
2nd April, 1968

Dear Shri Basavarajayya,

Thank you very much for your letter. I very much appreciate your good work and wish you every success.

Yours Sincerely,
V. V. GIRI

Shri T. B. Basavarajayya,
C/o Sri N. Rudraiah & Sons.,
Merchants, New Tharagupet,
Bangalore-2.

प्रधान मंत्री सचिवालय
नई दिल्ली-11

PRIME MINISTER'S SECRETARIAT
New Delhi-11.

No. 5 (2) 66 PMP.

Dated 25th May 1966

Dear Sir,

The Prime Minister has desired me to acknowledge receipt of your letter dated the 13th April 1966 and a copy of the book which you have been good enough to send to her.

Yours faithfully,
R. K. GOEL
Addl. Private Secretary
to the Prime Minister.

Shri T. B. Basavarajayya,
C/o Messrs N. Rudraiah & Sons,
Mandy Merchants,
New Tharagupet, Bangalore-2.

‘AUM’

Sri Chamundaambaayai Namaha

॥ ಓಂಕಾರ ಪಂಜರ ಶುಕೀನ ಉಪನಿಷದುದ್ಯಾನ ಕೇಳಿ ಕಲಕಂಠೀಂ ।

ಆಗಮ ವಿಪಿನ ಮಯೂರೀಂ ಆರ್ಯಾಂ ಅಂತರಭಾವಯೇ ಗೌರೀಂ ॥

To

Bangalore-2, 22nd Mar. 1966

HIS HIGHNESS

SRI JAYA CHAMARAJA WADIYAR

Governor of Madras

Mysore Palace, M Y S O R E.

Most Revered Mahaswamy

Sub : Humble submission of a Spiritual Brochure

I respectfully submit that I have ventured to bring out a spiritual booklet in English (enclosed) in connection with this year's Jagadguru Sri RENUKA Jayanthi celebration held on 6-3-66 at Sri Mahaathara Mutt, Chickpet, Bangalore-2.

Your gracious Highness is aware of the greatness of Sri Renukadi Panchacharyas who are hailed in Renuka Vijaya as “ಶೈವಾಗಮಾಂಬುಜ ಭಾಸ್ಕರರು— Shaivaagamaambuja Bhaskararu.” The Mahacharyas majestically inherited in them (by virtue of their exalted incarnation from the Divine Heads of FIVE LINGAS age after age as proclaimed in Sivagamas) entire spiritual powers in abundance. The efficacy of Their Divine Vision was potential enough to Blossom forth the Bud of Sivagamas and thus to spill the rich dynamic pollen (Makaranda) filled with intuitional sweet fragrance which glorifies the Omniscient Parabrahmam (Guru) Saakshaath Parabrahmam) who is the very Ocean of pure nectar and precious LOVE. GOD IS LOVE.

The enclosed brochure is humbly submitted to your gracious Highness for favour of kind glancing the same and, to bless me

May All Merciful Almighty God Sri Nanjundeswara Universal Mother Sri Chamundeswari and Srimad RENUKADI Jagadguru Sri Panchacharyas, Shower upon your Highness and the members of the Royal Family, Their Choicest Blessings in abundance and grant long lives, salubrious health, happiness and rejuvenating vigour and strength and also May the New Year (YUGADI) shower upon us prosperity, peace of mind and unto all mankind and bless us to live together as the members of one

family among the comity of Nations with unity and immense sense of amity and grant us food in plenty.

May Sri Srikanteswara Lord of Universe, bestow upon your Highness greater wisdom, insight and longevity in life so as to enable your Highness to continue to love mankind and to serve like the most illustrious Swamy Vivekananda—for the noble cause of our Sanathana Dharma on which rock of Divine Bed, the entire structure of the human righteousness and society shines forever resplendently.

Sathyam Sivam Sundaram.

Your Highness's Ever Humble Devotee

Encs: 3

T. B. Basavarajayya

T. B. BASAVARAJAYYA (Cashier),

C/o Dharmaprakasha

N. Rudriah & Sons., Mandy Merchants,

New Tharagupet, 2nd Main Road,

BANGALORE-2

Vachana Sastracharya

Jeerage Katte Basappa, B.A.,

Retired Assistant Director

of Publicity & Information,

“Sharana Nilayam”

No, 22, Second Cross Road,

Malleswaram,

B A N G A L O R E - 3.

My Dear Sri T. B. Basavarajayya,

I read the copies of the printed letters addressed by you to His Excellency Dr. S. Radhakrishnan and His Highness Sri Jayachamaraja Wadiyar regarding your submission to them of your **S p i r i t u a l** Brochure, “Sri Renuka's Incarnation and His Philosophy”

Your devotion, enthusiasm and efforts are noble and commendable. May God bless you and reward you amply and richly.

Yours Sincerely

Jeerage Katte Basappa

18/7/1966.

K. S. Monian

President

Sreemathi Anna Vasanthi Sangham

Sangham Road (Cavalry Road Cross)

Cox Town

No. 15, Charles Cambell Road,

Bangalore-5.

31st March 1966.

My Dear Friend,

I acknowledge, with thanks, a copy of the Brochure compiled by you and published by Sri Mahanthara Mutt, Chickpet, on the occasion of Sri Renukacharya's Jayanthi celebration on the 6th. March 1966-also to commemorate your Sashtiapurthi.

I congratulate you on the success of the great task of the compilation of the Brochure-a very useful one. and do hope that its utility will be reaped by many a seekers of TRUTH ; also wish you many happy returns of your birthday.

With kindest regards,

Yours truly
K. S. Monian

To

Sri T. B. Basavarajayya
Bangalore-5.

G. Subrahmaniam B.A.,B.L.,
No. 24, Kachaleswara Agraharam

Madras 1
13-3-66

To

Sri T. B. Basavarajayya
38, Netaji Road,
Bangalore-5

Dear Sir,

Many thanks indeed for your kind remembrance and the booklet "Sri Renuka's Incarnation and His Philosophy.

I perused it and found it quite interesting.

Yours Sincerely
G. Subramaniam

S. R. Somasekhara Sarma, M.A., LL.B., 2nd Line, 9th, Cross Road
Advocate, Sahitya Siromani, Brodipet, GUNTUR
President Andhra Pradesh.
Virasaiva Sangha 11-4-1966

Dear Sir,

I am glad to receive and read your Brochure--"Sri Renuka's Incarnation and His Philosophy" kindly sent by you under Book Post to me. The way in which you presented the matter is very interesting and impressive. I hope you will continue your work on this s u b j e c t so that the Community will be benefitted.

If possible please request the publishers of your Brochure to publish English Translation of "Siddhantha Sikhamani" of Sivayogi Sivacharya (entire book) by next Jayanthi celebration of Sri RENUKACHARYA,

Thanking you,

Yours Sincerely

S. R. Somasekhara Sarma

To

Sri T. B. Basavarajayya
Bangalore-2.

B. Basavalingaiah B.A., B.L.,
Advocate, TARIKERE.

Tarikere
22-3-1966.

My Dear Sri T. B. Basavarajayya

I am glad to have received the publication of a booklet regarding Srimad Bhagavathpada Sri Renukacharya's, Incarnation and His Philosophy, one of the FIVE Acharyas of Veerasaiva Religion, on the occasion of RENUKA Jayanthi and I thank you for the same.

But, I am afraid that many or almost all the youth of our Community do not read these books, nor have they any interest. Any how, aged and old people are interested. Still, such books are necessary to keep alive Veerasaiva Philosophy and to remember the works of our great sages etc.,

I went through the book and it gives a brief sketch of Acharya's life. I hope your efforts in this direction bear good result

I am keeping well. Wish the same to you.

Yours Sincerely

B. Basavalingaiah.

Somasekhara Aradhya B.A.,(LL.B.),
Economic Investigator
Bureau of Economics & Statistics
Government of Andhra Pradesh,

Hyderabad 4
(Andhra Pradesh),
23rd. May 1967,

Shri. T.B. Basavarajayya
C/o Dharmaparakasha N.Rudriah & Sons.,
Bangalore 2.

Dear Sir,

You remember that I earlier contacted you, for certain literatures on Veerasaiva Philosophy.

If any publication from your learned pen comes out, please do send a copy of the publication.

Thanking you,

Yours Sincerely
Somasekhara Aradhya.

N. Sanganabasappa
Merchant,
C/o Prabhudeva Talkies

M Y S O R E
10 - 3 - 1966.

My dear Shri. T. B. Basavarajayya

I am extremely glad to receive your letter accompanied with printed literatures written and published by you- How much pain you have taken to bring out the same. I went through it and find everything high and beyond understanding of the masses of lingayet. You have taken much pain to research matter in many books and written a long book for the use of the people.

I will be very glad to see that your books are printed and sent to important libraries of important towns for the use of the public. Please note the condition of the lingayet public and see that your efforts are to be useful to one and all.

You are really poor and trying to spend much for publishing one book, but you cannot get the money. Your books are to be freely distributed among learned people who can read and understand. I appreciate your best language with full of ancient stories. Let God help you to finish this noble work.

Yours Sincerely,

N. Sanganabasappa

GOVERNMENT OF MYSORE

S. Shankarappa, M.A., B.T.,

**Office of
PRINCIPAL**

**Sree Chamarajendra Sanskrita College
Bangalore-18.**

Date 3-8-1968

To

**Sri T. B. Basavarajayya
BANGALORE-2**

I feel extremely grateful to the efforts made by Sri T. B. Basavarajayya of Bangalore in bringing out a very useful work on the life and doings of the Great Acharyas of Veerasaiva Panth, particularly in Karnataka and in Bharath as a whole, His writing is one of the intuition, bestowed to him by the Acharyas and as such, the research works deserve the attention of all the Veerasaivas and the philosophical minded persons of India.

I wish the writer a long life to bring out the hidden Treasure of Veerasaiva Philosophy.

**S. Sankarappa
Principal**

**Sree Chamarajendra Samskrita College
Bangalore-18.**

THE HINDU

(Proprs, : Kasturi & Sons Ltd.)

Telegrams : 'HINDU'
 Tele Phone ; 82071
 Post Box : 316
 Accounts Department. - 5097

Kasturi Buildings,
 Mount Road,
 Madras-2.
 7-5-1968.

M/r. T. B. Basavarajayya
 BANGALORE.

Dear Sir,

We have pleasure in enclosing herewith cheque No. 554421 for Rs. 20/- in payment of your a/c detailed below.

Please acknowledge receipt.

Enc. 1 chq.

'COPY'

Yours faithfully,
 T. B. Narayanaswamy
 (Accountant.)

Particulars.	Amount.
Honorarium : For the article "The Acharyas of Veerasaiva Cult" Published in the Sunday Hindu dt. 24-3-68.	Rs. 20 - 00 -

N.B. : I had sent an article on The Acharyas of Veerasaiva Cult to the Editor, The Hindu, Mount Road, Madras 2, with a request to kindly publish the same in connection with Jagadguru Sri Renukacharya's Jayanthi celebration held on 13-3-68. The same was kindly published in The Hindu, Sunday issue dated 24-3-68.

—0—

G. N. Senkarnarain & Sons.,
 Mandy Merchants & Commission Agents,
 2nd. Main Road, New Taragupet,

"Srinivasa Nilayam"
 No. 72, III Block,
 Jayanagar, Bangalore-11
 Date : 11-8-1968.

My Dear Sri T. B. Basavarajayya,

I am extremely glad to receive your letter along with
 Canarese and English printed literature written about Lord

Siva, the Merciful Almighty God and Universal Mother Sri Chamundeswari and Srimad Renukacharya.

Also I am glad to see the most appreciative letters received from very high respectable people regarding your literatures.

Let God help for your real Bhakti, best knowledge and give courage fully.

Yours Sincerely
G. N. Senkarnarain

—0—

Opinion expressed by Sri H. V. Imarati (In Canarese)
Director in charge & chief Editor
"Jagrata Karnataka " (Issue dated 1-9-1965)
A Leading Kannada Fortnightly Magazine, Published from
Bombay, No. 3, Govindashram, L. J. Road,
BOMBAY-28.

"Sri T. B. Basavarajayya of Bangalore Cantonment is an optimistic and possesses a keen interest in the research work in Spiritual matter. He has cultivated his knowledge in English, Canarese and Sanscrit to a considerable extent. His exposition on the theme, viz., 'Presentation of Chandra Mouleeswara Linga to Sri Shrungeri Jagadguru Adi Sri Sankaracharya, by Srimad Jagadguru Bhagavathpada Sri Renukacharya' bears testimony from authentic treatises. His article appears in our Jagrata Karnataka Journal for the first time.

Those desirous of gathering more information regarding this subject, the author of the said article is quite willing to furnish the same to the extent he knows.

Editor

Jagrata Karnataka
Bombay-28.

Rao Sahib Clinic

**Dr. V. G. Ranganathan : No.313, Old Poor House Road,
Patron. Bangalore-1.**

**Sreemathi Anna Vasanthi Sangham 22nd. September 1968.
Sangham Raod, Civil Station,**

Dear Basavarajayya

I do admire your aim to spread the Teachings of our Upanishadic tenets. Our Religion badly needs rejuvenation and I do feel that your writings in this Spiritual Field will go a long way in doing this.

Hinduism is the only Religion which gives a logical explanation for our existance on this earth, and it is for this very reason that at present there is a great interest all over the world, to probe more into its Teachings.

Hence, publications such as yours will help the layman to understand its intricate and subtle meanings.

I wish you all the best and pray that God should help you in your Spiritual Writings.

With best wishes,

**Yours Sincerely
V. G. Ranganathan.**

Vedamurti
K. M. Jagadeesa Sastry,
B.Sc., B.L.,

Near Balepet Sq.,
Bangalore-2
Date: 14th. Aug 68.

Advocate,
Old Taluq Cutcheri Road

Dear Sri T. B. Basavarajayya

Your efforts in bringing two Publications of Philosophical importance dealing with the philosophy and religious thoughts as expounded by the Founder Acharyas of Shakti Visishtadwaita Siddantha, are indeed praiseworthy and deserve recognition and appreciation by all those interested in the revival of our ancient Indian Philosophical Thought in all its glory. As it has been said, by great philosophers and men of religion, the Men's inner spirit should always be nurtured well by constant study of Religious and Philosophical Works reflecting the image, glory and spirit of the Universal Self.

I sincerely hope that your publication will go a long way in reviving our ancient Philosophical Thought.

Yours Sincerely
K. M. Jagadeesa Sastry.

DIVINE GRACE.

Men are oftentimes caught in the course of their lives in a number of whirlpool of hardships. But, all their hardships and obstacles vanish in no time, if they are fortunate enough to possess one thing, that is Divine Grace. A Jeevatma cannot free himself howsoever stalwart and erudite he may be, from the bondage of Maya, by his own efforts. It is only the GRACE of the Holy Preceptor Sri Sadguruji, or Almighty God, that ultimately saves him from the threatening thralldom of Maya.

How could we, puffed up as we are, with the enticing vanities of the world, deserve Divine Grace ? An earnest longing in all humllity from the depth of our hearts is the only course open to us for the present, to attain the Mercy of the Saviour and the Guruji. We should confess our faults and sincerely repent for all our past sins committed, and should weep from the bottom of our hearts with absolute self-surrender, at the Lotus Feet of the Lord of Universe and we are sure to be listened to. Let us therefore with immediate effect relinquish all the sense of pride, ego and vain glorious attempts and admit our utter helplessness due to our having been caught up in the vanity of the transitory pleasures of this fleeting world. Surely the All Merciful God will come to our rescue. Therefore the path of self-surrender is the only way (Sharanagati Maarga or Sharana Maarga) which is the most efficacious method to invoke the Divine Grace of Holy Preceptor viz. Sri Sadguruji and as well as that of Almighty Living God Parasiva.

I have tread this royal path taking into consideration the aforesaid spiritual guidance. My maiden venture in bringing out this book on 'Essentials of Spiritualism' is chiefly bound by my inner urge so as to relish with renewed vigour and vitality the Divine Honey and Nectar of Athma Swaroopa, which is an Ocean of Ambrosia in reality. At the same time, being conscious of my shortcomings to do full justice to a vast subject like the one I have herein chosen, or to bring out the innate beauties of the original Sanskrit quotations, amply occuring in this work, seek the indulgence of the kind readers to relish only its sweet

essence and to discard the chaff from this bold venture. I am aware of the fact that the diligent readers are in fact Saaragrahis* 'Raaja Hamsaaniva Jalaath-Ksheera Grahana Kovidaan ರಾಜ ಹಂಸಾನಿವ ಜಲಾತ್ ಕ್ಷೀರ ಗ್ರಹಣ ಕೋವಿದಾಃ' The royal swan accepts and sucks only the pure milk from a mixture of milk and water. Further, I beg to submit that all the sentiments of Bhakti cult and that of Gnana are not easy of transliteration into English. Keeping these failings in view, I have endeavoured to do my bit with faith and devotion in the Lotus Divine Feet of Srimad Jagadguru RENUKA, and found it essential to quote the Sanskrit texts copiously for the benefit of the readers and for my enlightenment.

If this humble presentation increases the appetite for relishing the luscious sweetness of Sivadwaita Philosophy even by an iota, all the labours of the author will not have gone in vain and I surely feel more than compensated and amply rewarded.

Bangalore-2

T. B. Basavarajayya

Date 1-10-1968.

*Saaragrahis are those prudent persons who are set with the quality of the crest of Jewel of Forgiveness in them —
KSHAMAA VIBHUSHITAH—ಕ್ಷಮಾ ವಿಭೂಷಿತಃ.

S. M. Angadi.

Dharwar.

Lecturer,

20-4-66.

State Institute of Education.

Dear Sri Basavarajayya

Many thanks for your Brochure on 'Sri Renukacharya'. Do take up such work on other Acharyas also. And if there are any books written by them, please translate them either into English or Kannada.

All Lingayets must try to bring our Veerasaiva Works into English for the benefit of the readers abroad.

Thanking you,

Yours Sincerely,

S. M. Angadi

K. L. Puttuswamy, B. A.,

A R S I K E R E.

Block Development Officer

Dated 18th. June 1968

Stage 11 Development Block,

Dear Sri, Basavarajappa

I am in receipt of your Brochure on Srimad Jagadguru Sri. Renukacharya and I gone through it. Owing to preoccupied engagements, I could not reply to you earlier. You have completed the sixtieth year also, and I am praying 'Almighty' to have many happy returns.

The copies now sent by you on Renuka's philosophy are really praiseworthy and you are to be richly complimented. You have taken enough pain in bringing out the book. Even though I am too busy in executive work, I will set apart a little time in going through the book and please arrange to send the complete set. Further, I am happy for the vast knowledge you possess in our Philosophy and your aim in attaining 'Viswa Kutumba' is really appreciable.

I once again pray 'Almighty' to give strength and prosperity to bear the laborious and responsible task taken by you.

I trust this letter finds you in the best of your health.

Yours Sincerely

K. L. Puttaswamy.

President's Secretariat
Rashtrapathi Bhavan

New Delhi-4
February, 24, 1971

Dear Shri. Basavarajayya,

The President has asked me to thank you for your letter of the 21st. February 1971, together with its enclosures.

Yours faithfully
K. R. Gupta
Additional Private Secretary
to the President.

Shri. T. B. Basavarajayya,
C/O Sri N. Rudriah & Sons.,
Mandy Merchants,
New Tharagupet, Bangalore-2.



President's Secretariat
Rashtrapathi Bhavan

New Delhi-4
March 1, 1971

No 4347-G. 11/71.

Dear Sir

The President has asked me to thank you for sending him a copy of the First Part of your Book of memoirs.

Yours faithfully
K. R. Gupta
Additional Private Secretary
to the President.

Shri. T. B. Basavarajayya
BANGALORE-2

"GIRIJA"

30, Edward Elliot Road,
Mylapore, MADRAS-4

February 13, 1971

~~RECEIVED~~

Dear Sir

Dr. S. Radhakrishnan has asked me to acknowledge with thanks your letter of the 10th. February 1971 and its enclosures and to send his best wishes for success in your endeavours.

Yours Sincerely

C. Ramasubban

P. S. to Dr. S. Radhakrishnan

P. S.

The book in Kannada sent by you to Dr. S. Radhakrishnan has been received. He has asked me to thank you for it.

To, Sri T. B. Basavarajayya
Cashier, C/O Dharmaprakasha N. Rudriah & Sons.,
Mandy Merchants, New Tharagupet, Bangalore-2

The above reply received from Bharatha Rathna Dr. Servapalli Radhakrishnan, Ex, President, Govt., of India, Madras.

C. Rajagopalachari
Naoraji Road Chetput,
MADRAS-31.

February 19, 1971

Dear Sir,

Revered Rajaji has duly received your book which you so kindly sent him and sends you his best wishes.

Your Sincerely,

Krishnamurthy

Secretary to Rajaji

To Sri T. B. Basavarajayya,
Bangalore-2.

Sri Ramanasramam.

T. N. VENKATARAMAN
President

Phone: 191
TIRUVANNAMALAI
South India.

: Namō Bhagavathe Sri Ramanaaya :
: Obeisance to Bhagavan Sri Ramana. :

Sri T. B. Basavarajayya

C/o. Sri N. Rudriah & Sons.,
Mandy Merchants, New Tharagupet, Bangalore-2.

Dear Sri Basavarajayya

We are happy to acknowledge the receipt of your kind letter of the 16th. instant. enclosing some specimen pages from your forthcoming book " ESSENTIALS OF SPIRITUALISM " and a chart of the Sacred Tree " Shat Sthala ". We have also to-day received by registered book post a copy of First Part of your book on "Sri Chandra Mouleeswara Linga". We have pleasure in keeping this beautifully printed and bound book in our Ashram Library.

May the Grace of Bhagawan Sri Maharshi be ever with you and yours :

With our warm regards and PRASAD from the sacred shrine of Sri Bhagavan.

Ever yours in Sri Bhagavan

T. N. VENKATARAMAN
President.

ಮೈಸೂರು 4

ವಿದ್ಯಾವಿಭೂಷಣ ಸಾಹಿತ್ಯ ಪ್ರವೀಣ

ದಿನಾಂಕ 26-4-1971

ಓ. ಎನ್. ಲಿಂಗಣ್ಣಯ್ಯ, ಬಿ. ಎ., (ಆನರ್ಸ್.)

ಶಂಕರಮಠದ ರಸ್ತೆ,

ಮಾನ್ಯ ಶ್ರೀ ಟಿ. ಬಿ. ಬಸವರಾಜಯ್ಯನವರಿಗೆ ಶರಣಾರ್ಥಿಗಳು, ನೀವು
ತಾ|| 20-4-1971ರಂದು ಬರೆದ ಪತ್ರ ಮತ್ತು ತಾ|| 22-4-1971ರಂದು ಕಳುಹಿಸಿದ
Book Post "ಶ್ರೀ ಚಂದ್ರವಿಠಲೇಶ್ವರ ಲಿಂಗದ ನಿಜವೃತ್ತಾಂತ"ದ ಪ್ರಸ್ತಾವನೆ
"ಪ್ರಥಮಭಾಗ" ತಲುಪಿದವು.

ಪುಸ್ತಕವನ್ನು ಸಾವಧಾನವಾಗಿ ಓದುತ್ತಿದ್ದೇನೆ. ನಿಮ್ಮ ಪತ್ರವನ್ನು ಆಗಲೇ
ಓದಿದೆನು. ನಿಮ್ಮ ಸಂಶೋಧನೆಯ ದೃಷ್ಟಿ ತುಂಬ ಸ್ವಚ್ಛವಾಗಿದೆ. ಬಹಳ ಶ್ರಮವಹಿಸಿ
ವಿಷಯಗಳನ್ನು ಸಂಗ್ರಹಿಸಿ ಒಳ್ಳೆಯ ಶೈಲಿಯಲ್ಲಿ ನಿರೂಪಿಸಿರುತ್ತೀರಿ. ನಿಮ್ಮ ಇಂಗ್ಲೀಷ್
ಭಾಷೆ ಶೈಲಿ ಬಹಳ ಆಕರ್ಷಕವಾಗಿದೆ.

"ಪ್ರಸ್ತಾವನೆ" ಯಿಂದ ಪೂರ್ಣಚಿತ್ರ ಲಭಿಸದಿದ್ದರೂ, ಆ ಚಿತ್ರದ
ರೂಪ ರೇಖೆಗಳು ಮಂದಟ್ಟಾಗುತ್ತವೆ. ನನ್ನ ಅಭಿಪ್ರಾಯವನ್ನು ನಿಮ್ಮ ಎರಡನೆ Part
ಓದಿದ ಮೇಲೆ ಬರೆಯುತ್ತೇನೆ.

ನಿಮ್ಮ ಪ್ರಯತ್ನ ಈಶ್ವರ ಪ್ರೀತಿಯಾಗಲಿ, ಲೋಕಮಾನ್ಯನಾಗಲಿ.

"ಶೂನ್ಯ ಸಿಂಹಾಸನ" ಗ್ರಂಥವನ್ನು ನಾಳೆ ಕಳಿಸುತ್ತೇನೆ.

ಇತಿ ಶರಣಾರ್ಥಿಗಳು,

ಓ. ಎನ್. ಲಿಂಗಣ್ಣಯ್ಯ,
ಮೈಸೂರು 4.





Spiritual Pursuit in Adhyathma Kshetra in the realm of Spiritualism

Mother India is a land of Religion from time immemorial. The word Religion in the true sense expresses in itself, a keen sense of cordiality and unblemish love, extended with reciprocity in between the two persons or more, with open heart and good understandings. The illustrious Swamy Vivekananda has well propounded in defining the term Religion. The Swamyji asserts "Religion is the manifestation of Divinity already hidden in man. This definition is a most apt one. According to the age long and infallible Holy Scriptures of Hindus and the expositions of our Acharya Maha Purushas (Holy Preceptors), true religion does not mean dogmatism. It is far above sectarianism and dogmatism. True religion unfolds the Knowledge of Athman (Universal Soul) and directs one to tread the path of righteousness. It is a divine royal Path open to one and all with no bar of caste, creed or colour. All human beings are eligible to tread this Holy Path and receive the enlightenment of the soul through some s t r i c t observances of yogic, spiritualistic codes, precepts and practices. Such a prescribed course is inevitable. A person may belong to any faith and be a follower of any Religion, coming from the corner of any part of the world, the maintenance and observances of some prescribed injunctions of spiritual scriptures (Shastras) are inevitable. But, what is e s e n t i a l here is the catholicity of outlook and loving thy neighbour as thyself. Hate not any one or hate none. Dole out your bread to the needy and hungry ones. The spirit of detachment from the worldly things and the act of renunciation in the name of God without motives are considered a most supreme Dharma. Here, it is to be noted with a particular attention, that the words detachment and renunciation in the true sense do not impart one, to withdraw from one's own d a i l y faithful duties and from the mutual affinities with which each individual is bound by. All the avocations with which each

Individual is wedded with, should be strenuously and indefatigably executed with efficiency and prudence. One should prosper in all walks of life triumphantly and enrich his knowledge and resources by all force. In so doing, none should wholly cling to the transient objects and tantalising fruits thereof. Whatever we are doing both morally, mentally and physically should be done in the name of Holy Father, God Almighty with a keen sense of duty for duty's sake. The spirit of hankering after their fruits should find no place behind the discharge of our duties in whatever spheres. Absolute self surrender at the lotus Feet of God is hailed as supreme Dharma.

DHARMA is the very vital, perennial and universal Divine Force,. On the everlasting divine thread of which, the entire structure and super-structures of all Lokas, planetary systems are held in tact, safeguarded and protected. "Dharmo Dhaarayati Jagata Pratishtah ಧರ್ಮೋ ಧಾರಯತಿ ಜಗತಃ ಪ್ರತಿಷ್ಠಾ" so proclaim our Hindu Holy Scriptures. The most invisible divine force or other wise known as the All Merciful Hand of God, steadfastly holds innumerable worlds and Planetary systems, perched in the limitless Space and on the tender fulcrum of which, all living beings are taking refuge. Therefore, the well being of each and every individual, or that of a society, or a nation nay, even the whole of the humanity, wholly rests on the practicability of the consistent and cogent observances of the prescribed walk of life, within the general frame work of spiritualism. One must develop his self awakening studies, good conduct, sincerity of purpose and candid expressions both internal and external, free from covetousness, and self aggrandizement, before he is entering up into the Realm of Spiritualism. The Threefold developments of the body, mind and spirit in terms of conviction, confession and concentration are of utmost importance to one and all in the Divine Path of Spiritualism,

Ordinarily India is considered to be a land of many religions. Although apparently it looks as such, in reality, the Supreme Goal of all Religions is One only. Our Vedas have made this point pre-eminently clear. The Vedic citation is more clear in this

respect. "Akaashaath Pathitham Thoyam, Yathaa Gachhathi Sagaram : Serva Deva Namaskarah Sankaro (Keshavoh) Prati Gachhati ಆಕಾಶಾತ್ಪತಿಸಂ ತೋಯಂ ಯಥಾ ಗಚ್ಛತಿಸಾಗರಂ । ಸರ್ವದೇವ ನಮಸ್ಕಾರಃ ಶಂಕರೋ (ಕೇಶವೋ) ಪ್ರತಿಗಚ್ಛತಿ". Torrents of rain that fall from over our heads (sky) begin to flow on earth as rivulets and rivers in all directions and swiftly run for thousands of miles extending their utility and benevolence through out unto all, and ultimately unite and cease their existance in the very bosom of the ocean from where they first emerged out as vapour. Likewise, all religions scattered over the Globe, in their true and earnest pursuits lead ultimately to One and the same Goal, although each religion differs from one another at the starting point. The modes codes, cultural courses, precepts and practices may vary nevertheless, the ultimate meeting Centre or the Goal is One and the same. It is with this broad outlook and catholicity of gesture, men of wisdom should sagaciously build up a new Society on a solid rock of moral and spiritual stamina, with a sound co-operative and co-existence spirit coupled with condescendence, fraternity and affinity in between one another.

Setting up of a New Spiritual Organisation in the Name of "Sivadwaitha Tatwa Prachara Khendra". Viswa Dharma.

Sivadwaitha School of Thought broadly propounds the philosophy of Viswa Dharma. The origin of this philosophy is found embedded in Vedas, Upanishads and Sivagamas. As such, the period of its existance could well be determined by this. Sivadwaitha philosophy was first propounded and established on the earth by the FIVE Paramount Pontifical Heads of Sivadwaitha School of Thought. These Most Holy Seers are hailed in the Names of Srimad Jagadguru RENUKADI Panchacharyas. Since Their infinite greatness is well extolled in the above said Holy Scriptures of Hindus from time immemorial, it is made certain that the Said FIVE Paramount Pontifical Heads of Spiritualism belong to a hoary past so to say, prior to the advent of the

Shrutis and Smritis. Shivagamas proclaim authoritatively that They are the very embodiment of Divinity as a Whole and have emerged or incarnated from the Heads of Five Siva Lingas by virtue of Their Divine infinite Splendour. By virtue of Their sublimity and Supreme Divinity They were far above the limitations of time space and causation of this mundane world. Having a significant recognition of Their unbounded love, knowledge, purity and ever resplendant divine splendour, the most illustrious and foremost saints of the Holy Order viz., **Adi Sri Agasthya Maharshi**; the great commentator of Prasthan Trayas viz., **Jagadguru Adi Sri Sankaracharya** and a train of innumerable Maharshis of divine insight, wisdom and lore of yore, besides surrendering themselves heartily and most reverentially, praised the aforesaid **Sri Jagadguru Renukadi Panchacharyas**. Further, Their greatness are also found broadly enunciated in great many scriptures and treatises of the holy order of antiquity and the said **FIVE Mahacharyas** have been held by all men of Lettees under much reverence and obeisance from time immemorial and will continue the same for ages to come. One interesting fact to be dwelt upon impressively here, is that the great origin of **Srimad Jagadguru RENUKADI Panchacharyas** have been well expounded in **Veera Laingyopaniashad**, embodied in **Yajur Veda**, **Maha Skanda** and in some of the prominent **28 Sivagamas** and from most infallible and authoritative versions, it is made beyond doubt that the said **FIVE Mahacharyas** do emanate or spring from the Heads of Five Shivalingas of Their own accord at the commencement of each Yuga. This is the Whole Truth and the same remains irrefutable.

In this connection it is worth reiterating that the illustrious **Sri Vyasa Maharshi** was the foremost disciple of **Paramonnt Pontiff Sri Ghantakarna Shivacharya** of **Himavat Sri Kedara Vyragya (Virakta) Maha Peetah**; **Sage Dadheechi** was the first disciple of **Jagadguru Sri Darukacharya** of **Sri Saddharma Simhasana at Ujjaini in Bellary District** and whereas the great **Durvasa Maharshi** of yore was the first disciple of **Pontiff Viswaradhya** of **Sri Kasi, Gnana Peetah** respectively.

The most Paramount Pontiff Srimad Jagadguru RENUKA charya of the aforementioned FIVE Mahacharyas, according to the versions of Swayambhuvagama, sprang from the Divine Head of Sri Somanatha Linga at Kolhipaki near Secunderabad and in turn, He established His spiritual Seat at Srimad Rambhapuri, also known in the name of Balehonnur in Chickmagalur District, Mysore State. The renowned Maharshi Adi Sri Agasthya received benediction from this Paramount Pontiff. Adi Sri Agasthya Maharshi of yore was the first disciple to whom Bhagawan, Bhagawatpada Sri Renukacharya imparted the great Philosophy of Sivadwaitha. This has been written down in sanscrit in poetical order by the illustrious Siva Yogi Sivacharya, a scion of a great and enlightened spiritual Acharya family of yore. Saint Sivayogi Sivacharya seems to have lived in or around 500 B.C. It is opined, he must have lived just before the time of Jagadguru Adi Sri Sankaracharya who is also acclaimed to have lived during 500 B. C. This Holy Treatise is known to the world in the name of Sri Siddhanta Sikhamani or Renuka Geeta.

Sri Jagadguru Adi Sankaracharya had the Blessings of Saakshaath Bhagawan Srimad Jagadguru Sri Renukacharya who was also hailed in Sivagamas as REVANA SIDDHA Maha Yogi. Renukacharya presented Sri Rathna Garbha Ganapathi and Sri Chandra Mouleswara Linga to Sri Jagadguru Adi Sankaracharya of Adwaita Mutt of Sri Shringeri, and imparted the Divine Knowledge and the eminence of the worship of Siva Linga. The worship of Chandra Mouleswara Linga at Sri Adwaita Mutt of Shringeri by its Pontifical Heads is being continued as a hereditary right since then with much reverence and great devotion.

The Philosophy of Sivadwaitha imparted by Bhagawan Sri Renuka and written by Sri Sivayogi Sivacharya of yore, is known as "Siddhantha Sikhamani or Renuka Geeta." This Holy Gospel propounds broadly the tenets of Viswa Dharma in whose bosom, the philosophy of Universal spiritualism is well enshrined. While trying to understand the philosophy of this School of Thought, it

is essential to know the meanings of some technical terms, oftentimes occurring copiously in the course of exposition of this Philosophy. The terms 'Ashtaavarana', Panchachara, Shatsthala, Lingaanga Saamarasya, etc., are of top most importance. While the process of Ashtaavarana removes all impurities attached to the body, spirit and the little self in particular, it also enables to ward off all evil practices and the selfish tendencies that are prevalent in the society in general. The term Panchacharas imply the five royal paths of chastities that help to build up a robust and constructive policies on the superstructure of which, the Shrine of Wisdom could be built for the progress and prosperity of all mankind. Lastly comes Shatsthala. This term is highly precipitous in the field of self saturation and self realisation. There are six super fine intellectual pinnacles set in an ascending order within each individual which, upon self realisation, through the Blessings of the Holy Preceptor are gradually revealed to an ardent follower within his inner horizon. The recognition of the same with a divine insight through absolute self surrender (Sharanagathi) and by renunciation of all the innate petty clings of the head and heart as akin to the mundane and fleeting objects (Thyaaga), significantly enables one to dauntlessly climb up the Abode of Emancipation and Perfection. The attainment of Perfection through the Divine Grace of God Almighty and the Blessings of the Holy Preceptor is hailed in Sivadwaita philosophy as "Lingaanga Samarasya", meaning 'Jeeva Brahmaikya' or a transcendental state of Knit in Holy Communion with Lord, God Almighty Parasiva. We will know more about this School of Thought when we enter deeper into the subject matter later.

The paramount Pontiff, Saakshaath Bhagawan, Srimad Jagadguru RENUKACHARYA after imparting the philosophy of Sivadwaita to the illustrious Saint Sri Adi Agasthya Maharshi, ordained him to preach and establish the essence of this Universal Dharma (Viswa Dharma) unto all mankind throughout. It was asserted that the Knowledge of this Holy Order is an unrivalled and a most infallible one.

Sthaapyathaam Serva Lokehshu : Tantra Metat Thwayaa Mune ;
 Yee drusham Siva Bodhasya : Saadhanam Naasthi Kutrachith
 (Renuka Geetha)

ಸ್ಥಾಪ್ಯತಾಂ ಸರ್ವ ಲೋಕೇಷು । ತಂತ್ರ ಮೇತತ್ ತ್ವಯಾ ಮುನೇ ।
 ಈ ದೃಶಂ ಶಿವ ಬೋಧಸ್ಯ । ಸಾಧನಂ ನಾಸ್ತಿ ಕುತ್ರಚಿತ್ (೫.೨)

It is worth recalling at this juncture that even Lord Jesus Christ, after giving the sacred Sermon on the Mount, ordained unto His twelve apostles to go far and wide on Earth and to preach the Gospel of Truth to all mankind freely. How broad hearted and compassionate were the aforementioned Mahacharyas and Messiahs and how lofty are the tenets propounded and the interest evinced by Them, towards the upliftment of the down trodden, redemption of all sins of the mankind and for their total emancipation. Incessant Salutations and Adoration be unto Them!

Bearing this piece of alertness and ordinance of the Holy Preceptors with alacrity in mind, I have ventured to embellish my genuine propensities and thoughts, spontaneously sprung from the knowledge of my experience in propounding the most infallible philosophy of Sivadwaita to the extent possible to me. It goes without saying that I am only an insignificant instrument in the Hands of the Holy Preceptor and as such, my execution of this piece of spiritual work is a divine source of inspiration and not merely a meek aspiration. This treatise on "Essentials of Spiritualism comprises of about 300pages and 2000 books have been printed. It is my intention to present as many books as possible to some of the prominent Universities, Public Libraries, Spiritual Organisations, Mutts and Monastries, Kings and Maharajas, and to the leading journalists and Editors of important News Papers, distinguished dignitaries, and to the persons of divine enlightenment freely, through Air Mail defraying the postal expenses. The object in doing so, besides being a missionary zeal in propagating this Viswa Dharma, I wish to be blessed by all persons of divine insight and holy order.

A similar book in my mother tongue, viz., Canarese is also under print. It covers nearly 400 pages and being First Part, 2000 books are under print. It is roughly estimated that both the spiritual ventures cost more than Rs 15,000/-. My poverty, I believe, is no bar to my dauntless venture in this direction. I am not a pandit in any language. Yet, my inner conscience dictates me to ceaselessly proceed on with my work with which I am wedded to. Yet, my confidence, my faith and devotion, and my convictions are that, the unseen All Merciful Divine Hand of God Almighty is behind me and hence I am somehow triumphantly gliding through my enterprise. In order to fulfil the undertaking as the one under reference, flow of monetary help from all quarters is earnestly solicited. Munificent donations and kind contributions will greatly help to achieve this noble task early. The cost of paper is day by day becoming dearer. Printing, binding, labour, postal expenses are mounting up in a threatening manner. As such, without robust financial support and substantial monetary background, this herculean job could not be successfully carried through single handed.

This fact has been well focussed by the illustrious beacon light of wisdom viz., Sri Basaveswara in his own self awakening words—

“ Bedadiru Siva Bhaktaralladavara

Bedi Bendaagadiru

Behdidare Hurulilla

Bedida Kaigeh Thade Yilladeh

Kodaballaru, Kudala Sangana Sharanaru

(1)

Kaamisadalladeh Kodathu Kaamadhenu ;

Kalpisadalladeh Kodathu Kalpatharu ;

Chintisadalladeh Kodathu Chintaamani ;

Bhaavisadalladeh Kodanu Sivanu ;

Kaamisadeh, Kalpisadeh ; Chintisadeh, Bhaavisadeh

Kodaballaru, Kudala Sangana Sharanaru

(2)

(Chantigns of Basava)

ಬೇಡದಿರು ಶಿವ ಭಕ್ತರಲ್ಲದವರ

ಬೇಡಿ ಬೆಂಡಾದಿರು :

ಬೇಡಿದರೆ ಹುರುಳ್ಳು

ಬೇಡಿದ ಕೈಗೆ ತಡೆ ಇಲ್ಲದೆ,

ಕೊಡಬಲ್ಲರಾ-ಕೂಡಲ ಸಂಗನ ಶರಣರು

ಕಾಮಿಸದಲ್ಲದೆ ಕೊಡದು ಕಾಮಧೇನು ।

ಕಲ್ಪಿಸದಲ್ಲದೆ ಕೊಡದು ಕಲ್ಪತರು ;

ಚಿಂತಿಸದಲ್ಲದೆ ಕೊಡದು ಚಿಂತಾಮಣಿ ।

ಭಾವಿಸದಲ್ಲದೆ ಕೊಡನು ಶಿವನು ;

ಕಾಮಿಸದೆ, ಕಲ್ಪಿಸದೆ, ಚಿಂತಿಸದೆ, ಭಾವಿಸದೆ ।

ಕೊಡಬಲ್ಲರಾ ಕೂಡಲ ಸಂಗನ ಶರಣರು

॥ ೨ ॥

(ಬಸವ ಪಚನಾಮೃತ)

Thus spake Basava : 'Ask not the unrighteous people. Toil not in vain in this direction and become wholly tiresome. There is nothing indecorous in seeking financial aid. Because, children of God Almighty, ever remain with a stretched hand of hospitality, in order to extend munificently their mite towards the achievement of a laudable cause that glorifies the infinite splendour of God. Further, the Kamadhenu, the Celestial Cow grants the desires of the devotees when asked for. The Wish Yielding Divine Tree "Kalpa Vruksha," bestows the wishes of its worshipers who are imploring under its shadow. The celestial unique Chintamani, a most precious divine emerald, grants boons sought for by the devotees and whereas God Almighty Blesses us abundantly when implored with open and pure hearts. Whereas ; in the case of God intoxicated and God realised people (Gnanins) or Siva Sharanas, they do grant and bless the devotees of God Almighty voluntarily, unasked and uncraved for provided, the cause upheld by one is unselfish, unblemish and free from any tinge of ulterior motives and that it is a lofty and very noble one.

Righteous people by nature and even by instinct are very kind, sympathetic, compassionate and munificent in doing their utmost and contributing all help possible within their command for the spiritual cause such as the one undertaken by me in the direction of eradication of ignorance and little mindedness. It is worthy to observe here

Tarugal Baagugum : Uru Phala Bharadindeh

Mugil Navaambu Bhaaradeh Johlgum :

Siri Yohl Nayayutar : Aaryar,

Pariki Padeh : Parohpa Kaarigalgidu Sahajam

ತರುಗಳ ಬಾಗುಗು ಮುರು ಫಲ ಭರದಿಂದೆ ।

ಮುಗಿಲ್ ನವಾಂಬು ಭಾರದೆ ಜೋಲ್ಲುಂ ॥

ಸಿರಿ ಯೋಳ್ ನಯ ಯುತರಾಯರ್ ।

ಪರಿಕಿ ಪಡೆ ಪರೋಪ ಕಾರಿಗಳ್ಳಿದು ಸಹಜು ॥ (ನೀತಿಶಾಸ್ತ್ರ)

The flowers and fruits laden twigs and branches of the trees ever remain hung down with all their branches with heaviness so as to be within the easy reach of one and all and give their bounteous treat to one and all. Even the sky seems to be very courteously bow down towards the earth with heavy laden dark clouds, in order to satiate all living beings with torrents of rain and quench the thirst of mankind unasked for. Likewise, spiritually disposed persons and elders are always endowed with spiritual bent of mind and are immensely generous in doling out their bread to the the needy and in extending their munificent mite for the noble cause of unfoldment of Knowledge Divine most hospitably and liberally. I have every confidence in the saying of the Lord that "Good Deeds never go unrewarded".

Setting up of a Spiritual New Organisation in the Name of

Sivadwaita Tatwa Prachara Khendra

At Bangalore (An International City) in Karnataka,
to propound "Viswa Dharma" with its two Branches.-

One at Secunderabad as attached to "Kolhipaki Sri Someswara Temple in Andhra Pradesh AND the other at Sri Siva Kanchi (Conjeevaram) as attached to the Shrine of Sri Ekambareswara in Tamil Nadu.

It is worth remembering that both the abovesaid Somanatha or Someswara Linga and Ekambareswara Linga at Siva Kanchi are hailed as "Pritvi Lingas and these two wholly represent the 'Nakaara', Beejaskhara Mantram, embodied in Siva Panchakshara Maha Mantram: The Divine Face of God Almighty SADASIVA viz, "Sadyojaata Face" is the very Symbol of 'Nakaara' Maha Mantra and the Paramount Pontiff Saakshaath Bhagawan Srimad Jagadgurn RENUKACHARYA has sprung (incarnated) from the said Sadyojaata Face of the Most Supreme Being. Pritvi Tatwa or the Planet Earth: "The Jagath, wholly rests on the vital divine Force or Power of pritvi Linga, from Whose Divine Head, the Paramount Pontiff Srimad Jagadguru) RENUKACHARYA emanates according to our Holy Scriptures at the commencement of each Yuga. Renukacharya is virtually influenced by the divine potential Power, enshrined in the aforesaid Siva Lingas. Sadyojatha Face of God Almighty Parasiva, represents Rig Veda in all its entirety. Consequently Jagadguru Sri Renukacharya is a conspicuous authoritative Symbol pertaining to Rig Veda as a whole Hence, The Paramount Pontiff SRI RENUKACHARYA has been hailed in Sivagamas as "JAGADGURU."

Sri Siddhantha Sikhamani authoritatively proclaims that the Sivadwaita Philosophy propounded by Jagadguru Sri Renukadi Panchacharyas at the very commencement of the

present Age has been well extolled in Yajur Veda. Renukacharya asserts while imparting this Knowledge to Adi Saint Agasthya in Renuka Geeta that

Aghoraa Paapakaa Seeti Yaateh Rudra Sivaa Tanooahu ;
Yajushaa Geeyateh Yasmaa Tasmaa Chhaivogha Varjitaba
॥ ಅಘೋರಾ ಪಾಪ ಕಾಶೀ ತಿ । ಯಾತೇ ರುದ್ರ ಶಿವಾತನಾಃ : ।
ಯಜುಷಾ ಗೀಯತೇ । ಯಸ್ಮಾ ತಸ್ಮಾ ಚೈವೋಘವರ್ಜಿತಃ ॥

(ಸಿ. ಶಿ. ಅ. 6. ಶ್ಲೋ. 61)

N. B :— The great Philosophy of Sivadwaita which was Originally propounded by the most Five Paramount Pontiffs Viz. Srimad Jagadguru RENUKADI Panchacharyas, pervades and is kept lively from the top of Sri Kedaranath Shrine in Himalayas to Lanka (Ceylon) and even far beyond the shores of Hindu Mahasagara from time immemorial.

The word Philosophy is a very lofty and a most sublime subject. It is as deep as a mighty ocean and as high as the lofty sky. None can exhaustively dwell upon the said theme. Still, when an interested skillful person plunges to dwell upon into this subject, his quest after the same deligently intensifies. He stands quite admired, greater he dives deep into the inner most kernal part of the theme. It is because, Philosophy takes mankind in the spiritual realm nearer to God-hood and God which is dearer to one and all. Sectarianism and dogmatism are not helpful in divine path of Realisation of Athman. They bind people with the mundane ties of intricate knots of arrogance, ignorance, and sophism. Consequently one has to necessarily rise above the grips of the shallow dogmatic out-look and perverse interpretations of the well defined and most authentic Agamic and Upanishadic tenets and citations. Ordinarily, the Consensus of opinion among the general public is that philosophy is a dry and an abstract subject and the same is incomprehensible to the common mind (wordly person-) Whereas an aspirant, a vedantin, who is in the spiritual field may not feel so.

To him, philosophy is an eye opener in the field of unfoldment of Knowledge Divine. He understands it through experience and practically realises what philosophy teaches. Implicit faith and devotion associated with the spirit of tolerance, patience and perseverance are but essential in this field. The systematic daily chantings of Siva Panchakshari Maha Mantram, the continued practices of Bhajan. Nama Sankeertan of God Almighty Parasiva, the process of self introspection, concentration, self realisation and the fruition thereof do enable one to become God intoxicated. This divine process further gradually Purifies the head and heart which in turn, spontaneously opens one's mind and the inner conscience, so as to know, realise and to adhere what Philosophy ultimately reveals and aims at within one's own self.

The joy and the fruition of the inner realisation of the Supreme Athma through self introspection and self dedication, can only be enjoyed beyond expression while in an ecstatic mood of deep meditation and absolute sense of Surrender. The divine impulses and thier graceful outcome cannot be wholly comprehended or exhaustively given vent to, by any amount of intellectual jugglery and gymnasium. even by any Professed Seer or Saint. How could a bag full of salt fulfil when let lose into the sea with instructions to sink deep into the sea, touch the bed of the sea and return to the sea shore once again, just to tell us all about its experiences, the grandeur of its journey underneath the sea and the majestical depth of the Ocean ? Could the above said salt bag ever be able to fulfil this mission ? Likewise, God realised and God intoxicated divine soul wholly becomes immersed with the thought of God Almighty, beholds His Divine Splendour in a meditative mood. How could such a Seer ever be able to exhaustively tell the world about his surpassing divine experiences and all about the Peace which passeth all understanding when he returns to wakeful state. Nevertheless, his green and serene impressions and the divine

feelings help him to a certain extent to speak to the world about the nectera in Sweetness of the Supreme Ananda (Bliss) which he really experienced while he was in trance.

The Philosophy of Veerasaivism or Sivadwaita School of Thought is an unique, dynamic and a practical divine Process wherein the aspirant experiences and enjoys the most Surpassing Bliss and an infinite divine fruition which is hidden latent within himself, while he is alive and will be able to propound the same to the best of his ability and capacity.

The great author of Sivadwaita Manjari, (a spiritual treatise on Sivadwaita) viz. Saint Swaprabhananda Sivacharya hails, that Sivadwaita philosophy is "Tatwanaam Maha Daadeenaam" i.e., in existence from time immemorial. As such no stroke of a pen, however masterly hand holds it, could ever be able to point out the exact period or the time limit as to its inception.

Secondly, the brilliant expositions on the Upanishadic and Sivagamic versions such as, 'Sathyam Gnaana Manantham Brahma ಸತ್ಯಂ ಜ್ಞಾನ ಮನಂತಂ ಬ್ರಹ್ಮ' has been pointedly and in a most touching manner dwelt upon in Sivadwaita. The analysis and the realisation of the aforesaid effulgent version has been well churned and immensely realised through experience to its most precipitating climax in Veerasaivism.

The illustrious commentaries known in the name of "Neelakanta Bhashya" of saint Neelakanta Sivacharya of 8th, century A. D and "Srikara Bhashya", of paramount Pontiff Sripati Panditha of the 11th century A.D. exhaustively dwell upon the philosophy of Sivadwaita, wherein it is propounded that "Jeeva Sathyam, Jagat Sathyam and Brahma Sathyam ಜೀವ ಸತ್ಯಂ ಜಗತ್ ಸತ್ಯಂ ಬ್ರಹ್ಮ ಸತ್ಯಂ". The great Pontiff of Adwaita Mutt, Jagadguru Adi Sri Sankaracharya professed that the world is unreal. Earlier to Saint Sankara, Lord Buddha had propounded that everything around us is unreal. Though these two

great leaders advocated Mithyawada (pessimism); the illustrious FIVE Mahacharyas, Viz., the Paramount Pontiffs-Srimad Jagad-guru RENUKAcharya, Darukacharya, Ghantakarana or Ekorama radhya, Panditharadhya and Jagadguru Viswaradhya respectively who were hailed as the very embodiment of Divinity as a Whole, by virtue of their incarnation or emanation from the Divine Heads of FIVE Sivalingas on earth, and the other Acharya Purushas such as, Sri Ramanuja, Srimadananda Teertha Bhagawatpada Madhwacharya, and a host of other commentators held a different view and professed authoritatively, that the Universe is real. Even the western renowned intellectualism supports the theory of evolution and holds an optimistic view about the world around us and deter the pessimistic view.

Parinamawada : The theory of Evolution ಅವಿಕಾರ ಪರಿಣಾಮವಾದ ;

It is interesting to note here that the basic and the fundamental formula or the thesis, on the rock-bottom of which the Philosophy of Sivadwaita is propounded reveals the age long and unique theory of Parinama Wada or the great theory of evolution and re-evolution as envisaged in most of the Prominent Sivagamas. The essential purport of Sivagamas are held in par with those of the Upanishads. So much so, the truth propounded in both the Scriptures viz., Sivagamas and the Upanishads remain the same in all essentials. Although many Schools of Thought have expounded the theory of evolution in different light, Sivadwaita School of Thought propounds the same in an unique manner. The feature observed here is that of Avikara Parinamawada ಅವಿಕಾರ ಪರಿಣಾಮವಾದ It is upheld that the process of evolution does not lead ultimately to destruction or total extinction but the resumption of the property to its original state is found well established. Gold when melted can be turned into any shape and the different ornaments are made out of the same. In spite of varieties of charming ornaments made out of gold which keep the people attracted in different ways, the fact cannot be forgotten

that gold and the threads of gold pervade right through in all those jewels. Upon melting all the said gold jewels, though we find no more variety of ornaments any longer, the fluid resumes its original form without any defacement in the least. This process is hailed as 'Avikara Parinamawada'. Sivadwaita philosophy or Veerasaivism upholds this unique theory aloft on the sole authority of Sivagamas and proclaims, "Jeeva Sathyam, Jagat Sathyam, and Brahma Sathyam." It is worth remembering at this juncture the maxim that, when a Candle is burnt nothing is lost.

Sivadwaita Philosophy is quite an independent and a self existing age long Tatwa- This philosophy was first propounded on the earth by the foremost FIVE Mahacharyas at the commencement of the present Age. The commentaries on Prasthanas Trayas i.e. Upanishads, Brahma Sutras and Bhagavad Geeta, as appertaining to the philosophy of Sivadwaita written by Pontiffs Sri Neelakanta Sivacharya and Sripati Panditha have revealed the fact that most of their sound expositions, drew inspiration from the earlier illustrious commentaries of RENUKA Bhashya and Daruka Bhashya etc., on Prasthanas Trayas that were rendered by the great FIVE Mahacharyas. Although the commentaries such as Neelakanta Bhashya and Sriakara Bhashya on Prasthanas Trayas throw greater light upon the existence of the age long "Renuka Bhashya and Daruka Bhashya" on Prasthanas Trayas and have impressively focussed the fact to the fore front, it is unfortunate as it were, that the erudite class have not ushered or come forward to trace out the whereabouts of the said unique commentaries known in the name of RENUKA Bhashya, Daruka Bhashya etc., uptil now. However, the existence of the aforesaid Bhashyas (Commentaries) cannot be ruled out. Fire can be spotted wherever smoke is visible. It is belived that the commentaries written by the said Five Mahacharyas may be available in the manuscripts of Devanagari scripts either in the ancient Government Libraries in the historic Cities of Athens, Greece,

Berlin or in Bonn, Some are confident of this fact. Therefore, I earnestly appeal and pray that all spiritually interested persons will unitedly help to set their foot in the direction of tracing out the whereabouts of the aforesaid commentaries like the herculian efforts of the great Hanuman who in his avowed task of Sitaanveshana ಸೀತಾನ್ವೇಷಣ, triumphantly succeeded in his memorable errand.

The lovely sacred words “Anantham Brahma ಅನಂತಂ ಬ್ರಹ್ಮ” in the aforementioned Upanishadic citation directly implies, that all the manifested and unmanifested worlds and their componants are imbibed in the colossal divine bosom of that Stupendous Whole. This liberal interpretation is well vouched in the similar enlivening Upanishadic citations such as—“Sarvam Khalvidam Brahma ಸರ್ವಂ ಖಲ್ವಿದಂ ಬ್ರಹ್ಮ, Ishaa Vaasya Midam Sarvam ಈ ಶಾಸಾಸ್ಯ ಮಿದಂ ಸರ್ವಂ; Vaasudevah Sarva Miti ವಾಸುದೇವಃ ಸರ್ವಮಿತಿ” etc. It is pre-eminently clear that the word “Sarvam ಸರ್ವಂ” which invariably appears in the above quoted versions is profoundly penetrative in its inherent meaning. Then, what is meant by Mithya, Unreal? As mere names and forms attributed to by us, are not substances in themselves, the same in the lower strata are considered as Mithya or unreal. The actual substances such as the five great elements and their componants cannot be declared as wholly unreal. In the Realm of Spiritualism or in the Transcendental Plane, the Holy Name of God Almighty Parasiva or that of a Holy Preceptor and His Divine Form are hailed as identical. The Name, Form and the Holy Image all the Three are exactly the Same. All these Three are Transcendental by nature and hence there is not the least difference between Them. There is no categorical difference between the Body and the Effulgent Being in the Transcendental Plane. It is to be kindly borne in mind that the above said unique theory is not applicable to the material reasoning. By way of an illustration I wish to state that in the

material Plane, the word fire or water is quite different from the very object which the said word denotes. Even though one repeats the names such as fire, fire, or water, water, neither fire burns nor the water drenches the person in the least. Nor such repetitions serve the purpose of putting out the fire. Whereas in the case of repetition of the Holy Name of God Almighty such as "Siva or Narayana" and muttering the Maha Manthram repeatedly with faith and devotion, our sins are reduced to ashes and we are endowed with some unseen spiritual powers from within. This faith ultimately leads us on to the Kingdom of God Almighty. When a Jeevatma actually realises, that in his spiritual nature he is the eternal servant of Bhagawan (God Almighty), and repeats the sacred Name of God and visualises His Divine Form in his heart, then alone the Transcendental Name etc., spontaneously manifest themselves in his spiritual senses of organs such as tongue, eyes, ears etc. He beholds in his transcendental state the manifestation of Supreme God through his organs of senses i.e., Achara Linga on the tip of his nose Guru Linga, on the tip of his tongue, Siva Linga within his eyes, Jangama Linga in the organ of touch, Prasada Linga in the ears etc. Consequently, in the heart of Sivadwaitha philosophy, one realises that The Name, Divine Form and the Holy Image of God Parasiva are identical with His Swarupa.

In the light of the foregoing expositions and experiences the theory of Mithyawada remains afar from the Eternal Truth in the Transcendental Plane. Men of Divine insight, the great Rishis of Vedic period, and Maharshis of Upanishadic period have promulgated with singleness of voice that

" Anandaa Dhaiva Khalvi Maani ; Bhuthaani Jaayanthe ;
 Anandena Jaathaani Jeevanthi Anandam Prayanthyabhi
 Samvishanthi ;
 Tadv Jignyaa Saswa Tad Brahma. .,

ಆನಂದಾ ಧೈವ ಖಲ್ವಿವಾನಿ, ಭೂತಾನಿ ಜಾಯಂತೇ

ಆನಂದೇನ ಜಾತಾನಿ ಜೀವಂತಿ,

ಆನಂದಂ ಪ್ರಯಂ ತ್ಯಭಿಸಂವಿಶಂತಿ।

ತದ್ವಿಜಿಜ್ಞಾಸಸ್ವ ತದ್ವ್ರಹ್ಮ॥ (ಉ)

The brief meaning of this Upanishadic version:-Brahma or Parasiva is the Stupendous Fountain-Head of all creations. He is the very embodiment of All Real Happiness and the Total Bliss. All elements, colossal or insignificant particles, electrons and protans emerge out or project from the Transcendental Bosom of Ananda. Have their sustenance in Ananda. And ultimately take refuge in Ananda. Real Anannda is the Nectarian Svaroop (Amruta Svarupa ಅಮೃತ ಸ್ವರೂಪ) of Brahma, (Parasiva). Hence, know it for certain that, .. "That is Brahma"-Anandam Brahmeti Vijaanaath ಆನಂದಂ ಬ್ರಹ್ಮೇತಿ ವಿಜಾನಾತ್॥ Veerasaivism propounds "Brahmeti Linga Maakhyaatham ಬ್ರಹ್ಮೇತಿ ಲಿಂಗಮಾಖ್ಯಾತಂ॥ Siva Linga or Ishta Linga is the very Transcendental Form of Brahma, P a r a s i v a.

Bhedabheda ಭೇದಾಭೇದ:-Sivadwaita further enunciates the theory of Bhedaabheda and propounds all the aspects there of harmoneously in proving that; in the process of worship of Ishta Lingaaradhana, the discrimination of the little self (Jeevatma) become automatically obliterated as and when an individual develops his divine path towards Salvation, strictly adhereing to the doctrines of "Shat-sthala ಪಟ್ಟಲ" as propounded in Sivadwaita School of Thought. An absolute self surrender, implicit faith and continued supreme devotion to God Almighty enables one to yearn the Divine Grace of his Personal Diety (Ishta-devatha or Ishta Linga) through Whose Blessings and Grace, the aspirant (Sharana) inherits the

Infinite Bliss and Ananda (Real Happiness). God is Personal Sakaara and as well as Impersonal-Nirakaara. He takes His earnest devotees into His divine fold through His Saakaara (Personal) Form and Bless them. At the same time He grants Salvation or Moksha to all God realised souls through His Nirakara (Impersonal) Form. This is His Divine Leela (Play). Yet He remains impartial, compassionate and merciful to all alike in uplifting and fulfilling the wishes of His chosen disciples and Bhaktas. By strictly adhering and affectionately practicing the doctrines propounded in Sivadwaitha philosophy and by the Divine Grace and Blessings of the Holy Gururji (Holy Preceptor) all the mundane membranes of the physical body and the six organs of senses gradually transform into the Celestial sense-organs, i.e., Thanu-Karanagalu Siva-Karanagalaaguvuvu. ತನು ಕರಣಗಳು ಶಿವ ಕರಣಗಳಾಗುವುವು. Such a thing is possible through prayer. Incessant prayer of God is efficacious and powerful enough to endow upon mankind celestial boons in abundance and ultimately bestows Liberation and Perfection (Lingaanga Saamarasya) ಲಿಂಗಾಂಗ ಸಾಮರಸ್ಯ. Hence, the theory of Bhedabheda-ಭೇದಾಭೇದ enunciated in Sivadwaitha School of Thought is in itself an unique and a peerless one.

Coming to the Three-fold Paths of Karma, Bhakti and Gnana theories, Karma bereft of Bhakti, Gnana devoid of supreme devotion are considered as futile. Bhakti (Devotion) is exercising its supreme command over Karma and Gnana, as without which Karma and Gnana would endlessly drag mankind in helter-skelter directions, and lead them to eternal perdition. Bhakti also richly inherits at the same time the power of transforming the faculty of Karma as one with that of supreme Gnana in the spiritual path of Athma Saakshaathkara or Realisation of Athma. The sterling doctrines of Siwadaitha in this respect are immensely helpful and keenly piercing in revealing to the ardent follower of this faith how the summam

bonam of this unique theory excels the theory of karma, propounded in the other Schools of Thought.

Sivadwaitha upholds the theory of 'Gnana Karma Samuchaya' ಜ್ಞಾನಕರ್ಮ ಸಮುಚ್ಚಯ. The interpretations rendered in this philosophy for the word 'Karma' vastly differs from that of the other Schools of Thought. Sakama and Nishkama i.e., actions done with motives and expectations of some fruits thereof are known as Sakama and whereas performances of duties for duties' sake, without any motives attached thereto, are called as Nishkama. While Sakama karmas (actions) bind mankind with the fetters of intricate knots of desires etc., the Nishkama Marga i.e., actions done with implicit faith without aspiring for any results; that is to say, discharging the duties for duty's sake redeems mankind from all possible mundane fetters and in addition to that a radical purification of heart takes place in turn. It is further upheld in Adwaitha and other theories other than Sivadwaita, that the efficacy of Karma becomes void automatically after a certain stage and that Gnana alone supercedes. It is interesting to note particularly at this stage, how Sivadwaitha Philosophy ventilates in an appealing manner its unique theory in a most convincing and penetrative way.

According to Sivadwaitha, all deeds, actions and performances carried through the body, mind and intellect towards the achievement of the mundane pursuits are held to come under the term Karma. Adverting to this, all actions and performances done through body thought and mind in the spiritual field so as to carry out the ritualistic and Dharmic duties, and all practices such as concentration, worship, and meditation etc., are hailed in this sphere of philosophy not as Karma but as "Kriya." Kriyas (actions) performed without motives and extended as offerings to God Almighty Parasiva in order to glorify His infinite Splendour and Grace, not only saturates and purifies the muddy tabernacle (body), simul-

simultaneously the same becomes intensely efficacious to lift up the pure heart just to bring the chaste mind, in conjunction with the intellectual arena and vigourously help to vivify all the six organs of senses to happily converge in attaining Oneness with the Supreme Athman.

Gnana Karma Samuchaya or Kriya-Gnana Samuchaya

ಕ್ರಿಯಾ ಜ್ಞಾನ ಸಮುಚ್ಚಯಃ

The Conflux of the innate currents of Action and Intellectuality.

Sivadwaitha treats about Kriya Yoga as having endowed with some sterling and special features. In Yoga philosophy Kriya Yoga adorns foremost place & the rest of the effervescence of Yoga, depends upon the successful attainments in this field. The upsurging currents of Kriya (faculty of action) are powerful enough to go hand in hand mingled along with the Vibrations of thoughts in all their subtilty. The peculiar conflux of the functionings of the tripod faculties such as Kriya shakti(ಕ್ರಿಯಾಶಕ್ತಿ) Vichara shakti (ವಿಚಾರಶಕ್ತಿ) and Bhava Shakti(ಭಾವಶಕ್ತಿ) respectively are of immense value to mankind, which go a long way to enrich the wisdom in secular and spiritual spheres abundantly. Unlike the version of Adwaitha theory, the faculty of kriya(karma) in Sivadwaitha is beautifully propounded at length. The intrinsic capacity of the faculty of kriya is powerful enough to co-operate and co-exist with that of the faculty of the intellegence in a way, knit together without any effervescence of discrimination until the very attainment of Moksha or Liberation. The harmonious blending of these vital forces and their continued sustenance in all subtilty are indeed rightly upheld as peculiar and that, the subtle functioning of the faculties of Kriya and Gnana in the forms of vibrations of the mind and the thought during meditation, mingled with those of the vibrations of the pure

devout heart, abundantly help to take Jeevatma deep into the very spiritual realm of Divinity and God Realisation, (Moksha). The mighty Kriya Shakti is a ripple from Ichha Shakthi which is in turn, an off shoot from Chith Shakti. Chith Shakti is a boundless beaming Effulgence and Divine Energy, known as Siva Shakti. The innate relativity in between Siva and Shakti is of non-dual in character and are hailed to shine with Avina Bhava Sambhanda ಅವಿನಾ ಭಾವಸಂಬಂಧ, an unique splendid unity, Knit together in an inseparable manner. The following stanza throws immense light on this aspect :

Na Sivehna Vinaa Shaktih: Na Shakti Rahitah Sivaha;
Pushpa Gandhavad Anyonyam : Maarutaambara Yohriva

॥ ನ ಶಿವೇನ ವಿನಾಶಕ್ತಿಃ ನ ಶಕ್ತಿರಹಿತಃ ಶಿವಃ !

ಪುಷ್ಪಗಂಧವದನ್ಯೋನ್ಯಂ | ಮಾರುತಾಂಬರ ಯೋರಿವ ||

Just as the fragrance is inseparable from the sweet petals of a tender flower and the air that is intensely intertwined and interweaven in eather, which pervadeth every where, the innate Shakti profoundly being one with Siva, the same remains united as One Entity for eternity. Neither Siva (Intellegence) can be bereft of Shakti (Divine Energy) nor Shakti can be devoid of Wisdom Divine. Divine Energy and Divine Wisdom are like two negative and positive Celestial Forces which are in reality Cohesive but not dependent, since, together are hailed as One Divine Stupendous Whole. The enunciation of this secret is well dwelt upon at length with authentic sources in the aforementioned theory.

Pravruthou Shakti Raakhyataha/ Nivruttou Bhakti Ruchyateh-
ಪ್ರವೃತ್ತೌ ಶಕ್ತಿ ರಾಖ್ಯತಾಃ/ ನಿವೃತ್ತೌ ಭಕ್ತಿರುಚ್ಯತೇ ||

In spite of the fact that Sivadwaitha is the most earliest School of Thought based on the fundamentals of Upanishadic and Sivagamic expositions, the inception of which, dates back

prior to 2500 years B.C. and that it is a well propounded Viswa Dharma, some in the learned class of people among the Hindus, more particularly erudite class often times in their utterances mention "Thri Mathas and their Acharyas only and ignore the rest. It may be due to some sort of bias and virus. Such a thing should not occur since Hinduism and its age long doctrines are universal in their tinge.

Sivadwaita School of Thought is an immense Spiritual Source, as well as the Fountain head of eternal Spiritualism for the springing up of all the other spiritual schools of Thought as envisaged in the proclamations of Sivagamas. This fact has been well propounded and vouched by the authentic versions in Maha Skanda. In as much as the elaboration of Vedas, Upanishads and Sivagamas, projecting philosophic dictum and doctrines of universal in character, and frankly embrace the essentials of spiritualism' as focused in the Sivadwaita School of Thought, which gradually and harmoniously lead to self realisation (Athma Saakshaathkara), one need not be puzzled as to his attainment of success in this direction. I may assert here that Sivadwaita is the Mother of all branches of philosophies which propound spiritualism in general. The philosophy of Sivadwaita is hailed in the names of—Shakti Visistadwaita, Viseshadwaita, Dwaitadwaita, Bedhaabheda Matha, so on and so forth with a full fledged voice authoritatively. The illustrious FIVE Mahacharyas' viz., Srimad Jagadguru RENUKADI PANCHACHARYAS, the most paramount pontiffs who originally propounded the great lively philosophy of Sivadwaita on Earth, at the commencement of the present Age, have been extolled by one and all from time immemorial with thousands of tongues but with singleness of voice and devoutly surrendered at Their Lotus Feet with implicit devotion and homage. The very fact that the renowned saints and sages, Rishis and Maharshis of lofty order in the spiritual realm, such as, the great Adi Sri Agasthya

Maharshis, mighty Dadheechi Maharshi, the famous Durvasa Maharshi, Sri Vyasa Maharshi of Dwapara Yuga (previous age) Saint Sananda Maharshi, and an innumerable host of erudite and enlightened Commentators on Prasthan Thrayas, Emperors, Kings and Maharajas, rich and poor, literates and illiterates, young and old, simultaneously received benediction and blessings and paid their loyal homages to the foremost Founders of Sivadwaita School of Thought, goes a long way to establish how exalted and exquisitely eminent the said Five Mahacharyas. At this juncture it is necessary to recall the fact that according to the Holy Scriptures of Hindus, the aforementioned FIVE Mahacharyas do emanate from the Divine Heads of Five Siva Lingas at the very commencement of each Yuga (Age) namely Kruta Yuga, Treta Yuga, Dwapara Yuga and Kali Yuga, respectively. Kriya Sara, a great spiritual treatise written by Saint Sri Neelakanta Sivacharya of eighth century A. D. who is hailed as one of the renowned commentators on Prasthana

Thrayas, reveal:—

Agasthyo Jaiminischaiya: Viswamitro Kaashyapaha;
 Bharadwaajo Aangraatrihi : Vasishtoh Roma Harshanaha;
 Yehteh Sarveh Mahaa Bhaagaa : Athivarnaashrameh
 Rathaaha;
 Veerashaivaaha Samaakhyaathaaha : Jeevan Mukthaan Na
 Samshayaha. (Kriya Sara.)

॥ ಅಗಸ್ತ್ಯೋ ಜೈಮಿನಿ ಶ್ವೇತಃ ವಿಶ್ವಾಮಿತ್ರೋ ಕಾಶ್ಯಪಃ |
 ಭರದ್ವಾಜೋ ಅಂಗಿರಾಶಿಃ | ವಸಿಷ್ಠೋ ರೋಮ ಹರ್ಷಣಃ |
 ಯೇಶರ್ವೇ ಮಹಾ ಭಾಗಾ ಅತಿವರ್ಣಾ ಶ್ರಮೇ ರತಾಃ |
 ವೀರಶೈವಾಃ ಸಮಾಖ್ಯಾತಾಃ | ಜೀವನ್ಮುಕ್ತಾ ನ ಸಂಶಯಾಃ ||

(ಕ್ರಿಯಾಸಾರ)

The great propounders of philosophy and righteousness, of early periods viz., the saints Adi Agasthya, Jaimini, Veda Vyasa, Viswamitra, Kaashyapa, Bharadwaaja, Aangirasa, Athri.

Vasishta, Romaharshana Maharshi and a train of descendant Rishis and Maharshies of high order and persons of divine insight, stable intellect and purity of heart from time immemorial, have been embracing Sivadwaita philosophy, namely, VEERASAIVISM and have kept solemnly propounding the afore said philosophy like a continuous thread of oil, whose nectarean benevolence to mankind in general is beyond one's description and comprehension. The path tread, embraced and propounded by the aforementioned illustrious saints and seers of a very high holy order, remains as an exemplary divine path for all other devotees on earth to follow and to realise the Absolute TRUTH for ultimate emancipation and attainment of the Supreme Goal.

While the truth remains as such in all its entirety imbibed with wholesome fervour and dynamic spiritual potentiality immensely, the people of the present time and their capacity in understanding our Dharma and all about our Dharmic Paramount preceptors are much lagging behind and the same is highly lamentable. Consequently, at every moment they are crushed down under the iron heels of rampant materialism. In spite of their claiming various bright advancements in the fields of Science and scientific inventions and technology with pride and prestige, they are getting day by day worse in character and are caught under vicious entanglements. People have nowadays become unfortunate victims to various unhealthy habits and circumstances. With the result, that they are merely hunting after creature comforts. Generally, people are in the midst of many an unnatural wants, which promote selfishness, cupid ignorance, and lack badly, in the nobler traits of sensitivity, simplicity, humility, practicality and spirituality at large. We are in the midst of an age which is known for more controversy and hailed as an age of machines and mechanical operations. Man boasts that he has made a successful conquest over Nature even. He has not at all attempted to pierce through the outer veil of Nature and try to enter into the Transcendence.

dental Realm of serenity, spirituality and Supreme Divinity.

Human life is hailed by far nobler than the lives of the celestial beings. The Angels and Devas oftentimes, desire to be born as human beings on earth. It is because, the planet Earth or Bhuloka in which we live is the only Karma Bhumi (land of actions) and all the other visible and invisible Lokas (planets) are but mere places of pleasure and enjoyments or dens of pernicious perdition for lamenting against each sinner's sins and past foul actions, karmas wrought by him, as the case may be. Secondly, the human body represents as the central threshold or a reserved door way as it were, either for entering into the most serene and celestial Abode of Perfection (Moksha) or for mercilessly tossed up into the dreadful dark formidable cavity of utter perdition. Man carves his own destiny. Hence, humanity should soon wake up and arise from this deep slumber in order to catch the time by forelock and cautiously tread the path of Spiritualism with determined will and singleness of mind, faith and devotion. We do not know where we will be tossed ahead, the moment we drop down the shackles of this gross body. In order to uplift all mankind from the moir of deep ignorance and to enable them to conscientiously tread the divine path of Righteousness, it is felt and thought expedient to set up a new or revive a powerful Spiritual Organisation in the Name of "Sivadwaitha Tatwa Prachara Khendra" to staunchly uphold and try to bring persons of all shades, ranks and temperaments under the One Universal Spiritual Banner and Holy Order feasibly. Bearing this lofty and catholic view in mind, I have with due respect and humility, endowed with submissiveness, ventured to suggest to set up the aforementioned Spiritual Organisation, which in itself represents a body of highly cultured votaries of God Almighty who are practically rich in experience and prudent in Knowledge Divine. In this connection I may be permitted to state that in addition to the various kinds of spiritual institutions and organisations

hailed in the individual names of great leaders of Religions and Spiritual Heads, it is considered that setting up of a Spiritual Organisation in the name of 'Tatwa-esoteric tenets which are the origin for propounding essentials of spiritualism,' commands a greater circle and are immensely beneficial to one and all, devoid of sectarianism and crude ritualism. Forgetting the suffix "ism" and all dogmatic ranks, children of God rally round under the spiritualistic universal banner of Essentials of Spiritualism.

Tatwa unitedly and wholeheartedly lends support for the spread of its objectives in addition to the realisation of the sum and substance of what it propounds in the general interest and upliftment of the down trodden humanity from the mundane clutches and turmoils. The innumerable spiritual Organisations spread all over the globe here and there, just denote what a particular Leader, Saint, Acharya, Messiah or particular pontiffs propounded and chalked out in a particular way for their respective followers to faithfully and devoutly follow the same and attain salvation through realisation. In order to bridge the gulf harmoniously in between several Schools of Thoughts in spiritualism, preferably at the present juncture, and to bring all mankind together with a flexible spirit of mutual love, affection, endurance, service and lastly to inculcate and cultivate the catholic practices which broadly help to establish in turn, a new sacramentalist society of Brotherhood of man and Fatherhood of God Almighty Parashiva. The organisation should frame within its purview a feasible and lovable system that happily solemnizes the smooth functioning of the unique memory of "Sarva Dharma Samanvaya." So to say, the Philosophy of Shivadwaitha is the Tower of Spiritualism.

I wish to emphasise here that 'Tatwa' is a common benefactor irrespective of sex, caste, creed, colour or nationality, similar, to that of a perennial river whose limitless utility and

benevolence is being enjoyed by one and all with unbounded joy and freedom. Tatwa is the very Fountain Head of Divinity which sheds the rays of ambrosia profusely upon all mankind incessantly.

The Paramount Pontiffs Srimad RENUKADI PANCHACHARYAS by virtue of Their very incarnation from the Divine Heads of FIVE SIVA LINGAS as authoritatively proclaimed in Upanishads and Sivagamas from the time immemorial and the authentic reiteration of the fact that the aforesaid FIVE MAHACHARYAS were the very Divine SYMBOLS of the DIVINE SPARKS emerged out from the STUPENDOUS WHOLE at HIS WILL and Commandment, goes a long way to determine and prove that They were the Sole Messiahs, each being the Supreme Head of each colossal elements, such as Pritvi, Appu, Tejas, Vayu and Akasha respectively. Their manifestation on Earth age after age and Their disappearance at Their Will were within Their Supreme command. The lofty and all embracing mysticism propounded by Them are of universal in character and are endowed with immense Grace and infinite Glory. Although the aforesaid FIVE Paramount Pontiffs solely and wholly represented the Five sacred Syllabary within the Siva Panchakshara Maha Mantram (the Soul stirring, Soul Saturating sacred chanting of Maha Vaakya) and were far above the influences and contamination of the worldly ties and turmoils, still, They lived and moved among all mankind as ordinary human beings unperturbed and unparalled, just to Shower Their Choicest Blessings and Benediction upon all those who prayerfully recognised Them and implored for Divine Mercy and Grace with an unreserved spirit of dedication and total self Surrender at Their Lotus FEET. The aforesaid versions have been literally proved and authoritatively proclaimed in the most infallible Hindu Gospel of TRUTH viz, Upanishads and Sivagamas respectively. It is pre-eminently clear from our Age long Holy Scriptures that the said FIVE MAHACHARYAS Originally established the Spiritual Organisation hereinabove

referred to viz, Sivadwaitha Tatwa Prachara Khendras or FIVE SIVANUBHAVA MANTAPAS (Shrines of Wisdom Divine) at Their respective Spiritual Seats, the FIVE HOLY CENTRES hailed in the Names of (i) Veera Simhasana at Rambhapuri (Bale-Honnur) (ii) Saddharma Simhasana at Ujjaini in Bellary District, (iii) Surya Simhasana at the most Holy Sanctuary in Sri Saila, (iv) Gnana Simhasana in Varanasi (Benaras) and lastly (v) the unique Vyragya Simhasana enshrines at Sri Kedara in Himalayas; the latter shines as the top most Head Ornament for ushering Wisdom Divine to all mankind. These universal spiritual Five Seats are the foremost of their kind ever since the commencement of the present Age namely, Kali Yuga and the distinguished Successor paramount pontifical Heads of the same are in Supreme Power straight from the time of the FOUNDER Paramount Pontifical Heads of the said Holy Order. These Mahacharyas belong to mankind as a whole throughout and Their benediction are hailed Supernal and Supernatural in all their entirety. Renuka Geeta or Siddhanta Sikhamani, Siddhanta Sikhopanishath, Veera Laingyopanishad embodied in Yajur Veda, Maha Skaanda, and a train of other spiritual authoritative treatises speak to themselves in a crystal clear manner in reaffirming authentically what has been briefly touched upon by me hereinabove with implicit faith farsightedness and supreme devotion.

It is to be borne in mind that the aforementioned new spiritual Organisations are to remain as an auxiliary Representative Bodies of the above said FIVE Original Centres of everlasting Spiritual dynamism.

In Order to give a consolidated and constructive fillip in the right direction with reference to the aforementioned Proposal I ventured to place the whole matter for matured consideration and guidance before the President as well as the Chairman and Members of the All India Veerasaiva 18th. Conference that was held in Bombay during the first week of June 1969. The gist of my letters dated 2nd & 3rd May 69, and the 5th. June 69

respectively addressed to them, briefly speak as follows :—

“Shivadwaita School of Thought is one of the most earliest, authoritative and vital divine unifying Force which elaborately propounds the philosophy of Viswa Dharma. The essence enunciated therein is drawn from the infalible Scriptures of Sivagamas and Upanishads. The Paramount Pontiff, Saaksaath Bhagawan Sri RENUKAcharya while imparting this philosophy to Adi Sri Agasthya Maharshi, extols in Siddhanta Sikhamani that the greatness of Sivadwaita has been well propounded in Yajur Veda etc. Consequently, The Holy Treatise Sri Siddhanta Sikhamani (Renuka Geeta) is an authentic and sole Scripture which elaborately dwells upon Viswa Dharma. So, it was humbly implored by me, that an Universal Organisation embodying the tenets of “Viswa Dharma” as enunciated in Sri Siddhanta Sikhamani Should be established afresh after the Name and Style of “SIVADWAITHA TATWA PRACHARA KHENDRA” with its centre at Bangalore which is an international city and its branches spread all over the country. The roof of this most Philanthropical Institution should be kept open for all, without any distinction of caste, creed, cult and colour so far in imparting the knowledge of Athman and Divine Wisdom is concerned. The qualification required for entering into this institution suggested to be that of strict maintenance of sobriety, external and internal purity, spirit of tolerance and accommodative complacency. It is stressed that the entrent should be purely a vegetarian at least from a couple of generations and must necessarily be a recipient duly qualified to participate and to practice the Spiritual course prescribed within the frame work of Sivadwaita School of Thought and ultimately attain the Divine Knowledge of Athma Saakshaathkara or Lingaanga Saamarasya, the Supreme Goal. The reins of the administration of the Organisation should be held under the grip of the All India Veerasaiva Universal Service Organisation. The thriving and utility of such an Organisation wholly depends upon the Blessings of the Adi Jagad Gurus and as well as those of other pontiffs whose wholehearted co-operation and undivided unity would usher a new and vigorous energy for spreading the lofty tenets of Viswa Dharma.

Secondly, it was focussed that the great commentator Saint Sri Neelakanta Sivacharya the author of "Neelakanta Bhashya" of the 8th century A.D., Saint Sripati Panditha the author of "Shrikara Bhashya" of the 11th century A. D., and as well as many a commentators on Prasthan Thrayas, all belonging to Sivadwaita School of Thought have asserted beyond doubt time and again, about the existence of the great Commentaries on Prasthan Thrayas written earlier, by Srimad Jagadguru RENUKADI PANCHACHARYAS which are known unto this day in the names of "RENUKA BHASHYA, DARUKA BHASHYA", etc., which profoundly dwell upon Viswa Dharma in terms of Sivadwaita Philosophy. In spite of throwing enough light on the existence of the aforesaid unique original commentaries, none have upto now strained to kindly trace out the same and verify as to the genuinity of their existence and where the same lay hidden. They say, Probably the said Renuka Bhashya, Daruka Bhashya etc., may be available either in West Germany or East Germany or in Athens. I pray that the authorities of the All India Veerasaiva Conference, particularly that of the 18th Conference now on Sessions at Bombay 16, will graciously set their hearts in this direction and please strive to explore the same by deputing an expedition in this direction with all earnestness in the name of DHARMA.

The Third and the last item brought to their kind and sympathetic consideration was that of the Holy Treatise Sri Siddhanta Sikhamani. It is the very Divine Breath of the most Paramount Pontiff, Saakshaath Bhagawan Sri RENUKA-CHARYA. This book with its catholic and lofty tenets and doctrines propounded therein for the upliftment of all mankind, from the moir of deep ignorance and the intricate fetters of vanities of this mundane world, have not been sufficiently propounded and propagated throughout the nook and corners of the Universe. Although this Holy Treatise is the very Fountainhead for the unfoldment of Knowledge Divine among mankind irrespective of sexes and caste distinctions, the concerned erudite class, spiritual leaders and Preceptors are not fully alive to the fact in propogating, and popularising

in full swing of the most sublime doctrines of the same. Further, the copies of the said Scriptures are not broadly distributed and efforts made in Publishing this book in almost all languages, furnishing the meaning of every word occurring in each sloka in all the languages such as English, Canarese, Telugu, Tamil, Hindi and Maharashtra, together with brief annotation underneath each sloka chapter by chapter. Due to this kind of draw back, there has been no occasion for giving wider popularity of the same among different kinds of people and much less among the Veerasivites themselves. Sri Siddhanta Sikhamani or Renuka Geeta comprises of 21 chapters. In all, there are 1386 Stanzas in Sanscrit. The chapters such as 1, 2, 3, 4, and 21 are more of narrative of thrilling historic and pouranic events. The rest dwell upon the philosophy of Sivadwaita. The entire exposition is chiefly based on the authority of Sivagamas and Upanishads.

The dynamic Kernal propounded in Renuka Geeta broadly focusses as to the hidden identity in between Jeevatma and Paramatma. The spiritual unique paths such as Ashtavarana, Panchachara and Shat Sthala have been impressively propounded in terms of Vedic and Sivagamic expositions and due impetus is given in order to adhere to the same, so as to enable the aspirants to attain Moksha or Lingaanga Saamarasya in this very birth. Holy Scriptures such as Bhagavad Geeta, Bible, Koran, Tiruk-kural etc., have earned worldwide reputation and more than 75% of the followers of the respective scriptures are fairly conversant with the doctrines propounded in them and are day in and day out propagating their respective scriptures among all mankind. It is chiefly due to the fact that the said Holy Scriptures have been made available in many languages in the manner described above. Likewise, copies of Sri Siddhanta Sikhamani should also be made available in almost all the prominent languages, furnished with word by word meanings coupled with a summery of the substance of each sloka, so as to enable the aspirants to grasp, understand, practice, assimilate and lastly to realise the sublime Truth propounded therein. It is therefore earnestly prayed that

the authorities of the All India Veerasaiva Conference and as well as the pontifical heads pertaining to Veerasaiva Religion will evince greater interest in this direction and kindly do what is necessary anon towards the fructification of this noble task.

Dharma and Righteousness are the twin spiritual forces which rightly goad all mankind towards the Goal of Perfection effectively. Unfortunately the present day masses are striding astray and are deliberately traversing through rugged roads which are detrimental to their real prosperity and happiness. So much so, people are losing sight of the spiritual values and their immense benefit.

The distinguished President of the above said, the 18th All India Veerasaiva Conference viz., His Holiness Dr. Sri Sri Sivakumara Swamijee, head of Sri Siddhaganga Mutt, and the Hon'ble Home Minister, Government of India, Sri Y. B. Chavan together, have with singleness of voice emphatically stressed the imminent need for spreading the Knowledge of Athman among mankind, so as to tie them together under the chord of love and affection without distinction and thus help to make people understand closely each other in terms of Brotherhood of Man and Fatherhood of God. His Holiness the Swamijee of Sri Siddhaganga Mutt has rightly awakened us at this hour of dire need and necessity, in opening the windows of our minds and instilled the spiritual fervour as to the course to be adopted and achieved in order to build up a sound and a new society at present. We have read in the columns of News Papers often times as to how and the amount of concern with which our beloved His Highness Sri Jayachamaraja Wadiyar Bahadur, Mysore, and our Prime Minister Srimathi Indira Gandhi expressed time and again about the vital need and necessity in educating the general public about the spiritual values and make them convince as to their immense utility and benefit. By realising and adhereing to the virtues propounded in Hinduism, mankind stand to derive everlasting happiness, the spirit of tolerance and real sense of co-existence. It is for this reason, our Prime Minister and our esteemed Highness had

appealed to the erudite class to bring in new editions and enlivening spiritual literatures which could be largely read and understood by all, so that the same may influence one and all, to stick to the virtues in life and thus help to build up a happy and prosperous Society among us. The clarion calls of our most revered leaders in the aforesaid direction touched my heart movingly and though unaccomplished as I am, I have ventured to bring forth two spiritual books in the Name of God Almighty (Dharma) to the best of my humble ability and experience.

Speaking particularly about the great Pontiff Renukacharya, the first among the aforesaid Five Mahacharyas, He is directly and closely associated with Andhra, Karnataka and Tamil Nadu States. His Divine Appearance came to Light first in Andhra Pradesh at Kolhipaki Someswara Shrine. The Mahacharya established His Spiritual Seat at Srimad Rambhampur (Bale-honnur) in Mysore (Karnataka) State. Lastly, He tread the land of Tamil Nadu and had a brilliant successor pontiff Rudramuni Sivacharya, by the Grace of Sri Ekambareswara Linga at Siva Kanchi (Conjeevaram) a most ancient spiritual centre in Tamil Nadu. Saint Rudramuni Sivacharya was a unique and most superb divine personification of all virtues, celibacy and Dharma in all its entirety. His emanation from the womb of mother earth is indeed mysterious. In fact, God's ways are always mysterious. It is also seen from the treatise in sanscrit viz., Sri Siddhanta Sikhamani, that Jagadguru Renukacharya made His way through space by yogic powers and happily alighted on the land of Lanka, the present Ceylon, in order to fulfil the cherished ambition of the then Emporer of Lanka viz., Sri Vibhishana, brother of the most illustrious Ravanaasura, a mighty and gigantic Emporer of Lanka, during Treta Yuga.

The brilliant philosophy of Sivadwaitha was broadly propounded and established by Bhagawan Srimad Jagadguru Renukacharya wherever He went and blessed mankind profusely. His Divine Grace mostly swayed all over South

India inclusive of the island of Lanka. It is for this reason I wish that a spiritual Centre for the propagation and illumination of the tenets of the Sivadwaita School of Thought should be established afresh at Bangalore in Mysore State with its two branches, one at Secunderabad (in Andhra Pradesh) as attached to Kolhipaki Sri Somanatha Linga and the other at Siva Kanchi (Conjeevaram) in Tamil Nadu) as attached to the shrine of Sri Ekambareswara Linga respectively. The latter two sister Organisations should be affiliated with the activities of the main Feeder Organisation run in the name "Sivadwaita Tatwa Prachara Kendra" at Bangalore. The activities of these three spiritual Organisations should be conducted under the management of a Board of Trustees at the respective places. The respective Board of trustees have to be preferably composed of erudite men such as, an Ex-Justice of High Court or an Ex. Judge, an advocate, a chartered accountant, one leading merchant, and an industrialist, a munificent coffee Planter, two well versed scholars in sanscrit and in the regional languages of the respective States who should be accomplished dignitaries in Vedic and Agamic literatures. The Muzrai Commissioner and as well as the Minister for Religious Endowment Board should also be requested to be Members in the Board of Management as pertaining to the respective Regions. While two Upacharyas or religious heads of two leading Mutts participate in all the deliberations of the said Organisations, as representatives of the Paramount Pontifical Heads, the Chief Ministers of respective States under reference and our benign His Highness the Maharaja of Mysore may be requested to kindly grace the Spiritual Organisations as Visitors occasionally. The Paramount Pontiff of Srimad Rambhapuri Veera Simhasana adorns the Exalted Spiritual Throne of PATRON of all the said three Organisations combinedly. In my humble view the formation of such an authoritative Body will go a long way in upholding the objects of the Organisations unitedly and progressively for centuries to come and help to build up the much needed Universal New Organisation in the spiritual field for imparting Divine Knowledge and for the upliftment of the downtrodden in general. Further, for the

fulfilment of the said proposition and for the establishment of Righteousness on Earth with the catholic spirit of Brotherhood of Man and Fatherhood of God, monetary succour from all the four corners should flow in munificently and unhesitatingly to the tune of not less than thirty lakhs. Love, skill, service, spirit of renunciation (Thyaga) selflessness, egoless, faith, unity, fraternity, simplicity, high thinking, dedication, purity and supreme devotion to duty are the preliminary sterling traits abundantly required in a consummate manner among all the supporters and well wishers of the aforementioned unique Spiritual Organisations. Sooner such a spiritual Organisation is ushered in with spiritual fervour and dynamism better will be to all mankind on Earth.

Various spiritual institutions and organisations spread all over the world have been rendering meritorious services in the spiritual fields and have thrown divine enlightenment upon millions of people all along. Indeed we remain ever indebted to such spiritual institutions and respectfully pay our homage and respects irrespective of their culture and nationalities. Institutions standing in the name of individual spiritual Leaders Mahans, Acharyas or Pontiffs closely help to awaken persons who are wedded to and dedicated to the respective Divine Personalities. Whereas in the case of Spiritual Organisations established and run in the name of Tatwa (Philosophy) there is a wide scope for all interested persons to freely participate in all its deliberations and be benefitted spiritually. Sivadwaita philosophy is one, the quintessence of which awakens the spirit of universality through its unique thesis. The essence of different Schools of Thought figuring in the Vedic cult have been foreshadowed in the Philosophy of Sivadwaita. The depiction of the same is happily kept concurrent right through the enunciation of Sivadwaita, firmly maintaining its own exquisite beauty and unique theory, quite independent of various other schools of thought. The latter part of Rig Veda. Yajur Veda, Svetashwataropanisad, Sri Siddhanta Sikhamani, Neelakanta Bhashya.

Srikara Bhashya, Siva Geeta, Maha Skanda and Sivagamas lend immense support to this effect.

Consequently, a pretty number of youths in both sexes should be given wider scope to study the philosophy of Sivadwaitha, frequently listen to the learned expositions upon the same and to participate in the enlightened symposiums upon Vedanta and Siddhanta time and again so as to make them fully conversant with all the aspects of Sivadwaitha and to possess a perfect knowledge of the same with the spirit of accommodation and tolerance.

OM

Object

Realisation of Knowledge Divine while alive on Earth is the only Path of Deliverance from the formidable clutches of the mundane ties and bondages. Thus alerting the great sage of yore viz., Saint Adi Sri Agasthya Maharshi, Bhagawan Saakshaath Sri Renukacharya, the most paramount Pontifical Head of Veerasaiva Religion, ordains in Renuka Geeta (Siddhanta Sikhamani) :—

“ Agasthya Muni Shaardula
 Tapasiddha Manoratha ;
 Twaam Vinaa Siva Shastrasya
 Kah Shrotu Madhikaaravaan :
 Paatram Siva Prasaadasya
 Bhawaaneko Na Chaa Paraha ;
 Ethi Nischitya Kathitam
 Mayaa Teh Tantra Meedrusham :
 Sthaapyataam Sarva Lokeshu
 Tantra Mehthath Twayaa Muneh ;
 Edrusham Siva Bodhasya
 Saadhanam Naasthi Kutra Chith .

ಅಗಸ್ತ್ಯ ಮುನಿಶಾದರ್ಶಲ
ತಪಸಿದ್ಧ ಮನೋರಥ |
ತ್ವಾಂ ವಿನಾ ಶಿವ ಶಾಸ್ತ್ರಸ್ಯ
ಕಃ ಶ್ರೋತು ಮಧಿಕಾರವಾಃ ||

ಪಾಶ್ರ್ವಂ ಶಿವ ಪ್ರಸಾದಸ್ಯ
ಭವಾನೇಕೋ ನ ಬಾ ಪರಃ |
ಇತಿ ನಿಶ್ಚಿತ್ಯ ಕಥಿತಂ
ಮಯಾ ತೇ ತಂತ್ರ ಮೀದೃಶಂ ||

ಸ್ಥಾಪ್ಯತಾಂ ಸರ್ವ ಲೋಕೇಷು
ತಂತ್ರ ಮೇ ತತ್ತ್ವಯಾ ಮುನೇ |
ಈದೃಶಂ ಶಿವ ಬೋಧಸ್ಯ |
ಸಾಧನಂ ನಾಸ್ತಿ ಕುತ್ರ ಚಿತ್ ||

[ಹೇ ಅಗಸ್ತ್ಯ ಮುನಿಶ್ರೇಷ್ಠನೇ ! ಶಿವಾನುಗ್ರಹಕ್ಕೆ ನೀನೊಬ್ಬನೇ ಪಾತ್ರ ನೆನಿಸಿರುವೆ. ಆದ್ದರಿಂದ ಏಕೋತ್ತರ ಶತಸ್ಥಲಗಳಿಂದ ವಿರಾಜಿಸುವ ಮಹೋನ್ನತ ವಾದ ವಿಶ್ವಧರ್ಮವೆನಿಸಿದ ಪರಮ ಪವಿತ್ರವಾದ ವೀರಶೈವಧರ್ಮದ ತಿರುಳನ್ನು, ಅರ್ಥಾತ್ ಶಿವಾದ್ವೈತ ಸಿದ್ಧಾಂತವನ್ನು ನಿನಗೆ ಭೋಧಿಸಿರುವೆನು. ಈ ಶಾಸ್ತ್ರವನ್ನು ಅಖಂಡ ಮಹೀಮಂಡಲದಲ್ಲೆಲ್ಲಾ ಸತ್ಪಾತ್ರವನ್ನರಿತು ಪ್ರಕಾಶಪಡಿಸು. ಮಹಾ ತಪಸ್ವಿಯೂ ಅಗಣಿತ ಶಕ್ತಿಯಂತನಾದ ನಿನ್ನ ಮುಖದಿಂದ ಜಗತ್ತಿಗೆ ಹೊರಬಿದ್ದ ಈ ಶಾಸ್ತ್ರವು (ಸಿದ್ಧಾಂತವು) ಎಲ್ಲೆಲ್ಲೂ ಭಾನುಕೋಟಿ ಪ್ರಕಾಶಮಾನವಾಗಿ ಹರಡಿ, ಬೆಳಗಿ ಅರ್ಹರಾದವರಿಗೆ ಪೂರ್ಣಫಲ ಪ್ರದಾಯಕವೆನಿಸಿ ವೀರ್ಯವತ್ತರವೆನಿಸುವುದು ಎಂಬ ದಿವ್ಯ ಆದೇಶವನ್ನಿತ್ತಿರುವರು].

ಈ ಮಹದಂಶ ಪ್ರಾಜ್ಞರಿಗೆ ಅತ್ಯಂತ ಗಮನಾರ್ಹವೆನಿಸಿರುವುದು. ಸತ್ಪಾತ್ರತೆಯನ್ನು ಕರಿತು ಗೀತಾಚಾರ್ಯನಾದ ಶ್ರೀ ಕೃಷ್ಣನು ಕೆಳಕಂಡ ಶ್ಲೋಕಾಭಿ ಪ್ರಾಯದಂತೆ, ಅವಿಚ್ಛಿನ್ನವಾದ ಪ್ರೀತಿಪುರಸ್ಕರ ಭಾವದಿಂದ ಭಗವಂತನನ್ನು ಯಾರು ಭಜಿಸಿ, ಸ್ಮರಿಸಿ, ಧ್ಯಾನಿಸುವರೋ, ಅಂಥಾ ಅನನ್ಯ ಬಾವದಿಂದ ಪ್ರಾರ್ಥಿಸುವ ಸದ್ಭಕ್ತರಿಗೆ, ಭಗವತತ್ವವನ್ನು ಅರಿತು ಅದರಲ್ಲಿ ತಾದಾತ್ಮ್ಯ ಭಾವವನ್ನು ಹೊಂದು ವಂಥಾ ಪರಮ ಶ್ರೇಷ್ಠವೆನಿಸಿದ ಬುದ್ಧಿಯೋಗವನ್ನು ಅನುಗ್ರಹಿಸುವುದಾಗಿ, ನುಡಿದು ಅಭಯವಿತ್ತಿರುವನು. ಇಂತಪ್ಪದೈವವಾಣಿಯನ್ನು ನಂಬಿ ಈ ಮಹತ್ಕಾರ್ಯದಲ್ಲಿ ಯಥಾ ಶಕ್ತಿ ಪ್ರೀತಿ ಪೂರ್ವಕ ಸೇವೆಗೈಯಲು ಭಗವತ್ ಪ್ರೇರಣೆಯಂತೆ ಮುಂದೆ ಬಂದಿರುವನು.

After imparting the most infallible Divine Knowledge of Sivadwaita philosophy, Srimad Jagadguru Sri Renukacharya bade the sage Agasthya "To go far and wide on Earth and preach the imperishable and precious knowledge of Athman to all mankind unreservedly." The chief object in bidding this ordinance to the chieftain among the hosts of holy sages is that, the human beings who are helplessly stuck in the moir of Avidya and ignorance from time immemorial, may be uplifted from the same and the unfoldment of knowledge of Athman is showered upon them and blessed.

In Bhagawad Geeta Lord Sri Krishna assures :

"Tesdaam Sathatha Yukthaanaam
Bhajathaam Preeti Purvakam ;
Dadhaami Buddhi Yogam Tam
Yena Maamupayaanti Teh :

(Geeta. Cha. 10 Sl. 10)

“ ತೇಷಾಂ ಸತತ ಯುಕ್ತಾನಾಂ
ಭಜತಾಂ ಪ್ರೀತಿ ಪೂರ್ವಕಂ ।
ದಧಾಮಿ ಬುದ್ಧಿಯೋಗಂ ತಂ
ಏನ ಮಾಮುಪಯಾಂತಿತೇ ॥

(ಗೀ. ಅ. 10 ಶ್ಲೋ. 10)

Lord Sri Krishna assures that such of His devotees who constantly remember Him, chants His Divine Name devoutly and worships Him with " Bhaktir Avvyabhi Chaarineem ಭಕ್ತಿರವ್ಯಭಿಚಾರೀಣಂ " unadultrated and uninterrupted flow of love springing spontaneously from the pure heart, are really blessed souls and He showers His Grace upon them and grants the "Buddhi Yoga - ಬುದ್ಧಿಯೋಗ", a Part of Divine Knowledge through which the devotees shall attain Salvation or the Lotus Feet of God Almighty. Sri Krishna advocates absolute surrender at His Lotus Feet and to take Refuge in Him.

The foregoing two citations from Renuka Geeta and Bhagavad Geeta inspired me to carry this Holy Message of God Almighty to the different corners of the world to the extent possible and spread the Knowledge of Athman to all. It is to be borne in mind “Dharmantu Saakshaath : Bhagavath Praneetham ಧರ್ಮಂತು ಸಾಕ್ಷಾತ್ ಭಗವತ್ಪ್ರಣೀತಂ”. The Divine Voice of God Almighty is the Real Universal Dharma. Having inspired by this self awakening Voice of Divinity and in obedience with the inner urge, I have spontaneously taken up this noble work in bringing out two spiritual books one in Canarese and the other one in English, each 2000 books, costing to an extent of nearly twenty thousand rupees. It is my cherished aim just to spread the Holy Message of the Great Messaiah viz., the Most Paramount Pontiff (Preceptor) Srimad Jagad Guru Sri RENUKACHARYA all over the Globe and to invoke His Divine Blessings and Grace.

In this connection I wish to point out that our noble Religion, ‘Sanatana Dharma’ enunciated by the Supreme Lord Himself, on the unsinking foundations of the most infallible Scriptures such as Sivagamas and Upanishads possesses marvellous features in it. All the religions of the world can be easily and harmoneously accommodated in it beautifully. The various views and systems of the different Schools of Thoughts do find a meeting ground in this Eternal Religion of Reality and Divinity. Our Adhyathmic Dharma viz., the Universal voice divine is splendidly rich in Philosophical achievements and divine attainments, and in highly advanced theological realisations which are reinforced with inspiring injunctions, codes and conducts of social and moral principles in the day to day life of mankind. This Religion claims its origin in the Eternal and Infinite Lord Himself. It is to be noted that our Sanatana Dharma or Hindu Religion was not founded by any Rishi, Yogi or Gnani and not even by any celestial beings. Bhagawan(God) Himself is its Founder. This version is well substantiated by the authentic scriptures of our religion such as. Siddhantha

Sikhamani, (Renuka Geeta), Bhagavad Geeta, Upanishads and Sivagamas.

I have determined to despatch freely, fairly a good number of books to some of the prominent Heads of Spiritual Mutts and Monastriest to leading Universities, both in India and abroads to important public libraries, Ministers, Heads of Religiou, Endowment Boards, Journalists and Editors of News Papers, and to some of the most prominent and enlightened souls of our land and to those beyond the shores of Hindu Mahasagara as well. It is with the object of propagating, practicing and perpetuating the most lofty tenets of Veerasaivism, which propounds Viswa Dharma, I have avowed to strain every nerve of mine in this direction with a staunch Missionary spirit and to discharge my services indefatigably in the name of Righteousness and Dharma.

Under the circumstances I pray that the generous public will appreciate this maiden endeavours of mine and happily lena their kind and wholehearted support and financially extend their help munificently, so that, I can with renewed efforts and enthusiasm proceed with my work in the spiritual field in an unflinching manner and succeed with a catholicity of outlook and unbiased mind and heart, with full fledged vigour and unabated cheerfulness.

Bangalore-2.

Dated 1st October 1970.

T. B. BASAVARAJAYYA
C/o Sri N. Rudraiah & Sons
Merchants, New Tharagupet,
Bangalore-2.

Jai Hind

PRAYER :—

Pashu Patheendu Pathim Dharanee Pathim
 Bhujaga Loka Pathincha Sathee Pathim ;
 Pranatha Bhaktha Janaartha Haram Param
 Bhajatha Reh Manuja Girijaa Pathim : 1

Na Janako Jananee Nacha Sodaro !
 Na Thanayo Na Cha Bhoori Balam Kulam ;
 Avati kopi Na Kaala Vasham Gatham
 Bhajatha Reh Manujaa Girijaa Pathim ; 2

Sharanadam Sukhadam Sharanaanvitham
 Siva Siveti Siveti Nutam Nrunaam ;
 Abhayadam Karunaa Bharanam Sivam
 Bhajatha Reh Manujaa Girijaa Pathim ; 3

Hari Virinchi Suradhipa Poojitham ;
 Yama Janesha Dhanesha Namaskrutam ;
 Trinayanam Bhuvana Trithayaadhipam
 Bhajatha Reh Manujaa Girija pathim ; 4

: Chinthaa Mani Prapannaanaam :
 Srikantah Parameswaraha

ಧ್ಯಾನ :

ಶ್ರೀ

ಭುಜಗ ಲೋಕಪತಿಂ ಚ ಸತೀಪತಿಂ ||
 ಪ್ರಣತ ಭಕ್ತ ಜನಾರ್ತಿ ಹರಂ ಪರಂ |
 ಭಜತ ರೇ ಮನುಜಾ ಗಿರಿಜಾಪತಿಂ || ೧

|| ನ ಜನಕೋ ಜನನೀ ನಚ ಸೋದರೋ |
 ನತನಯೋ ನ ಚ ಭೂರಿ ಬಲಂ ಕುಲಂ ||
 ಅವತಿ ಕೋಪಿ ನ ಕಾಲವಶಂ ಗತಂ |
 ಭಜತ ರೇ ಮನುಜಾ ಗಿರಿಜಾಪತಿಂ || ೨

॥ ಶರಣದಂ ಸುಖದಂ ಶರಣಾನ್ವಿತಂ ।
 ಶಿವ ಶಿವೇತಿ ಶಿವೇತಿ ನೂತಂ ನೈಕಾಂ ॥
 ಅಭಯದಂ ಕರುಣಾಭರಣಂ ಶಿವಂ ।
 ಭಜತ ರೇ ಮನುಜಾ ಗಿರಿಜಾಪತಿಂ ॥ ೩

॥ ಹರಿ ವಿರಿಂಚಿ ಸುರಾಧಿಪ ಪೂಜಿತಂ ।
 ಯಮ ಜನೇಶ ಧನೇಶ ನಮಸ್ಕೃತಂ ॥
 ಪ್ರೀಣಯನಂ ಭುವನ ಶ್ರಿತಯಾಧಿಪಂ ।
 ಭಜತ ರೇ ಮನುಜಾ ಗಿರಿಜಾಪತಿಂ ॥ ೪

॥ ಚಿಂತಾಮಣಿಃ ಪ್ರಪನ್ನಾನಾಂ ।
 ಶ್ರೀಕಂಠಃ ಪರಮೇಶ್ವರಃ ॥
 ॥ ಶಿವಂ ಭೂಯಾತ್ ॥

SRI RENUKA GEETA

In the Sanathana Dharma or the age long Hindu ecclesiastical order there are a number of Spiritual Geetas. The celestial Songs sung by God incarnated Holy Persons (Avathara Purushas) are hailed as Geetas. They propound Vedantic and Sidhantic deep rooted meanings which help people to become perfect if they only keenly steady, practice and understand the same. The Paramount Pontiffs of antiquity have written several commentaries upon the same and have advocated for the spread of the knowledge enunciated in the said Geetas. Men of wisdom have been daily chanting the verses thereto and are closely applying their minds in concentrating upon the hidden truth in them. Every verse and stanza embodied in Geeta is fully impregnent with ocean deep philosophic meanings. The unfoldment of Knowledge Divine is gradually revealed by studying and constantly contemplating upon the pith of the

philosophy enshrined therein. The same should be looked into with a catholicity of outlook and open mindedness.

Siva Geeta, Renuka Geeta, Rama Geeta, Bhagawad Geeta etc., are prominent among a number of Geetas. Siva Geeta. was imparted by Lord Siva to Sri Rama. Renuka Geeta was imparted by paramount pontiff, Srimad Jagadguru Sri Renukacharya to Adi Sri Agasthya Maharshi of yore. Rama Geeta was imparted by Sri Rama to Lakshmana at Chitrakuta. Uddhava Geeta was imparted by Uddhava to Sri Vidhura and Bhagawad Geeta was imparted by Lord Sri Krishna to Arjuna respectively.

Renuka Geeta is broadly known in the name of Siddhantha Sikhamani. St. Siva Yogi Sivacharya, an erudite scion of an illustrious scholarly family of Acharya dynasty who was said to have lived in 500 B.C., has beautifully written Siddhantha Sikhamani in sanscrit in a poetic order. This piece of philosophic work on Siddhantha besides enriching the primitive literary imperishable treasure is also proved to be an eye opener in the divine pursuit of self realisation and attainment of Perfection. Though it is said to be chiefly propounding lofty tenets of Veerasaivism at length, it also uniquely upholds the banner of Universal Truth. It advocates for the acquisition of the practical sense of selfless service for service sake' and to extend Love unto all living beings. Renuka Geeta besides dispelling the inner Avidya (darkness), helps to shed the hidden divine lustre. It imparts in unequivocal terms the Holy Message of Real Peace, Happiness and Perfection on Earth. The word Geeta implies song. Songs are sung by mouth melodiously in different tunes. Whereas the word Siddhanta indicates the matured decision of the head. While the mouth is only a piece of organ for expression, head is the practical seat of intelligence and discrimination. Hence, we find well established truth is immensely focused through Siddhanta and marvellously expounded upon the issues arising within the frame works of several Schools of Thought in the divine pursuits of Self Realisation and Athma Saakshaathkaara.

So, it is evident that Renuka Geeta or Siddhantha Sikhamani, besides being a Geeta (Celestial Song), it is also simul-

taneously a profound Siddhantha in the path of Perfection or Linganga Saamarasya. The suffix " Sikhamani " remarkably focuses the inherent spiritual Divine lustre as that of an invaluable precious diamond worn by King of Kings as their head ornament. Such an imperishable Spiritual Treasure Siddhantha Sikhamani (Renuka Geeta) alas ! has become a forbidden fruit to vast masses of mankind owing to lack of proper propagation and exposition of its Divine Message, in all languages broadly.

I respectfully call upon and humbly appeal to the erudite class that if eminent scholars and pandits in the spiritual sphere were to evince lively interest forthwith and simultaneously if God intoxicated men were to co-operate with the Pandits in munificently extending their cordial hands of hospitality monetorily, each sanscrit stanza in every chapter of Renuka Geeta (Siddhanta Sikhamani) could be analysed and its correct meaning is given both in Canarese and English languages with a short annotation at the foot of each sloka, for the benefit of the public and for the spiritual upliftment of the down-trodden. Maximum good will be considered to have been done to mankind in the name of Dharma, if this piece of work is brought to light. This task can be successfully taken up and triumphantly achieved by the concerned class of pandits and Spiritual Teachers before long.

Bhagavad Geeta, Holy Koran, Thirukkural etc., are widely circulated and printed in scores of languages all over the world. The meaning of every word in the Bhagawad Geeta is written in several languages that has helped people to learn and study the same. Likewise, the Sanscrit words in the slokas of Siddhantha Sikhamani ought to be analysed and Canarese and English meanings of each and every word there to, be given against each sanserit word so as to enable the readers to understand the correct meaning conveyed in the stanzas without the help of pandits.

How glorious and edifying will it be, if the top ranking concerned qualified persons, pandits, and pontiffs collectively put their efforts in a consolidated and unflinching manner in this direction and help to bring out a worthy unique edition of Siddhantha Sikhamani in the manner herein above described.

English edition will help to carry the Holy Message of Paramount Pontiff, Srimad Jagad guru Sri Renukacharya unto the far west and make them understand that Renuka Geeta which proponnds Sivadwaitha Philosophy embraces Viswa-Dharma (Universal Law through Love of God.)

This is possible if the work is immediately undertaken on a Missionary spirit with zeal and love.

V a n d e R e n u k a m

ನಂದೇ ರೇಣುಕಂ

ಶ್ರೀ ಹಿಮವತ್ಸೇದಾರ ವೈರಾಗ್ಯ ಸಿಂಹಾಸನಾಧೀಶ್ವರ

ಶ್ರೀ ೧೦೦೮ ಜಗ್ಗದುರು

ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶಾಂತಲಿಂಗ ಶಿವಾಚಾರ್ಯ ದೇಶಿಕೇಂದ್ರ

ಮಹಾಸ್ವಾಮಿಗಳವರು ಶ್ರೀ ಕೇದಾರನಾಥ ಮಹಾಸಂಸ್ಥಾನ ಓಖೀಮಠ
ಚಮೋಲಿ ಜಿಲ್ಲಾ, ಉತ್ತರ ಪ್ರದೇಶ.

ಪತ್ರ ಸಂಖ್ಯೆ ೪೦೪೫

ತಾ|| ೨-೧-೭೧

ಓಖೀಮಠ.

ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಜಗದ್ಗುರು ಮಹಾಸನ್ನಿಧಿಯವರಿಂದ ಧರ್ಮಾಭಿಮಾನಿ
ಶ್ರೀಯುತ ಟಿ. ಬಿ. ಬಸವರಾಜಯ್ಯನವರು, ಬೆಂಗಳೂರು, ಇವರಿಗೆ
ಶುಭಾಶೀರ್ವಾದಗಳು.

ನಿಮ್ಮ ಪತ್ರವೂ ನೀವು ಕಳುಹಿಸಿದ ಎರಡು ಪುಸ್ತಕಗಳು ತಲೆಬಿಟ್ಟಿವೆ.
"ಶ್ರೀ ಶೃಂಗೇರಿ ಜಗದ್ಗುರು ಆದಿ ಶ್ರೀ ಶಂಕರಾಚಾರ್ಯರಿಗೆ ದತ್ತವಾದ
ಚಂದ್ರಮೌಳೀಶ್ವರ ಲಿಂಗದ ನಿಜ ವೃತ್ತಾಂತ" ಗ್ರಂಥವು ಅನೇಕ ವಿಷಯ
ಗಳನ್ನೊಳಗೊಂಡ ಮೂಲಕ ಧಾರ್ಮಿಕರಿಗೆ ದಾರಿ ದೀಪದಂತಿರುತ್ತದೆ.

ಶ್ರೀ ಕೇದಾರೇಶ್ವರನು ನಿಮಗೆ ಹಿರಿದಪ್ಪ ಆಯುಷ್ಯವನ್ನೂ ಮಿಗಿಲಪ್ಪ
ಶಕ್ತಿಯನ್ನೂ ಇನ್ನೂ ಇನ್ನೂ ಹೆಚ್ಚಾಗಿ ನೀಡಿ ನಿಮ್ಮ ಕಾರ್ಯಾಭಿವೃದ್ಧಿಗೆ
ಅನುಗ್ರಹಿಸಲೆಂದು ಹೃತ್ತೂರ್ವಕ ಹರಸಿ ಶ್ರೀ ಕೇದಾರೇಶ್ವರನ ಪ್ರಸಾದವನ್ನು
ಕಳುಹಿಸಿರುತ್ತೇವೆ ಆಸ್ತಿತ್ವವೆಂದ ನಿಮ್ಮ ಕಾರ್ಯಕ್ಕೆ ಧನಸಹಾಯ ನೀಡಲೆಂದು
ಹಾರೈಸುತ್ತೇವೆ.

ನಿಮ್ಮ ಅಭಿಪ್ರಾಯದಂತೆ ಒಂದು ಪ್ರತಿಯನ್ನು ಶ್ರೀ ವಿದ್ಯಾಪೀಠದಲ್ಲಿಯೂ
ಲೈಬ್ರರಿಗೆ ಕಳುಹಿಸಿರುತ್ತೇವೆ.

ಇತ್ಯಾದಿ

Estd : 1918

Golden Jubilee Year 1968

SHRI SHARANABASAVESWARA VIDYA VARDHAK
SANGHA, G U L B A R G A.

No./SBVVS/225/1971.

Date : 25th January 1971

Founder President :

Poojya Doddappa Appa.

Dear Shri T. B. Basavarajayya,

I was really happy to receive your letters and the complimentary copies of "Presentation of Chandra Mouleeswara Linga to Jagadguru Adi Sri Shankaracharya of Sri Shringeri Adwaita Mutt" to be added to our Shri Sharanabasaveswara Multipurpose High School and Shri Sharanabasaveswara Vidya Vardhak Sangha's Libraries.

I am grateful to you for the courtesy that you have shown in sending the complimentary copies.

I wish, God to bestow upon you His Blessings to write many more books of this sort.

With regards,

Yours sincerely

Sharanabasawappa Appa

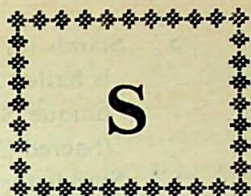
(Pujya Sharanapasawappa Appa)

General Secretary.

To,

Shri T. B. Basavarajayya,
C/o Sri N. Rudriah & Sons.
Mandy Merchants,
New Tharagupet,
Bangalore-2.

Significance of the Letter "S"



1. "S" Stands for "S i v a d w a i t a" Darshana, a senior most spiritual School of Thought. "Tathwanaam Maha daadeenaam- ತತ್ವಾನಾಂ ಮಹದಾದೀನಾಂ".
2. "S" Stands for "Siddhantha Sikhamani, "a lively and holy scripture, solely dwells upon Sivadwaita philosophy. The upliftment of the little self from the mundane mior is dwelt upon vividly-

"Siddhantha Sikhamanim : Sri Jeeveswara Yoga

Padma Tharanim : Sri Gopya Chinthamanim ;

ಸಿದ್ಧಾಂತ ಶಿಖಾಮಣಿಂ ಶ್ರೀ ಜೀವೇಶ್ವರ
ಯೋಗಪದ್ಮ ತರಣಿಂ ಶ್ರೀ ಗೋಪ್ಯಚಿಂತಾಮಣಿಂ".

The secret of the philosophy of Oneness of Little Self with Universal Soul (Paramathma) is abundently dwelt upon and gradually revealed within one's own heart through self introspection convincingly, in the Holy Gospel of Sri Siddanta Sikhamani. It is also hailed as RENUKA GEETA.

3. "S" Stands for Sivacharya Srimad Jagad Guru (Pontiff) Sri Revanasiddha Siva Y o g e e s w a r a, foremost Propounder of S i v a d w a i t a philosophy, Founder of Veerasaivism and Srimad Rambhapuri V e e r a Simhasana Mutt, (a paramount Pontifical Throne) at Rambhapuri (Bale-Honnur), a serene and solitary place, and a spiritual centre, situated on the sacred banks of the perennial river Bhadra in Chickmangalur District, Mysore State, South India. The Pantiff Sri Revanasiddha is also hailed in the Holy Names of SRI RENUKA or Jagad Guru Sri RENUKAcharya from Ages. The Mutt (abbey or monastery) established by Him Ages ago, is still in existence, and the great Pontiff thereof is administering benediction.

4. "S" Stands for "Siva panchakshari Maha Mantram" which is hailed as a soul saturating and self redeeming unique Spiritual Muttering Divine Maha Mantram (Sacred Chanting) in the mind incessantly.
5. "S" Stands for sifting 'Shad Darshana Sastras' such as Nyaya founded by St. Gouthama, Vaisehika founded by Kanaada, Saankhya founded by St. Kapila, Yoga founded by St. pathanjali; Meemamsa founded by St. Jaimini; and Vedantha founded by St. Vyasa respectively. Most of the abovesaid great saints of antiquity are in one way or other akin to "Sivadwaita School of Thought" and the last among them, viz., the illustrious saint Sri Vyaasa of Dwapara Yuga (previous age) was an ardent and direct disciple of the then Pontiff Sri Ghantakarna Sivacharya of Sri Kedar Peetah, an age long great Pontifical Throne in Himalayas. This paramount pontifical Throne is one of the most ancient and age long glorious Five Spiritual SEATS of Pontifical Heads of Veerasaiva Religion. Now His Holiness Pontiff Sri Shanthalinga Sivacharya Desikendra Mahaswamijee is newly installed at Sri Kedar peetah on 10-6-1966 as the successor pontiff (Jagad Guru) of the foremost and age long Supreme Vairagya Maha peetah (Spiritual pontifical Throne,) chiefly dedicated and wedded to the noble cause of the strict maintenance of the practical spirit of Self-renunciation and observance of stark celibacy and to spread Knowledge Divine in order to attain self realisation. This most exalted pontifical Throne is hailed in Sivagamas as Vairagya or a great Jangama Jagad Guru viraktha Saarya Bhouma Maha peetah. ಪರಮವೈರಾಗ್ಯ ಜಂಗಮಜಗದ್ಗುರು ವಿರಕ್ತ ಸಾರ್ವಭೌಮ ಮಹಾಪೀಠ. The age long Usha Mutt or Ukhi Mutt, which is in Himalayas is attached to Sri Kedara peetah. The daughter of Banasura of yore, princes Usha Devi, constructed the said Mutt (Monastery) attached to the said Pontifical Throne, as a token of her esteemed respect and reverence to the then pontiff of Sri Kedar

Vairagya Viraktha Maha Peetah. Consequently the said Mutt was called after (In commemoration of) her name.

Sri Kedara Pontifical Mutt is attached to sri Kedareswara Temple (Shrine). This shrine is enshrined in the midst of serene and silvery precipitating icy peaks of the great Himalayas. It is in commemoration of the great Pontifical Coronation - ಶ್ರೀ ಮತ್ಸೇದಾರ ಜಗದ್ಗುರು ಪಟ್ಟಾಭಿಷೇಕ ಮಹೋತ್ಸವದ ಸವಿ ಸ್ಮರಣಾರ್ಥ - mentioned above, this second spiritual brochure is released in the form of an Epistle.

The above described six Religious Laws, codes and moral, ethics laid down in the said spiritual schools of Thought viz., "Shad Darshanas", from time immemorial, and the quint essence of all these different schools of thoughts and their tenets are either faintly in certain places or resplendently found bedded in the Universal Divine Womb of Sivadwaita philosophy which is hailed in Sivagamas as a great "Mansion of Sarva Dharma Samanvaya ಸರ್ವಧರ್ಮ ಸಮನ್ವಯದ ಆಗರ" and a glorious Tower of Spiritualism.

"Tathaagasthyaadi Doorwaasaa :

Munayoh Nandikeswaraha;

Mahaakaaloh Dadheechascha ;

Kanaadaha Paaninih sthathaa.

||ತಥಾಗಸ್ತ್ಯಾದಿ ದೂರ್ವಾಸಾಃ||

ಮುನಯೋ ನಂದಿಕೇಶ್ವರಾಃ |

ಮಹಾಕಾಲೋ ದಧೀಚಶ್ಚ

ಕನಾದಃ ಪಾನಿನಿಸ್ಥತಾ ||

Vishnu Brahmaadayoh Devaaha :

Munayoh Goutha maadayaha ;

Dhaarayanthi sadaa Lingam Uttamaangeh

Viseshathaha. (Maha Skaanda).

ವಿಷ್ಣು ಬ್ರಹ್ಮಾದಯೋ ದೇವಾಃ

ಮುನಯೋ ಗೌತಮಾದಯಃ |

ಧಾರಯಂತಿ ಸದಾಲಿಂಗಂ

ಉತ್ತಮಾಂಗೇ ವಿಶೇಷತಃ (ಮಹಾಸ್ಕಾಂದ)

From the aforementioned versions of Maha Skaanda it is vividly seen how the great founders of several Darshanas of great antiquity are related to Sivadwaitha philosophy and its Founder Pontiffs.

6. "S" Stands for saying "Yes", the world is R E A L, in all its subtilty and attenuation, asserting and affirming this stand of reality, authentically on the august authority of age long and ancient spiritual scriptures. Dharmic Scriptures prominently hail "Dharma Saara Midam Jagath- ಧರ್ಮಸಾರ ಮಿದಂ ಜಗತ್". It is also hailed in Siddhantha Sikhamani, "Siva Tathwaath Samuth pannam: Jagadasmaanna Bhidyathe "ಶಿವತತ್ವಾತ್ಪ್ರಮುತ್ಯನ್ಮಂ ಜಗದಸ್ಮಾನ್ಮ ಭಿದ್ಯತೇ ||." In Siva Sutra it is asserted "Swa Saktiḥ Prachayosya Viswam-ಸ್ವಶಕ್ತಿ ಪ್ರಚಯೋಽಸ್ಯ ವಿಶ್ವಂ." "Yajur Veda loudly proclaims "Tasminna Tasthur, B h u v a n a a n i Viswaaha 'ತಸ್ಮಿನ್ನತಸ್ತು ಭುವನಾನಿ ವಿಶ್ವಾಃ(ಯಜುರ್ವೇದ)". " Upanishads hail Almighty God is the primal or efficient Cause. "Jagad Yonihī ಜಗದ್ಯೋನಿಃ". Srikara Bhashya (a great Commentary on Prasthan Trayas written by Sripathi Panditha hails God Almighty is "Jagad Janmaadi hethaveh. ಜಗಜ್ಜನ್ಮಾ ದಿಹೇತವೇ". Sivagamas reveal

"Anaadi nidhanaa Chhaanthaa : Chhivaath Parama Kaaranaath-Ichha Shaktir Vinishkraanthaa : Tatho Gnaanam-Tatho Kriya ; Tathroth pannaani . Bhoothaani ; Bhuvanaani Chathur dashaa (Sivagama)
 "ಅನಾದಿ ನಿಧನಾಚ್ಛಾಂತಾ ಚ್ಛಿವಾತ್ ಪರಮ ಕಾರಣಾತ್ ಇಚ್ಛಾ ಶಕ್ತಿ ವಿನಿಷ್ಕ್ರಾಂತಾ ತಥೋಚ್ಛಾನ್ಮಂ ತತೋಕ್ರಿಯಾಃ ತತ್ಕೋತ್ಪನ್ನಾನಿ ಭೂತಾನಿ । ಭುವನಾನಿ ಚತುರ್ದಶಾ ||(ಶಿ. ವಾ.), Yajur Veda which is prominent among the FOUR Vedas, emphatically proclaims with an unhesitating voice that the worlds visible and invisible are but a projection from the Almighty God Parasiva.

Ichha-Sakti (Kinetic power) sprouts at His Will, from His Stupendous Womb of its own accord. The great twin powers viz., Gnaana-sakti and Kriya-sakti otherwise known as Intelligence and Energy are the off-shoots from Ichha-sakti. All the lokas, planetary systems that are visible are the out come from the above said stupendous Powers and the entire creation is under the supreme Sway of the Creator, God Almighty.

My yeva Sakalam Jaatham ;
 Mayi Sarvam Pratisthitham ;
 Mayi Sarvam Layam Yaathi.

ಮಯ್ಯೇವ ಸಕಲಂ ಜಾತಂ

ಮಯಿ ಸರ್ವಂ ಪ್ರತಿಷ್ಠಿತಂ

ಮಯಿ ಸರ್ವಂ ಲಯಂ ಯಾತಿ ||

These Agamic versions go a long way to prove that all the animate and inanimate beings are actually created by God and everything ultimately take Refuge in Him only.

7. "S" Stands for propounding the synthetical system of Sanathana Dharma (age long philosophy) as enunciated in Sivagamas and bring to fore-light their unique Siddhantha (decisive assertions in determining the magnanimity of Spiritual schools of Thought).

8. "S" Stands for, to denote Service for Service sake and for unfoldment of Siva Yoga (self introspection and realisation) through which course, just to experience the supreme inner divine voice and Sivaananda (Bliss Eternal). The revelation of Jeeva Brahmaikya or Lingaanga Saamarasya-
 ಜೀವಬ್ರಹ್ಮೈಕ್ಯ ಅಥವಾ ಲಿಂಗಾಂಗ ಸಾಮರಸ್ಯ.

i. e., becoming wholly in Communion with God Almighty, is an indescribable ecstasy and a lofty state of Trance which can only be perceived within, through austere concentration, meditation and penance. Above all these the Blessings of the Holy Pontiff is essentially needed.

9. "S" Stands for pondering and propounding the essence of Sivaanubhava, derived from "Sivanubhava Mantapa"

ಶಿವಾನುಭವ ಮಂಟಪ

Sivanubhava Mantapa is a Shrine of inner Divine Spiritual experiences. It is a glorious shrine for gaining self Knowledge and divine insight. This holy and auspicious Sivanubhava Mantapa-Shrine of Divine Wisdom-was lately nurtured and replenished by St. Sri Basaveswara, a great and fervent Reformer of Veerasaiva Religion who lived in the 12th. century A. D. accompanied with his illustrious contemporaries and a band of enlightened associates of high order. This glorious intell-

ectual and spiritual Shrine of Divine Wisdom (Sivanubhava Mantapa) enshrines in the heart of Sivadwaitha. Sivadwaitha expresses in itself "Swaathma Swaroopa Darshana-

ಸ್ವಾತ್ಮ ಸ್ವರೂಪ ದರ್ಶನ-

(Self-Realisation). Consequently, this noble Shrine of Wisdom is installed in the tender heart of the human structure. The Light of Spiritual Knowledge is shedding its lustre gloriously from within. This truth has been happily corroborated by the Powerful Living Voice of Lord Jesus Christ who asserts that "Kingdom of Heaven is within us:"

"S" is the symbol of
Sovereignty in the
Spirituality of
Sivadwaitha Philosophy ;

Shat Sthala Sanmaargas- Six Spiritual ascending pinnacles
or Paths,

Simplify and dissolve all the knots of ignorance ;
Soundly soothing and solacing the Soul,
Saves the Savant ; invoking the Divine Grace of the
Saviour of all Mankind-Parasiva.

'Shat Sthala ಪಟ್ಟಿಲ' is meant an ascending divine path in the spiritual field of Sivadwaitha philosophy. It is set with six lofty subtle sterling pinnacles of transparent ethics in the precipitating order. Ethical, moral and spiritual tenacity is strenuously cultivated and gradually developed step by step in the supermental plane to such a serene and transcendental state, both in thought, deed, mind and heart, that, at its climax, the soul attains Oneness with the Universal Soul while alive. This supreme divine attainment is hailed as 'Lingaanga- Saamarasya

ಲಿಂಗಾಂಗ ಸಾಮರಸ್ಯ.

The word Shat Sthala is a technical term applicable to Sivadwaitha School of Thought only. The realisation of one's own self from within, by the Pontiff's Blessings and Grace of God Almighty and attaining Bliss Eternal or Paripoornatwa is the Alfa and OMEGA in life.

"Anandam Brahmehti 'Vijanaath-ಅನಂದಂ ಬ್ರಹ್ಮೇತಿ ವಿಜಾನಾತ್".

Sivam

Shantam

Sundaram

Happiness

Peace

Beauty

"Yekena Janmanaa Mukthir: Veeranaanthu Maheswari"

“ವಿಶೇಷ ಜನ್ಮನಾ ಮುಕ್ತಿ ವೀರಾಣಾಂತು ಮಹೇಶ್ವರಿ”

Those few, who have totally dedicated their precious lives for the noble cause of self renunciation and self realisation through self contentment, and have been exceedingly God intoxicated; and at the same time withdrawing from or wholly denouncing or repulsing egoism, covetousness, self-aggrandizement, cupidity, anger, and vicious aspirations, do attain Moksha (Salvation) or Athma Saakshaath Kaara

ಆತ್ಮಸಾಕ್ಷಾತ್ಕಾರ

in this very birth while alive.

1 “Sahasram Varthanthe Jagathi
Vibudhaaha Kshudra Phaladaaha ;
Namanye Swapneva Thadanu-
Saranam, Thathkrutha Phalam ;
Hari Brahmaa Deenamapi Nikata
Bhaajaama Sulabham ;
Chiram Yaache SHAMBHO SIVA Thava
Paadaambhoja Bhajanam. “(Jagadguru Sri Sankara).

ಸಹಸ್ರಂ ವರ್ಮಂ ತೇ ಜಗತಿ

ವಿಬುಧಾಃ ಕ್ಷುದ್ರಫಲದಾಃ,

ನಮನ್ಯೇ ಸ್ವಪ್ನೇವಾತದಾನು

ಸರಣಂ ತತ್ಪ್ರತ ಫಲಂ ||

ಹರಿಬ್ರಹ್ಮಾದೀ ನಾಮಪಿ

ನಿಕಟ ಭಾಜಾಮ ಸುಲಭಂ ।

ಚಿರಂ ಯಾಚೇ ಶಂಭೋ!

ಶಿವ ತವ ಪಾದಾಂ ಭೋಜ ಭಜನಂ ||

Srimad Jagad Guru (Pontiff) Adi Sri St. Sankaracharya while offering prayers solemnly to God Almighty Parasiva, heartily praises Lord Siva with exceeding warmth of singleminded devotion coupled with absolute self surrender. He hails saying, that though there seems to be countless petty deities granting waning boons and perishable fruits, he never either sentimentally or even in his dream, neither think of such petty deities nor entertain them in the least in his heart. St. Sankara exclaims in an ecstatic mood, giving vent to his pent up feelings, and beseeches “O Lord! even the great celestial lords such as

Narayana, Chaturmukha Brahma, Devendra etc., who are solely dependent on Thy Merciful infinite Grace, Look up only to Thee and at Thy Splendrous Glory. O Lord of Universe Siva, humbly bow down reverentially at Thy Divine Lotus Feet and surrender, wholly, ever in supplication coupled with incessant invocation and adoration.

2. "Sankaraacharya Sannaama Yogeen draaya
 Mahojjwalam ;
 Chandra Mouleeswaram Lingam : Datthavaaniti
 Visrutha
 Sri RENUKA Ganeshakhyam; Revanaa Siddha
 Desikam
 Veerasaiva Mathaachaaryam : Vande ham Tam Jagad
 Gurum;

ಶಂಕರಾಚಾರ್ಯ ಸನ್ನಾಮ! ಯೋಗೀಂದ್ರಾಯ ಮಹೋಜ್ವಲಂ
 ಚಂದ್ರ ಮೌಲೀಶ್ವರಂ ಲಿಂಗಂ ದತ್ತವಾನಿತಿ ವಿಶ್ರುತಃ |
 ಶ್ರೀ ರೇಣುಕ ಗಣೇಶಾಖ್ಯಂ ರೇವಣಾ ಸಿದ್ಧದೇಶಿಕಂ
 ವೀರಶೈವ ಮಠಾಚಾರ್ಯಂ ವಂದೇ ಹಂ ತಂ ಜಗದ್ಗುರುಂ ||

Men of erudition and spiritual insight, and great many, Teachers of Universe who are instinctively God intoxicated hail Thee O Lord!. Vedas, Upanishads and Sivagamas hail and describe the greatness and glory of Thy Lotus Feet incessantly. Thou oftentimes manifest Thyself at Thy pleasure in the Human Form, and live and move among mankind as paramount Pontiff, blessing all and showing them the Path of Righteousness and Blessedness. O Ye! the eye opener of Wisdom Divine! Jagad Guru (Pontiff) Sri Renuka!!! Thou art hailed to have presented Chandra Mouleeswara Linga (Worshipful Divine Symbol of God Almighty Parasiva) to the renowned world Preceptor Adi Saint Sri Shankaracharya, founder of the great Adwaita Mutt and an illustrious propounder of Adwaita Philosophy on Earth. Oh! Jagad Guru Sri RENUKA, Sivagamas hail loudly that Thou art the foremost Jagad Guru (Paramount Pontiff) in the exalted hierarchy of pontifical heads of the mundane world. Vedas, Upanishads and Sivagamas collectively

and also individually extol time and again that Thou hast gloriously emerged out effulgently from the Head of Divine Siva Linga at Thy Will and as such Thou art immortal. The Holy Scriptures also hail that Thou art the Founder of Veerasaiva Religion and Sivadwaita Darshana (Philosophy) on Earth, and that Thou appear at the commencement of each Yuga (Age).

Salutations be unto Thee - Salutations be unto Thee
and Adoration be unto Thee!

"Siva Om"



**‘Thyageh Naikah Amru
Tathwa Maanasuhu-**

ತಾಗೇ ನೈಕೇ ಅಮೃತತ್ವ ಮಾನಸುಃ ||

It is by selfless and egoless spirit of absolute renunciation and relinquishing all the natural temperaments and propensities at the Feet of God that one gets Eternal Freedom and Infinite Bliss.

Naayamaathma Balaheenena Labhyaha;
Naayamaathmaa Pravachanena Labhyaha, Na Mehdhayaa
Na Bahunaa Shrutehna

|| ನಾಯಮಾತ್ಮ ಬಲಾ ಹೀನೇನ ಲಭ್ಯಃ ||

|| ನಾಯಮಾತ್ಮ ಪ್ರವಚನೇನ ಲಭ್ಯಃ ನ ಮೇಧಯಾ ||

ನ ಬಹುನಾ ಶ್ರುತೇನ ||

The frail and the weak cannot attain Atma (Universal Soul). Athma Darshana cannot be had or even cannot be perceived by a stretch of magnitic and figurative oration or by any amount of intellectual jugglery and prudence. Not even by constant and continuous hearing extensively upon the Glory of the Lord that one gets Salvation. But then, how to attain Athma-Saakshaathkaara- ಅತ್ಮಸಾಕ್ಷಾತ್ಕಾರ (Salvation) ?

It is by internal and external purity, austerity, simplicity celibacy; devoid of ego, bigotry, and by means of steadfast and unbroken flow of devotion of God Almighty and by continued practice of selfless service with a spirit of renunciation and absolute self surrendering that one can attain Self Realisation or Athma Saakshaathkaara within him.

The cordinal point stressed in the spiritual field and the fructification of the same chiefly depends upon the cult of Bhakti and its development. St, Sri Jagad Guru Shankaracharya while dwelling upon this theme hails;-

Moksha Saadana Saamagryaam;
 Bhaktireva Gareeyasi:
 Swa Swaroopaanu Sandhaanam;
 Bhaktirityabhi Dheeyateh.

ಮೋಕ್ಷಸಾಧನ ಸಾಮಗ್ರ್ಯಾಂ!
 ಭಕ್ತಿರೇವ ಗರೀಯ ಸೀ|
 ಸ್ವ ಸ್ವ ರೂಪಾನು ಸಂಧಾನಂ|
 ಭಕ್ತಿರಿತ್ಯಭಿಧೀಯತೇ||

Pontiff Sri Shankaracharya while expounding the cult of Bhakti (devotion) enlightens, that Bhakti is one of the most primordial and essential ingredients in the midst of other finer qualities of head and heart that are spiritually needed to attain Salvation (Moksha). The said Acharya (Preceptor) concludes absolute immersion in Universal Soul wrapped with enrapture of excessive Love Supreme for God and realising the Oneness in Almighty through continued meditation and God intoxication is hailed as Supreme Devotion (Para-Bhakti).

a) St. Sri Narada the Celestial Sage extols in his Aphorisms on Bhakti Yoga;—

“Poojyeshu Anuraago Bhaktihi-
 Saa Twasmin Parama Prema Roopaa
 Amrutha Swaroopaacha
 Anir Vachaneeyam, Maadhuryam Prema Swaroopam.

ಪೂಜ್ಯೇಷು ಅನುರಾಗೋ ಭಕ್ತಿಃ ||
 ಸಾ ತ್ವಸ್ಮಿನ್ ಪರಮ ಪ್ರೇಮ ರೂಪಾ ||
 ಅವ್ಯುತ ಸ್ವರೂಪಾಚಃ
 ಅನಿರ್ ವಚನೀಯಂ, ಮಾಧುರ್ಯಂ ಪ್ರೇಮಸ್ವರೂಪಂ ||

St, Sri Narada hails. taintless staunch devotion of God Almighty is the very Ocean of Nectar Divine. Excess of pure Love, towards reverential persons, 'Bhaktir Avyabhicharini ಭಕ್ತಿ, ರವ್ಯಭಿಚಾರಿನಿ unadultrated and precious Love of God is hailed as supreme Bhakti.

St. Sri Narada further elicits that—

“ Yellabdhwaa Puman : Siddho Bhawathi ;
Amrutho Bhawathi : Truptho Bhawathi ;
Muktho Bhawathi ; Aathma Raamoh Bhawathi:

ಯಲ್ಲಬ್ಧ್ವಾ ಪುಮಾ ಸಿದ್ಧೋ ಭವತಿ ಅಮೃತೋ ಭವತಿ,
ತ್ಯಪ್ತೋ ಭವತಿ, ಮುಕ್ತೋ ಭವತಿ, ಆತ್ಮ ರಾಮೋ ಭವತಿ॥

He who has actually and practically realised and experienced the essence of Supreme Bhakti (Para-Bhakti) will of course become wholly God intoxicated and remains contented. He aspires for nothing. He conquers the cycle of deaths and births. Having attained Freedom he ever remains Blissfull. The excess of joy and supreme Happiness that the liberated soul enjoys, the exalted spirit of amiability, the continued maintainance of cheerful countenance instilled with exuberant feelings of ever sweetness, freshness and the fragrance thereof is beyond one's description and inexpressable, ‘Anir Vachaneeyam and Prema Swaroopam— ಅನಿರ್ವಚನೀಯಂ ಪ್ರೇಮ ಸ್ವರೂಪಂ”.

(b) Another great saint Sri Magge Maye Devaru, an illustrious Siva Yogi who belongs to Siwadaitha School of Thought, hails Bhakti (Devotion) ;—

“Bhakti Siva Prasaada Jananee! Bhawanam;
Siva Prasaada Vaa Bhaktige Janma Bhoomi;
Vimalaankura Beejadavohl :Parasparam Vyaktha
Midinthu Nohlpodathu : Thaane Niranthara Mappa;
Mukthi yaa Mukthiye - Shuddha Nishkala
Nijaikya Padam, Paramam Sivaadhavaa;

ಶ್ರೀ ಮಗ್ಗ ಮಾಯಿ ದೇವರು “ಶಿವಾಧವ” ಶತಕದಲ್ಲಿ ಭಕ್ತಿ ವಿಷಯದಲ್ಲಿ:—

॥ ಭಕ್ತಿ ಶಿವಪ್ರಸಾದ! ಜನನೀ ಭವನಂ
ಶಿವ ಪ್ರಸಾದವಾ । ಭಕ್ತಿಗೆ ಜನ್ಮ ಭೂಮಿ
ವಿಮಲಾಂ ಕುರ ಬೀಜದ ವೋಲ್ । ಪರಸ್ಪರಂ ವ್ಯಕ್ತ
ಮಿದಿಂತು, ನೋಳ್ಪೊಡದು । ತಾನೇ ನಿರಂತರಮಪ್ಪ
ಮುಕ್ತಿಯಾ ಮುಕ್ತಿಯೇ । ಶುದ್ಧ ನಿಷ್ಕಲ
ನಿಜೈಕ್ಯ ಪದಂ ಪರಮಂ ಶಿವಾಧವಾ ॥

The origin and quintessence of Bhakti (Devotion) is well propounded and most strikingly expressed by this illustrious saint. He hails that devotion is an off spring of Divine Current emerged out of the Infinite and Glorious Grace of God Almighty Parasiva. And Grace Divine, he enlightens, is the very origin for the formation and inception of Bhakti. The current of devotion is enshrined in the Grace of God Almighty.

The saint Magge Mayi Devaru a celebrated Siva Sharana concludes, God's Grace and Devotion are so interlocked and interwoven that both are precious and inseparable and are hailed as one and the same. Bhakti is an interlink or a spritual bridge connecting the devotee with God Almighty through prayer. Prayer is indeed very precious and powerful in easily establishing a permanent relationship between God and His devotee. It is also hailed here that devotion is a divine ladder to climb up the Abode of Perfection. It helps to connect the long ng pure heart of the devotee with that of the glorious Divine Lotus Feet of God Almighty ParaSiva. It is therefore elicited that neither Gnana nor Karma are capable of attuning to attain Salvation, bereft of Bhakti. (devotion) Supreme Bhakti is visualised as "Ganga Saagara Sangama Bhakti ಗಂಗಾ ಸಾಗರ ಸಂಗಮ ಭಕ್ತಿ"

The flow of sacred river Ganges continues incessantly in an uninterrupted manner till the very second it mingles with the mighty Ocean. So is the case with Kriya and Gnana which are invested or endowed with Bhakti (Devotion), that all the three subtle faculties go together cohesively until they wholly merge in the Glorious womb of God Almighty Parasiva. It is vividly seen here that Gnana Kriya Samuchaya or Samanvaya is well recognised and apprehended in this holy process of 'Gangaa Saagara Sangama Bhakti'. Supreme Bhakti is also compared with that of "Taila Dhaara- ತೈಲಧಾರ " i. e., the pouring of an unbroken thread of oil from one cup to another. The flow of Bhakti current having emerged from the inner most chambers of the heart of an ardent Devotee, continues in an uninterrupted manner, piercing the ascending mental plane and proceeds until it gets solemnized and unified in the splendorous

Womb of God Almighty Parasiva. The Kundalini Sakti having been roused through excessive ardent devotion, it passes through the Sushumna Canal, piercing through Shad Chakras such as Muladhara, Swadishtaana, Manipura, Anahatha, Vishuddi, Aagnyeya, and ultimately mingles with the Effulgence of OM KAR in Sahasrara, which is enshrined in the middle of Divine Lotus in skull which comprises of one thousand eight tender lustrous divine petals. We should therefore beseech the Lord God Almighty to graciously grant us Supreme Bhakti.

“Kailaasa Vaasa : Goureesha Eeshaa :

Taila Dharai Yanthha ; Bhakti Kodu Shambhho :

ಕೈಲಾಸವಾಸ ಗೌರೀಶ ಈಶ ।

ತೈಲಧಾರೆಯಂತೆ ಭಕ್ತಿ ಕೊಡು ಶಂಭೋ ॥

Pray God, “ O Lord! Thou art the Lord of Creation and Lord of Universe. We worship Thee with pure and an uninterrupted majestic flow of Love-Bhakti, like that of an unbroken flow of the thread of oil while poured from one cup to another.

A Siva Sharana or a Sthitha pragna visualizes the inner depth of the divine current of pure Bhakti, within himself. The celestial seed of Bhakti when germinated from the pure heart of a devout devotee, actually sprouts with six tender divine petals. These petals are known in Sivadwaita philosophy as:-

- i) Shraddhaa Bhakti-ಶ್ರದ್ಧಾ ಭಕ್ತಿ- Firm Faith in God
- ii) Naishtika Bhakti-ನೈಷ್ಠಿಕ ಭಕ್ತಿ-Love of God with
Single mindedness;
- iii) Avadhaana Bhakti -ಅವಧಾನ ಭಕ್ತಿ- God fearing,
alertness in the awareness of Athma
- iv) Anubhava Bhakti-ಅನುಭವ ಭಕ್ತಿ-Personal
Knowledge of Bhakti
- v) Ananda Bhakti-ಆನಂದ ಭಕ್ತಿ-A state of extreme
ecstasy
- vi) Samarasa Bhakti-ಸಮರಸ ಭಕ್ತಿ- All embracing and
an affectionate adoptability of oneness
through Love Supreme

All these six petals put together form into a Glorious type of unique Lotus of Bhakti (Supreme Devotion).

A Samyami of a very high order known as a Siva Sharana. For him pain and pleasure, profit or poverty, propriety and piety looks alike. This kind of evenness of mind is hailed as "Samatvam Yoga Muchyate - ಸಮತ್ವಂ ಯೋಗ ಮುಚ್ಯತೇ - Bhakti Yoga is hailed as a unique one.

Expounding the commendable quality and supremacy of Bhakti, to St. Sri Agasthya, Bhagawan Jagad Guru Sri RENUKACHARYA extols-

"Shravanam Keerthanam ; Shamboh Smaranam;
Paada Sevanam Archanam : Vandanam Daasyam ;
Sakhyam Aathma Nivedanam: (Siddhanta-sikhamani)

..ಶ್ರವಣಂ ಕೀರ್ತನಂ | ಶಂಭೋಃ ಸ್ಮರಣಂ
ಪಾದಸೇವನಂ ಅರ್ಚನಂ | ವಂದನಂ ದಾಸ್ಯಂ
ಸಖ್ಯಂ ಆತ್ಮನಿವೇದನಂ || (ಸಿ. ಶಿ. ಅ. 9 ಶ್ಲೋ 3)

There are nine kinds of spiritual ways to approach God. Bhakti (Devotion) has bifurcated into Nine forms. The foremost among them is 'Shravanam, - the art of hearing the glory of God and His Grace with an yearning affection. Keerthanam-Singing all about His merits and heartily hailing the same. Shambhoh Smaranam - ever in remembrance of Almighty God Parasiva. Paada-sevanam, Serving His Lotus Feet both physically and mentally with steadfastness and earnestness. Archanam--Offering fresh flowers and constantly worshipping Him. Vandanam, - Kneeling and bowing with intense feelings of gratitnde before the Almighty with awe and reverence and with folded hands. Daasyam,-Ever be prepared to carry out the commandments of the Lord, God Almighry with a sincere spirit of subordination and docility. Sakhyam, - at times to act as an associate of God with feelings of exuberant Love comradeship and devotion. Lastly, comes 'Athma Nivedanam - ಆತ್ಮನಿವೇದನಂ' the act of entire renunciation and self surrendering unto God Almighty Para Siva, like that of an innocent child.

Further again, the Pontiff Sri Renuka enlightens that
 “Evam Nava Vidhaa Baktiḥ: Proktaaha Devehna Shambhunaal
 Durlabhaa Paapinaam Lokeh: Sulabhaaha Punya Karmanaam:

ಏವಂ ನವ ವಿಧಾ ಭಕ್ತಿಃ ಪ್ರೋಕ್ತಾಃ ದೇವೇನ ಶಂಭುನಾ
 ದುರ್ಲಭಾ ಪಾಪಿನಾಂ ಲೋಕೇ | ಸುಲಭಾಃ ಪುಣ್ಯ ಕರ್ಮಣಾಂ

Men drowned in sins and frivolities indeed find it difficult to
 aquire the above narrated good traits, but whereas, good
 mannered, cautious and skilled people who are naturally God-
 fearing, easily adhere to the above sterling qualities and enjoy the
 Blissful state by practicing all the afore mentioned nine kinds of
 Bhakti Marga, Paths of devotion incessantly.

The Paramount Pontiff Sri Renuka elicits that
 “Prasaadaadeva Saa Bhaktiḥ: Prasadah Bhakti Sambhavaha;
 Yathai Vaankuratho Beejam Beejathoh Vaa Yatha ankuraha:

•ಪ್ರಸಾದಾದೇವ ಸಾ ಭಕ್ತಿಃ | ಪ್ರಸಾದೋ ಭಕ್ತಿ ಸಂಭವಃ |
 ಯಥೈವಾಂಕುರ ತೋ ಬೀಜಂ | ಬೀಜತೋ ವಾ ಯಥಾಂಕುರಃ ||

Just as the seeds come into being from the germinated plants
 and in turn the vegetable kingdom just sprout from the seeds,
 the Divine Current of Bhakti emanates from the Glorious
 Infinite Grace of God Almighty and that the Divine Grace is the
 sole Origin for the birth of the fine cult of Bhakti. The relation-
 ship in between Devotion and God's Grace is same as that of
 one between “Saagara Taranga Bhangī Nyaaya—

ಸಾಗರ ತರಂಗ ಭಂಗಿ ನ್ಯಾಯದಂತೆ”

the waves and the sea.

“Saamudroḥi Tharangaha : Kwachana Tharango Na Samudraḥ
 ..ಸಾಮುದ್ರೋಹಿ ತರಂಗಃ | ಕ್ವಚನ ತರಂಗೋ ನ ಸಮುದ್ರಃ”

Waves arise from the sea and not the vice versa. The sea is
 the origin for the appearance of innumerable waves on its surface

From the above expositions it is observed that there are two
 aspects prominently presenting before us. Namely, Shakti and
 Bhakti. Sivagamas hail,

ಪ್ರವೃತ್ತೌ ಶಕ್ತಿ ರಾಖ್ಯಾತಾ । ನಿವೃತ್ತೌ ಭಕ್ತಿ ರುಚ್ಯತೇ ॥

Pravruttou Shakti Raakhyaathaa

Nivruttou Bhaktir Uchyatheh ;

In short, Shakti is vitality and Bhakti is divinity. These two play very important parts in all functionings and in the act of creation of the Universe, its sustenance and dissolution. Shakti is hailed as an ephemeral tremendous creative faculty and Bhakti is hailed as a Supreme Divine faculty of ever sustenance, protection and intuition. The former is dependent upon and infused in the latter by virtue of its being one with the celestial Bhakti. And the latter (Bhakti) is an inexhaustible Fountain Head of Divine Store House unto the former. As such, Love of God is very very precious.

The Twelve great Apostles of Lord Jesus Christ have simultaneously exclaimed loudly that "Jesus Love, Pure Love, Precious Love ! There is no Love like the Love of Jesus. There is no Love like the Love of Jesus !".

By frequent repentance and day to day confession of sins committed, with an open heart before God, even a most wretched person gradually becomes God fearing person and in the long run he is saved by the All Merciful Grace of God Almighty.

Continuing His sermon on Bhakti, Holy Pontiff Jagad Guru Sri Renukacharya exhorted that the intrinsic greatness of Bhakti is beyond one's comprehension and expression. Bhakti is very Potential and He emphatically impresses :—

"Adhame Chhottame Vaapi

Yatra Kutra Chidoorji thaa:

Varthatheh Shaankari Bhaktihi

Sa Bhaktha Yithi Geeyatheh".

"ಅಧಮೇಚ್ಛೋತ್ತಮೇವಾಪಿ ! ಯತ್ರ ಕುತ್ರಚಿದೂರ್ಜಿತಾ !"

ವರತೇ ಶಾಂಕರೀ ಭಕ್ತಿಃ । ಸಾ ಭಕ್ತಃ ಇತಿ ಗೀಯತೇ ॥

(Siddhanta Sikhamani cha : 9 S. 4

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Even a sinner and a downtrodden is not altogether ignored, deserted or forsaken by God. Be he a wicked person or a sober natured good man, he who sincerely repents and often times, nay, constantly thinks of God and offers worship to Him is indeed hailed as a devotee of God and soon such a God chosen person becomes a cherished child of God Almighty and he is saved.

Sri Krishna emphasizes in Geetha :—

“Api chetsu Duraachaaroh
 Bhajathe Maam Ananya Bhaak ;
 Saadhureva Samanthavyaha
 Samyag Vyavasitho Hi Saha
 Kshipram Bhavathi Dharmaathmaa
 Shashva Chhaanthim Nigachhathi
 Kountheya Prati Jaanechi
 Nameh Bhakthaha Pranashyathi

ಅಪಿ ಚೇತ್ಸು ದುರಾಚಾರೋ |
 ಭಜತೇ ಮಾಮನನ್ಯ ಭಾಕ್ |
 ಸಾಧುರೇವ ಸಮಂತವ್ಯಃ |
 ಸಮ್ಯಗ್ವ್ಯವಸಿತೋ ಹಿ ಸಹ ||
 ಕ್ಷಿಪ್ರಂ ಭವತಿ ಧರ್ಮಾತ್ಮಾ
 ಶಶ್ವಜ್ಞಾಂತಿಂ ನಿಗಚ್ಛತಿ |
 ಕೌಂತೇಯ ಪ್ರತಿ ಜಾನೀಹಿ |
 ನಮೋ ಭಕ್ತಃ ಪ್ರಣಶ್ಯತಿ ||

Lord Sri Krishna Says

“Even a wicked and a vicious man, by chance and by good companionship, were to take the much desired course of repentance and were to Worship Me with steadfastness and earnestness, from whatever niches (low state in which he is placed) of life that he is placed, he will indeed be considered, as a devotee of Mine. Soon he becomes righteous and attains Peace and Salvation. “O! Off Spring of Kunthi (Kunthi was the mother of Arjuna), know it for certain, never a devotee of Mine

perishes." It is really admirable, most thrilling and self invigorating to know the aforementioned sacred versions on Bhakti cult and the mandates of Holy Scriptures thereto. Holy Bible reiterates that if one sinner repents and turns to be the child of God, all angels in Heaven rejoice. What a glorious fact it is. !

A "Sthitha Pragna or a Siva Sharana" is one who is precious and a most rare gem among practical men of spiritual insight, who have wholly and absolutely acquired and assimilated the cult of Supreme Bhakti (Para Bhakti) in his day to day avocations. A Self restrained and self controlled Shiva Sharana is potential enough to percieve the significance of attuning the subtle powers of Karma Gnana Samuchhaya or Samanvaya and propounds the same from the inner voice of divinity and intuition. He remains at the climax of precipitating Supermental Plane and beholds everything as a Spectator with a spirit of renunciation and unattachment. Though he (Samyami) lives, moves and remains amidst us, by dint of his deep virakthi or vairagya he remains quite aloof and serene from the turmoils of the world. He will have no entanglement what so ever either with the pangs of poverty or with that of the pride of riches of the world. He is never bothered and he has no any touch of an acumen of prestige or otherwise in the mundane ranks and wranglings. He is hailed to have Succeeded in "Asangha Sastrena Drudhena chhitvaa i.e.,

“ಅಸಂಘ ಶಸ್ತ್ರೇಣ | ದೃಢೇನ ಚಿತ್ತಾ ||

entirely detaching 'his mind, intellect and all the six senses of organs from the enticing attachments of whatever nature of this transient world and its objects. A Shiva Sharana is an Ananda Swaroopi, i. e., a self realised man of Real Happiness "Anandam Bramethi Vyajaanaath."

“ಅನಂದಂ ಬ್ರಹ್ಮೇತಿ ವ್ಯಜಾನಾತ್” (Shruti)

Geeta beautifully describes the state of a Sthitha Pragna

“Yaa Nishaa Sarva Bhoothaanaam ;

Tasyaam Jaagrathi Samyami :

Yasyaam Jaagrathi Bhoothaani ;

Saa Nishaa Pashyatho Munehhe :

ಯಾನಿಶಾ ಸರ್ವಭೂತಾನಾಂ | ತಸ್ಯಾಂ ಜಾಗ್ರತಿ ಸಂಯಮೀ

ಯಸ್ಯಾಂ ಜಾಗ್ರತಿ ಭೂತಾನಿ | ಸಾ ನಿಶಾ ಪಶ್ಯತೇ ಮುನೇ : ||

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That which is night to all beings, in that, Samyami, the self controlled and God intoxicated Siva Sharana or a Sthitha Pragna keeps ever awake. That in which all living beings are awake is indeed a night to Siva Sharana (Sthitha Pragna). (The words Siva Sharana, Shat-sthala, Lingaanga Saamarasya etc. are technical terms found in Sivadwaitha Philosophy). The immense ecstasy enjoyed by a Siva Sharana in the supermental plane is considered to be on the most delicate verge of divine sensitiveness that it is construed to be that of contact of camphor with flame. "Sikhi Karpooravath ಲಿಖಿ ಕರ್ಪೂರವತ್" i e., the moment camphor contacts fire the former instantaneously transforms into fire, flame itself. Similarly the case with Siva Sharana. Having wholly God intoxicated and with so full of the Knowledge of God and is accomplished in the Divine Awareness that he within the twinkling of an eye, transforms himself by the Grace of God as one with God Almighty Parasiva and remains Blissful, in this very birth while alive, as is the case of camphor contacting the flame.

" OM "

IV

" Satya Mevoh Dhharzamyaham "

"ಸತ್ಯಮೇವೋದ್ಧರಾಢ್ಯಾಹಂ ||

There is no Religion Higher than T R U T H.

: TRUTH IS GOD :

We must therefore march on from error to Truth and from Truth to TRUTH Higher.

"Satyameka Padam Brahma

Sathyeh Dharma Prathishtithaha ;

Sathya Moolaani Sarvaani

Sathyaan Naasthi Param Padam :

"ಸತ್ಯಮೇಕ ಪದಂ ಬ್ರಹ್ಮ

ಸತ್ಯೇ ಧರ್ಮ ಪ್ರತಿಷ್ಠಿತಃ |

ಸತ್ಯ ಮೂಲಾನಿ ಸರ್ವಾನಿ

ಸತ್ಯಾನ್ಯಾಸ್ತಿ ಪರಂ ಪದಂ ||

Truth leads to Progress and Perfection
 Truth leads to Growth and Glory
 Truth leads to Character and Conscientious Life
 Truth is the Crown for the Structure of Human Life
 Truth is the Home of Peace and Happiness sublime
 There is no God Higher than T R U T H .

i) : Vedas declare, "Sathyam Gnaana Manantham Brahma
 ಸತ್ಯಂ ಜ್ಞಾನಮನಂತಂ ಬ್ರಹ್ಮಾ ||

ii) : Sathyam Vada-Dharmam Chara
 " ಸತ್ಯಂವದ-ಧರ್ಮಂಚರ Speak truth-Do good "

iii) : Dharmaraja (Yudhishtira) E m p o r e r of Hasthinapura
 (Delhi), who lived in Dwapara Yuga (previous Age), hails:-

Sathyam Maatha : Pitha Gnaanam ;
 Dharmo Brathaa : Dayaa Sakhaa ;
 Shaanthih Pathni : Kshamaa Putraha ;
 Shadaitheh Mama Bhaandawaaha :

ಸತ್ಯಂ ಮಾತಾ ಪಿತಾಜ್ಞಾನಂ
 ಧರ್ಮೋ ಭ್ರಾತಾ ದಯಾ ಸಖಾ
 ಶಾಂತಿ : ಪತ್ನಿ : ಕ್ಷಮಾ ಪುತ್ರಃ
 ಷಡೈತೇ ಮಮ ಬಾಂಧವಾ :

He attributes Sathyam as Maathaa (Mother) and Gnaanam (wisdom) as Pithaa (Father). Dharma (Righteousness) as own brother, Kindness and compassion as the Friend in need. Shaanthi gentleness and peace are hailed as a dutiful consort (better-half or life 's partner) wife, and Forgiveness (Kshamaa) as a son. Dharmaraja adopted the above sterling qualities in him as his own near and dear kith and kin, who always accompany him wherever he be. How soul solacing sentiments they are . ?

It is worth mentioning here that how an ordinary cow kept up to her promise given to a ferocious tiger. Accidentally a cow happened to fall into the claws of a tiger in the woods. The maneater pounced roaringly upon the said cow. Just then, the tame cow patiently and with a stern voice represented to the ferocious tiger that she wants some short time in order to meet her tender calf for the last time which is grazing at an yonder

place. The tiger at first was reluctant to grant her request. Upon the cow repeatedly entreating the tiger, however, God's Will as it were, the cow was presently released. Immediately after pacifying and licking her calf, the cow left that place and hurriedly returned to the spot where the tiger was anxiously awaiting for the arrival of the cow.

The cow looked as the very embodiment of Truth itself unto the tiger at that moment. The cow offered herself as a prey unto the tiger and requested the beast to suck her hot blood and eat the flesh and be feasted sumptuously.

It was a most heartrending, sensational and thrilling shock to the tiger. The sincerity and humility of the said cow at that spur of the moment was simply a turning point even unto that ferocious maneater. The tiger anon cooled down, and cried out how could I kill such a nice and truthful cow!

The cow imparted a sweet sermon as it were unto the tiger-

Sathyave Thaayi Thandeyu

Sathyave Bandhu Balagavu :

Sathya Vaakyake Thappi Nade thareh

Mechhanaa Jagadeeshanoo :

ಸತ್ಯವೇ ತಾಯಿ ತಂದೆಯು ।

ಸತ್ಯವೇ ಬಂಧು ಬಳಗವು ॥

ಸತ್ಯ ವಾಕ್ಯಕೆ ತಪ್ಪಿನಡೆದರೆ ।

ಮೆಚ್ಚನಾ ಜಗದೀಶನು ॥

O ! Tiger ! I should adhere and stick to my promise.

Truth is the Mother and it is the Father unto all.

Truth is the nearest and dearest kith and kin. If one knowing defies Truth, forgiveness is denied to him by God Almighty.

Astonishing as it were, the tiger anon cooled down in temper of its own accord. Admiring at the sincerity and faithfulness of the animal and its unwavering preparedness at the altar of sacrifice of its life, the tiger being vehemently stirred instantaneously succumbed itself at the feet of the cow, exclaiming

"God will not forgive me if I kill this cow" !

One can easily infer from the above that wickedness wanes when virtue becomes predominantly victorious even among wild beasts and animals. And as such what to speak of a man who is possessed with the power of discrimination.

"Victory be unto TRUTH! Victory be unto Righteousness"

ಯತ್ರ ಧರ್ಮಃ ತತ್ರ ಜಯಃ | ಸತ್ಯಮೇವ ಜಯತೇ ನಾನ್ಯತಂ ||

We behold Cows as the mothers of mankind. Gomatha. They are also the actual mothers unto all mothers of the world.

"Cows are hailed as Gaavoh Lokasya Maatharaha"

ಗಾವೋ ಲೋಕಸ್ಯ ಮಾತರಃ ||

"Goh Brahmanebhyoh Shubha Masthu Nityam"

"ಗೋ ಬ್ರಾಹ್ಮಣೇಭ್ಯೋಃ ಶುಭಮಸ್ತು ನಿತ್ಯಂ"

Note :- Brahmana is one who has realised Brahma or Athman (God Almighty). **"Brahma Gnaananthu Brahmanaha"**

"ಬ್ರಹ್ಮ ಜ್ಞಾನಂತು ಬ್ರಾಹ್ಮಣಃ "

"Lingam Chidaathmakam Brahma Tathchhaktih Praana Roopini"

"ಲಿಂಗಂ ಚಿದಾತ್ಮಕಂ ಬ್ರಹ್ಮ ತಚ್ಚಕ್ತಿಃ ಪ್ರಾಣರೂಪಿಣಿ."

Linga /Ishta-Linga is held to be the Very Symbol of Living God Almighty in Veerasaivism or Sivadwaita School of thought. Sivadwaita as enunciated within the Frame Work of Veerasaivism is indeed altogether different from the Sivadwaita philosophy propounded by eminent commentators and men of divine insight, belonging to other Schools of thought. Others stand differed from the state of the definition on Moksha (Liberation or Perfection) from that of the Sivadwaita theory, as embodied in Veerasaivism. Shakti or Energy is the life breath penetrating the warp and woof of the stupendous Ling (Para Brahma or Providence).

In Veerasaivism it is propounded that Linga transforms into three main symbols and these divine shootings are hailed

as Sthalas. This term is a technical one in Veerasaivism which expounds Shat sthalas. The same is a mode of worship of Linga, visualizing the six advanced spiritual stages in an ascending order through self introspection and intuition.

God Almighty who is Formless and Nameless is hailed as Infinite Effulgence. In Veerasaivism Living God Almighty is hailed as Para Siva (Para Brahmam). He is Self existent and the Creator of innumerable Brahmandas. In order to Bless His chosen children and sincere devotees, He takes Divine Forms and appears on Earth time and again just to protect the righteous people and to punish the sinners. This Gracious Act is done at His Sweet Will. In Veerasaivism it is construed and propounded that Para Siva transforms Himself in the Form of LINGA, just to enable His devotees to worship Him in that Form. It is a cognizable medium for worshiping and concentrating upon God Almighty. Linga transforms into three holy symbols known as Ishta Linga, Prana Linga and Bhaava Linga respectively, to enable Anga (Jeevatma) to worship Him in all His Three Forms. The Preceptor while initiating Ishta Linga unto his disciple through gazing “ಕಟಾಕ್ಷ ದೀಕ್ಷಾ Kataaksha Deeksha” process, infuses dazzling divinity into Ishta Linga which the disciple ought to wear upon his person and worship the Ishta Linga twice a day with wrapt devotion and austerity. Such a kind of worship is a means of concentrating on subtler Lingas within, which are hailed as Prana Linga and Bhaava Linga respectively. Prana Linga is the very life force within us. This life force is the out come from the luminous Athman (Para Siva). The worship of Prana Linga keeps the fibres of the mental plane spiritually alive and the same when developed, enables Jeevatma to worship Bhaava Linga. Bhaava Linga is the very Store House of Divine Electricity within us. It is the main source of inspiration, intuition and divine illumination of the Athman within us.

Linga (Ishta Linga) cannot be said as Formless. At the same time none can attribute any particular Form to Linga. The worship of Ishta Linga does not come under idolatry. Linga is not an idol. It possesses no face, nose, eyes, ears etc., just as we see in an idol. And so, Ishta Linga is not an idol at all. Ishta

Linga is a Holy Symbol infused with Divine Spirit of the worshiper by the preceptor and as such it is hailed as the very embodiment of Divinity as a whole.

“Linga Madhyeh Mahadevaha
Saakshaan Nithyam Vyavasthithaha
Anugrahaaya Lokaanaam
Tasmaa Lingam Prapoojayeth.

ಲಿಂಗ ಮಧ್ಯೆ ಮಹಾದೇವಃ | ಸಾಕ್ಷಾನ್ನಿತ್ಯಂ ವ್ಯವಸ್ಥಿತಃ |
ಅನುಗ್ರಹಾಯ ಲೋಕಾನಾಂ | ತಸ್ಮಾಲ್ಲಿಂಗಂ ಪ್ರಪೂಜಯೇತ್”.

Living God Almighty Para Siva is ever enshrined in Siva Linga (Ishta Linga), in order to Bless and save mankind. The Holy Preceptor Who manifests from within the womb of Siva Linga grants benediction unto all and saves mankind. In order to invoke the Blessings of Lord Almighty God, the worship of Ishta Linga with utmost love and affection, coupled with upright conduct, good and sturdy behaviour and righteousness are but essential in the course of our daily activities.

Just as Ishta Linga adorns the gross body ಸ್ಥೂಲ ಶರೀರ and purifies the same through steady worship and devotion, the Prana Linga adorns the subtle body ಸೂಕ್ಷ್ಮ ಶರೀರ (astral body) within us. This inner vital force, saturates the finer aspects and traits within us, as and when we get the benefit of the cognizance of the same, through steadfast devotion and worship of Prana Linga psychologically. This process further paves way for the cognizance of Bhaava Linga in a more delicate, subtle body known as Causal Body or ಕಾರಣ ಶರೀರ Karana Sharira which is incomprehensible. By the Grace of God, and by the blessings of the Holy Preceptor, the enlightened aspirant through his indefatigable Dhyana Yoga and penance, finds the Blessings of Bhaava Linga blossomed within his pure heart and immerses intuitively in the Divine Splendour. In short, Ishta Linga is a Divine Symbol of Living God Almighty Parasiva infinitely infused with the vital spirit of one's own inner fountain head of Soul Supreme. The Holy Preceptor draws the very spirit of his disciple through initiation (Deeksha ದೀಕ್ಷಾ) into the Ishta Linga, which beams with all essentials of Spiritual

Splendour. Ishta Linga is hailed as the very Yagnopaveeta. Therefore Ishta Linga Dharana is same as Yagnopaveeta Dharana. Ishta Linga is the most auspicious Living Divine Thread of Eternal Life of Wisdom (Pragnaanam Brahma ಪ್ರಜ್ಞಾನಂ ಬ್ರಹ್ಮ).

Prana Linga is the inner divine life force that keeps the body, all the senses of organs and the soul together in tact. Further, Prana Linga invigorates and elevates the enlightened little self to come in contact with the Soul Supreme within, and stands glorified.

Bhaava Linga is the very source of Divine Life Force within us and the same is a compendium of all fundamental Potentialities and Divinity. Bhaavalinga is more subtler than Pranalinga. Bhaava Linga is enshrined in the centre, of the blossomed lotus of the tender pure heart of a devotee, which is perceptible to "Swanubhoothi ಸ್ವಾನುಭೂತೈಕ ಮಾನಾಃ", an inner eye of Wisdom Divine (Revelation), ಸಾಕ್ಷಿತ್ವಾರ್ಥ.

The aforementioned most enlivening and salient aspects as enunciated in Veerasaivism are quite apt and self purifying. One has to adhere to the codes and ethics prescribed in the Shastras as appertaining to Sivadwaitha School of Thought. By regularly worshipng, Ishta, Prana and Bhaava Lingas daily with faith and devotion and practice concentration and meditation (Dhyana), one will at the maturity of time realise the Divinity already hidden in him. Less fortunate people will never probe into the same. Bhagawathpada Jagad Guru Sri RENUKACHARYA alerts—

"Durlabhaa Paapinaam Lokeh,
Sulabhaa Punya Karmanaam"

ದುರ್ಲಭಾ ಪಾಪಿನಾಂ ಲೋಕೇ ।

ಸುಲಭಾಃ ಪುಣ್ಯ ಕರ್ಮಣಾಂ ॥ (S. S. Cha 9 Sl, 3)

Righteous persons easily understand the same and not the sinners.

Lord Jesus Christ sweetly says:-

"Blessed are the Pure in heart,
For they shall see God "
How glorious indeed it is ?

Our Vedas, Upanishads, Sivagamas and Siva Sharanas (God intoxicated men of wisdom) hail from time immemorial, in unequivocal and clear terms authentically that God always resides in the

Hrudayaambhoje “ಹೃದಯಾಂ ಭೋಜೇ”

pure hearts of His ardent devotees (Bhakthas). Heart has an accredited place in the human body. It being very very tender and a most essential organ among the membranes of the human body, the same is hailed as a most magnanimous part whose value is indescribable and the functioning of the same is very important. The very purpose of life and its existence mainly depends upon the sound functioning of the heart throughout. Upanishads emphatically proclaim

‘Hrudayam Tad Vijaaneeyaath : Viswasya Aayathanam Mahath,
ಹೃದಯಂ ತದ್ವಿಜಾನೀಯಾತ್ | ವಿಶ್ವಸ್ಯ ಆಯತನಂ ಮಹತ್”.

God is enthroned and adorned in the pure heart of a real devotee. It is to be borne in mind that heart is an expansive field wherein the entire Universe and its objects are broadly visualized. This faculty which is naturally hidden in heart is a most tremendous and remarkable one.

Lord Sri Krishna asserts that

“Hruddeshe Thishtathi Arjuna ಹೃದ್ದೇಶೇ ತಿಷ್ಠತಿ ಅರ್ಜುನ”
He always resides in the Lotus-like pure hearts of His real devotees. Undoubtedly it is to be ever remembered that a Pure-Heart is the very Holy Shrine, “Hrun Mandira- ಹೃನ್ ಮಂದಿರ” where God Almighty Para Siva rejoices to reside resplendently. Lord God Almighty attaches less importance to His Abodes either in Mount Kailas, or Vykunta or in the Heaven. Whereas, He loves to permanently reside in the pure hearts of His great devotees, who have wholly dedicated their lives for the service and spiritual upliftment of the Pathithas (downtrodden) and destitutes and hate none.

“Adhwestaah Serva Bhoothanaam; Maitrah Karuna Mehvachaa
ಅದ್ವೇಷ್ಠಾ ಸರ್ವಭೂತಾನಾಂ ಮೈತ್ರಃ ಕರುಣ ಮೇವಚ” (G.cha.12 sl.13)

While imparting the Philosophy of Sivadwaitha (Veerasaiva Dharma) to the most illustrious Maharshi of yore viz., Adi Sri Agasthya Maharshi, the Paramount Pontiff, Saakshaath Bhaga-

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wan, B h a g a v a t h p a d a Srimad Jagad Guru Adi Sri
 R E N U K A C H A R Y A extols

“Samastha Jagadaathmaapi Shankaraha Parameswaraha
 Bhakthaanaam Hrudayaambhoje Viseshena Viraaajatheh,

॥ ಸಮಸ್ತ ಜಗದಾತ್ಮಾಪಿ ಶಂಕರಃ ಪರಮೇಶ್ವರಃ |

ಭಕ್ತಾನಾಂ ಹೃದಯಾಂಬೋಜೇ | ವಿಶೇಷೇಣ ವಿರಾಜತೇ ||

(S. S. Cha. 10, Sl. 67)

Although God Almighty has manifested Himself in ever so
 many Forms at His Sweet Will,

“ Ichha Maatra Prabho Shrustih

ಇಚ್ಛಾ ಮಾತ್ರ ಪ್ರಭೋ ಸೃಷ್ಟಿಃ ”

He does feel more happy, and His happiness knows no bound,
 when He (Lord God), takes to reside in the chaste and most
 pure hearts of His ardent devotees. God Almighty attaches more
 importance to His devotees rather than His Own Self.

“Mad Bhaktaah Mamaadhikam”

“ಮದ್ಭಕ್ತಾಃ ಮಮಾಧಿಕಂ”

so hails Lord God. Just to substantiate His Holy version cited
 above, the Holy Preceptor Sri RENUKA elicits by way of
 throwing a greater light and annotation on the afore cited verse
 and He further expounds

“Nityam Bhaathi Twadeeyeshe : Yaatheh Rudra Shiva Thanoohe

Aghoraa Paapakaasheeti : Shruti Raaha Sanaathanee ;

(S. S. Cha : 10, Sl. 70)

॥ ನಿತ್ಯಂ ಭಾತಿ ತ್ವದೀಯೇಷು ! ಯಾತೇ ರುದ್ರ ಶಿವಾತನಾಃ !

ಅಘೋರಾ ಪಾಪಕಾಶೀತಿ | ಶ್ರುತಿ ರಾಹ ಸನಾತನೀ ||

The foregoing stanza is well couched in the citation of Yajur
 Veda which runs-

“Yaa Theh Rudhra Shivaathanoo Raghuraa Paapakaashinee

ಯಾ ತೇ ರುದ್ರ ಶಿವಾತನೂರಘೋರಾಪಾಪ ಕಾಶಿನೀ (ಯ ವೇದ)

Bhagawathpada Jagad Guru Sri RENUKACHARYA
 (Paramount Pontiff) in a crystal clear exposition focuses as
 where God Almighty Para Siva resides and under what special
 features, with which the pure heart of a devotee is steadied with
 “Vishuddheshu Virakthehshu Vivekishu Mahaathmashu ;
 Siva Sthishtathi Sarvaathmaa : Siva Laanchhana Dhaarishu

Nityam Santhosha yukthaanaam ;
 G n a a n a Nirdhootha Karmanaam ;
 Maaheswaraana Manthastho;
 Vib h a a t h i Parameswaraha (Siddhanta Sikhamani).

“ವಿಶುದ್ಧೇಷು ವಿರಕ್ತೇಷು | ವಿವೇಕೀಷು ಮಹಾತ್ಮಸು |

ಶಿವಸ್ತಿಷ್ಠತಿ ಸರ್ವಾತ್ಮಾ | ಶಿವಲಾಂಛನ ಧಾರಿಷು ||

ನಿತ್ಯಂ ಸಂತೋಷ ಯುಕ್ತಾನಾಂ |

ಜ್ಞಾನ ನಿರ್ಭೂತ ಕರ್ಮಣಾಂ ||

ಮಾಹೇಶ್ವರಾಣಾಮಂತಸ್ಥೋ!

ವಿಭಾತಿ ಪರಮೇಶ್ವರಃ ||

The most b e n i g n and gracious Providence (Lord God Para Siva), resides in the pure-hearts of His eminent and God realised devotees and Mahans as well. Mahans are t h o s e liberated Souls who percieve God Almighty through

‘Dhyaanaa Vasthitha

Tad gathena Manasaa

Pashyanthi Yam Yoginoh

|| ಧ್ಯಾನಾವಸ್ಥಿತ ತದ್ಗತೇನ ಮನಸಾ ಪಶ್ಯಂತಿ ಯಂ ಯೋಗಿನೋ ||

Holy men of divine intellectuality, integrity and stable dexterity, percieve God Almighty in an exalted transcendental state of their pure hearts and wholly surrender unto Him just to glorify His infinite Grace and Splendour. As these Gnaanins (Seers of Divine insight and Wisdom) have decidedly dedicated their entire lives and are steeply immersed in austere penance and service disinterestedly, God, with all His bounteous Divine Grace happily rejoices to permanently dwell in the pure hearts of His ardent devotees. God is so much given away Himself unto the hands of His Bhaktas (Devotees), He merrily attunes Himself according to the whims and fancies of His devotees.

It is to be noted that God resides in the pure heart of His devotee in the Form of Divine Jyothi (Light Divine) and not in any particular human or other, cognizable forms. It is This Jyothir Linga which is elaborately dwelt upon as Ishta Linga, Prana Linga and Bhaava Linga, respectively in Veerasaivism (Sivadwaitha Philosophy):

“Thasmaa Lingam Param Brahma : Sachhidaananda Lakshanam
 Nija Roopa Miti Dhyanaath : Tadavasthaa Prajaayatheh
 ತಸ್ಮಾಲ್ಲಿಂಗಂ ಪರಂಬ್ರಹ್ಮ | ಸಚ್ಚಿದಾನಂದ ಲಕ್ಷಣಂ |
 ನಿಜರೂಪ ಮಿತಿ ಧ್ಯಾನಾತ್ | ದವಸ್ಥಾ ಪ್ರಜಾಯತೇ ||

(ಸಿ.ಶಿ.ಅ. 12 ಶ್ಲೋ.40)

Therefore the symbol of Linga is the very personification or embodiment of Sath Chith and Ananda, i.e., Eternal Existence, Absolute Divine Energy and unalloyed Total Happiness. Siva Linga (Ishta-Linga), is the very essence of ATHMAN (Light Divine), Soul Supreme and the ultimate REFUGE unto all-

“ Parena Shuddhe Hrudayaabja Madhyeh ;
 Lingam Dhrutvaa Jyotishi Sam Visanthi :

ಪರೇಣ ಶುದ್ಧೇ ಹೃದಯಾಬ್ಜ ಮಧ್ಯೇ |
 ಲಿಂಗಂ ಧೃತ್ವಾ ಜ್ಯೋತಿಷಿ ಸಂ ವಿಶಂತಿ ||

God realised and God intoxicated Siva Sharanas percieve the Great Saviour of mankind God Almighty, seated and adorned in the centre of their pure and blossomed Lotus like hearts. It is to be borne in mind that no particular human form of any other cognizable form is visible within the pure hearts of His devotees. Living God Almighty is Formless. He exceedingly shines in the Form of an infinite Splendour and Supreme Light Divine. He is hailed as the Eternal Store House of Light Divine.

“ Deepoh Deepah Pradeepannaha-
 ದೀಪೋ ದೀಪಃ : | ಪ್ರದೀಪನ್ತಃ ”

Self Existing Eternal Light, which simultaneously, lights up billions and trillions of lights without any sort of declination to its own Swaroop (Original-Form) is hailed as Athma.

“ Anthar Jyothi Ramehya Mehka Mamrutam Sivaakhy
 Maape eyathaam !

Thath Peethwaa Paramoushadham : Vithannhthe Nirvaans
 Maathyantikam”

“ಅಂತರ್ ಜ್ಯೋತಿ ರಮೇಯ ಮೇಕ ಮ ಮೃತಂ ಶಿವಾಖ್ಯ ಮಾಪೀಯತಾಂ
 ತತ್ತೀತ್ವಾ, ಪರಮೌಷಧಂ ವಿತನುತೇ ನಿರ್ವಾಣ ಮಾತ್ಮಂತಿಕಂ ||

The self controlled and Self centred Maharshis (Siva-Sharanas) of great divine insight, behold the Living God Almighty in the Form of Supreme Light Divine in their own pure hearts They are hailed to have sumptuously God intoxicated and have wholly become in communion with Para Siva (God Almighty). Having thus seen luminous Vision of Wisdom Divine, enshrined within their own pure-hearts, they ultimately happily become one in communion with the Resplendent Lord, Living God Almighty.

“Lingam Sathyam Nishkalam Brahma Roopam :

Dhaaryam Poojyam Hrudayeh Jyothiraadyam ;

“ಲಿಂಗಂ ಸತ್ಯಂ ನಿಷ್ಕಲಂ ಬಹ್ಮರೂಪಂ ।

ಧಾರ್ಯಂ ಪೂಜ್ಯಂ ಹೃದಯೇ ಜ್ಯೋತಿರಾದ್ಯಂ ॥

It is quite evident beyond all doubts, that L i n g a m is the Absolute TRUTH Eternal, Formless, Omniscient. Omnipresent and Omnipotent Light Divine. A Siva Sharana (God realised holy seer) who is deeply wedded to the holy cause of e v e r remembering God Almighty, sweetly enthrones Him in his pure heart, enraptured with a keen sense of supplication and adoration and with a sense of Absolute Surrender (Sharanaagathi). Total surrender is the only ultimate supreme pinnacle at the threshold of which the liberated soul beholds ATHMAN by the Grace of Gurudev (Preceptor).

‘Tasmai Sree Guraveh Namaha’

ತಸ್ಮೈ ಶ್ರೀ ಗುರವೇ ನಮಃ : ”

Salutation and adoration be unto Sri Sadguruji Maharaj. Upanishads and Sivagamas extol time and again -

“Na Guroh radhikam Na Guroh radhikam Na Guroh radhikam.

ನ ಗುರೋ ರಧಿಕಂ ನ ಗುರೋ ರಧಿಕಂ ನ ಗುರೋ ರಧಿಕಂ ॥

to the maximum pitch of nine times, since digit nine is t h e highest digit in the single unit. Nine is also known as “Nava” meaning, quite new and ever new. As Guru is Ssakshaath Para Brahma and bestower of Moksha to mankind, He is the v e r y P A T H to SALVATION,

The 28 Sivagamas-the most infallible and Holy Gospel of Hinduism-were the utterances of PROVIDENCE in His Sadasiva Form through His Tathpurusha Face. The greatness and glory of S r i m a d Jagadguru RENUKADI Panchacharyas (Paramount Pontifical Heads of Veerasaivism) who were said to have sprung from the Divine Heads of Five Siva Lingas at the commencement of each yuga (Age) are profusely extolled and most significantly described in s o m e of the prominent Sivagamas. References pertaining to the above can also be seen in some of the Upanishads and Vedas. Some of the Puranas and primitive ethics also make mention of the aforementioned Mahacharyas. Hence, it is evident that the said Five Pontifical Heads (Mahacharyas) pertain to the (hoary past) period long prior to the out come of the above said Sivagamas, Upanishads and Vedas. Seers of divine insight behold the same and have graciously kept us informed from time to time regarding the said Five Srimad Jagad Guru Panchacharyas.

Whereas, less fortunate men who are wholly clinging to the transcient tastes of the mundane world, having been wedded to the cause of men, matter, materials and money t h e r e o f are unable to foresee the above truth, owing to their shallow mentality and hollow intellect. Sublimity of notion and egoless catholicity of devotion are the chief factors which go to determine and augment to explore the reality in spirituality. The mere historical data and narration of apparent and haphazard events prove futile, while trying to ventilate and probe into the lofty Philosophical tenets of most abстракт nature and about the original founders thereof and about the Holy Preceptors of high spiritual order and antiquity.

This aspect has got to be kindly borne in mind before vainly trying to insinuate abhorring contrasts of historical events which are said to have ocured subsequently. The adumbration of irrelevant citations and trend of events on historical data is

trying to put the period of the Paramount Pontifical Heads as some where between the eleventh and twelveth eentury A. D. goes a long way to show the short sightedness of the person who is endeavouring to suit a coat stritched for another person. Historical events have no any bearing on the adhyathmic and spiritual revelations which are beyond the grasp of secularly minded people. Lord Sri Krishna retorts in Geeta that "Vimoodah Naanu Pashyanthi : Pashyanthi Gnana Chakshushaha — ವಿಮೋಢಾ ನಾನು ಪಶ್ಯಂತಿ ಪಶ್ಯಂತಿ ಜ್ಞಾನ ಚಕ್ಷುಃಶಃ." In another place in Geeta, Lord Sri Krishna again asserts that "Moodhohyam Naabhi Jaanaathi ಮೂಢೋಯಂ ನಾಭಿ ಜಾನಾತಿ." It is because men steeped in the worldly attachments and covetuousness cannot comprehend the transcendental Acts of God Almighty which is a mystery unto them. The Adhyathmic perception is far above the historic narration and the angle of vision.

The Avatars and Leelas of Bhagawan (God) that take place in the Adhyathmic realm are hailed as "Daiva Rahasya ದೈವ ರಹಸ್ಯ" which men of materialism can never grasp

"Yeh Dhaarayanthi Hrudayeh : Lingam Chidroopa Maishvaram : Na Thehshaam Punaraa Vrutti : Ghora Samsaara Mandaleh :

ಯೇ ಧಾರಯಂತಿ ಹೃದಯೇ | ಲಿಂಗಂ ಚಿದ್ರೂಪ ಮೈಶ್ವರಂ |

ನ ತೇಷಾಂ ಪುನರಾ ವೃತ್ತಿ | ಘೋರ ಸಂಸಾರ ಮಂಡಲೇ ||

Bhagawan Saakshaath Sri R E N U K A while imparting the great Philosophy of Sivadwaitha to Adi Sri Agasthya Maharshi extols- "Those who bear Ishta-Linga Dhaarana, the Holy Symbol of God, Ishta Linga on their persons, as their lives'-breath (Divine breath)worship the same and chant the Siva Panchaakshari Maha Mantra (Mutter Holy Hymns) in praise of Living God Almighty, are simultaneously hailed to behold their Ishta and prana Lingas (the most subtler Divine Forms of Living God) within their pure hearts as well. The inner Light Divine (Anther Jyothi or Swayam Jothi) beams with exceeding luminous Splendour and Infinite Glory. Such of those most Holy Seers who have beholden God Almighty well enshrined within their own pure hearts will of course never come back into this Samsaara (mioi of miserable mundane life again). Alleluia !. Alleluia !!, Paramount Pontiff Jagad Guru Sri RENUKACHARYA further expounds-

Moolaadhaarehcha Hrudayeh: Bhroo Madhyeh Serva Dehinaam Jyothir Lingam S a d a a Bhaathi : Yad Brabmehtyaahur Agamaaha : (S. S. cha : 6, Sl. 34)

ಮೂಲಾಧಾರೇಚ ಹೃದಯೇ | ಭ್ರೂ ಮಧ್ಯೇ ಸರ್ವ ದೇಹಿನಾಂ |

ಜ್ಯೋತಿರ್ಲಿಂಗಂ ಸದಾ ಭಾತಿ | ಯದ್ಬ್ರಹ್ಮೇತ್ಯಾಹು ರಾಗಮಾಃ ||

The Human Body is considered to be a muddy Tabernacle. "Dehch Devaalaya Proktaah ದೇಹೇ ದೇವಾಲಯ ಪ್ರೋಕ್ತಾಃ" so says Jagadguru Adi Sri Sankaracharya, "Jeevoh Devah Sanaathanah-ಜೀವೋದೇವಃ ಸನಾತನಃ" || The soul that resides within this human body is no other than the very spark of SUPREME BEING. Sri RENUKA dilates and stresses here unto Sri Agasthya Rishi that the SUPREME ATHMAN (Living God Almighty) beams with Divine Splendour (resides) in three important centres of this body. Moolaadhaara- the centre in between Guda sthaana and Prajaapati sthaana (anus and pinus) is hailed as Moolaadhaara Chakra, wherein Kundalini Shakti is implanted in a serpentine manner. This shakti beams with supreme type of very delicate golden tinge which is a potential type of Feeding Store House of Divine Electricity unto the rest of the FIVE CHAKRAS within the Human Structure. Paraa Shakthi (Divine Energy) is hailed to have adorned this Seat in Moolaadhaara Chakra accompanied with Her dear son Sri Vigneswara who is the very embodiment of 'OMKAR'. This is hailed as the First Seat wherein Living God Almighty resides as a supporting Divine Piller for the successful performances of righteous rites and oblations right through. Next, Pontiff RENUKA points out, "Hrudayeh", Living God Almighty resides in the pure-hearts of His devotees in the Form of a Glorious Light Divine. And the third exalted Seat is that of Bhroon Madhyeh, a Sanctuary, the most auspicious and sensitive spot in this Human Body, situated in the region of our forehead just in between the two eye balls. In this particular spot Living God Almighty resides like a dazzling rainbow in the Form of Divine lashes of Light. This luminous spot is hailed as (Phaalaaksha ಫಾಲಾಕ್ಷ). So spake Jagad Guru Sri RENUKA CHARYA unto the most enlightened Sri Adi Agasthya Maharshi of yore.

O Lord ! Thou Art the Lord of lords ! Lead us from
 "Asatho Maa Sad Gamaya, Tamaso Maa Jyothir Gamaya
 and Mruthor Ma Amrutam Gamaya

ಅಸತೋ ಮಾ ಸದ್ಗಮಯಾ- ತಮಸೋ ಮಾ ಜ್ಯೋತಿರ್ಗಮಯ-ಮೃತೋ ಮಾರ್ಗಮಯ ಗಮಯಾ ||

Sivam Bhooyaath.

1. "Jayathu Jayathu Mantram
 Janma Saaphalya Mantram :
 Janana Marana Bhedaklesha Vichehda Mantram.
 Sakala Nigama Mantram
 Serva Shastrika Mantram
 Pashupathi Nija Mantram
 Siva Sivehthi Mantram :.
 ಜಯತು ಜಯತು ಮಂತ್ರಂ
 ಜನ್ಮ ಸಾಫಲ್ಯ ಮಂತ್ರಂ
 ಜನನ ಮರಣ ಭೇದಕ್ಷೇಶ ವಿಚ್ಛೇದ ಮಂತ್ರಂ
 ಸಕಲ ನಿಗಮ ಮಂತ್ರಂ
 ಸರ್ವ ಶಾಸ್ತ್ರೀಕ ಮಂತ್ರಂ
 ಪಶುಪತಿ ನಿಜ ಮಂತ್ರಂ
 ಶಿವ ಶಿವೇತಿ ಮಂತ್ರಂ ॥

2. "Anyathaa Sharanam Naasthi
 Twamehva Sharanam Mamaa ;
 Tasmaath Kaarunya Bhaavehna
 Raksha Raksha Jagad Guroh
 ಅನ್ಯಥಾ ಶರಣಂ ನಾಸ್ತಿ
 ತ್ವಮೇವ ಶರಣಂ ಮಮ |
 ತಸ್ಮಾತ್ ಕಾರುಣ್ಯ ಭಾವೇನ
 ರಕ್ಷ ರಕ್ಷ ಜಗದ್ಗುರೋ ॥

3. "Siva Sivethi Sivethi Sivethi Vaa
 Hara Harethi Harethi Harethi Vaa :
 Bhava Bhavethi Bhavethi Bhavethi Vaa
 Bhaja Mana Siva Mehva Nirantharam.
 ಶಿವ ಶಿವೇತಿ ಶಿವೇತಿ ಶಿವೇತಿ ವಾ |
 ಹರ ಹರೇತಿ ಹರೇತಿ ಹರೇತಿ ವಾ ॥
 ಭವ ಭವೇತಿ ಭವೇತಿ ಭವೇತಿ ವಾ |
 ಭಜ ಮನ ಶಿವ ಮೇವ ನಿರಂತರಂ ॥

A Spontaneous and devout Hymn that springs from within, with a deep sense of fervour and self renunciation, ennobles one to invoke the Blessings of Lord God Almighty, Para Siva and be ever immersed in the same.

Introduction to Essentials of Spiritualism concluded.

Humble Submission

The writer of this Epistle on Essentials of Spiritualism begs to submit that on the occasion of 1966th year's annual Jayanthi celebration of Srimad Jagad Guru Sri Renukacharya, a tiny brochure written by him on "Sri Renuka's Incarnation and His Philosophy" in English was very kindly released by the

Hon'ble Minister for Food. Govt. of Mysore.,
Sri B. D. JATTI, B.A.. LL.B.,

at a Public function held on 6-3-1966 at Sri Mahanthara Mutt, Chickpet, Bangalore, under the gracious and distinguished Presidentship of His Holiness, Pontiff Sriman Niranjanamurti Pranava Swarupi Sri Sivakumara Swamijee, M. A., Pontifical Head of Sri Sarpabhushana Siva Yogeeswara Mutt, Kempegowda Circle, Bangalore-9. The undersigned just then had entered into the threshold of sixtieth year of his age.

He happily now completed his sixtieth year on 28-3-1967, As a mark of deep respect, love and reverence to Sanatana Dharma (Righteousness) and unto the Holy Preceptors, he has strived hard in bringing out this second Spiritual Book in an epistle from in sweet remembrance of the happy co-ordination of his "Shastyabdi Poorthi ಪಷ್ಠಾಬ್ದ ಪೂರ್ತಿ ಶಾಂತೋತ್ಸವ" and that of unique occasion of the most paramount Pontifical Coronation held on 10-6-1966 at Ukhi Mutt, attached to Sri Kedareshwara Temple (Shrine) in the heart of great Himalayas, His Holiness Paramount pontiff, Srimad Jagad Guru Bhagawatpada Sri Sri Shantalinga Sivacharya Desikendra (Rawal) Maharaj, Pontifical Head of Sri Kedara Vairagya Saarvabhouta Maha Peetah (Pontifical Throne) enshrined in the heart of Himalayan holy ranges has since adorned the said Pontifical Throne as a Successor Jagad Guru of the said most Holy Order.

I consider it to be a happy augury to mention here that the Spiritual Brochure released on 6-3-1966 and referred to herein-above was distributed locally and despatched to mofussil places through post to some of the distinguished persons and leading dignitaries of all shades far and wide in India, i.e., from Himalayas to Rameswara and even beyond the shores of Hindu Mahasagara.

Two copies of the abovesaid Spiritual Brochures on Renuka's Philosophy and His incarnation of March 1966 publication, accompanied with a covering letter were despatched by post individually to the undermentioned Maharajas of our spiritually reputed country viz, Bharatha Varsha with a humble prayer to peruse the same.

1. His Highness the Maharaja of Mysore
2. His Majesty the King of Nepal
3. His Highness the Elaya Maharaja of Travancore, Bangalore
4. His Highness the Maharaja of Sondur
5. His Highness the Maharaja of Baroda
6. His Highness the Maharaja of Jaipur
7. His Highness the Maharaja of Jodhpur
8. His Highness the Maharaja of Udaipnr
9. His Highness the Maharaja of Jamnagar
10. His Highness the Maharaja of Sri Kasi (Benaras)
11. His Highness the Maharaja of Tehari (in Himalayas)
12. His Highness the Maharaja of Sikkim
13. His Highness the Maharaja of Bhutan
14. His Highness the Maharaja of Bhopal

The present epistle on "Essentials of Spiritualism" in English covers nearly 250 pages. It dwells upon Hinduism in general and while propounding so, prominence is given to the philosophy of Sivadwaitha and about the unique greatness of Srimad Jagadguru Sri RENUKADI Panchacharyas who are hailed to be the Founder Paramount Pontifical Heads of Viswa Dharma namely, Veerasaivism or Sivadwaitha philosophy. This epistle on Essentials of Spiritualism is directly addressed to :-

- a) His Most Gracious Holy Father Pope Paul VI, Vatican City,
Rome, Italy A n d
- b) to nearly fifty leading Universities of the Western countries.
The same are addressed to the respective Deans of the
prominent Universities in the foreign countries, as appertain-
ing to the Oriental Philosophy sections of each University.

the bosom of spiritualism and not in secularism and materialism which are devoid of the back ground and fountainhead of Adhyathmic refuge and support.

Consequently, I daresay that Essentials of Spritualism serves the purpose of connecting or unifying the moral bridge linking up Vignana with Adhyathmic plane (Gnana), on the unsinking solid rock of spiritualism.

Further, the fine fibres of Vignana which are closely associated with spiritualism continue to emerge out and prosper towards the path of progress and betterment of the humanity in all their steadfast endeavours and tend to yield rich beneficial fruits, thereby helping mankind to spell a cordial sense of fraternity and catholicity in out look and gentleness. This process naturally helps to build a sound and stable society wherein each other socially moves, lives fearlessly and loves as brothers and sisters of one Viswa Kutumba viz., a family of universal affability and nobility.

May it please God Almighty

J. B. Basavarajayya

Bangalore-5
13-5-1968

Sri Ganeshaya Namaha

Salutations and adorations to Lord God, Almighty

VIDYA vs AVIDYA

ವಿದ್ಯಾ—ಅವಿದ್ಯಗಳ ಅಂತರ

The Knowledge of Shat Sthala awakens and helps Jeevatma to arise and catch up the Goal of Perfection, namely Lingaanga Saamarasya feasibly and harmoniously. Until such a Goal is attained the aspirant should not cease from his laudable efforts in this pursuit. "Stop not till the Goal is reached" so alerts Khatopanishad "ಉತ್ತಿಷ್ಠತಾ ಉತ್ತಿಷ್ಠತಾ ಜಾಗ್ರತ ಜಾಗ್ರತ ಪ್ರಾಪ್ಯ ವರಾನ್ವಿ ಬೋಧತಾ" (ಕಠಃ). That well known parable "Shreyaamsi Bahu Vignaani- ಶ್ರೇಯಾಂಸಿ ಬಹು ವಿಘ್ನಾನ್ವಿ" alerts that, before such an inner fruition is triumphantly attained, one has to inevitably encounter and boldly face formidable obstacles and threatening impediments which dash against him intermitently in the form of a battalion. The Sadhaka, Jignasu or the aspirant should be brave, diligent, and an indefatigable seeker after TRUTH without fear or favour. He must staunchly adhere to the very spirit of tolerance and perseverance

endowed with the faculty of endurance. Forbearance from all shallowness of the head and heart, and the spirit of inculcation of lofty catholic views and thoughts in respect of building up of a Divine Life within and around us is but quite essential. The sacred science of Shat Sthala and its thorough knowledge with its systematic practice, infuses one to realise its inestimable and resplendant glory blissfully and infinitely. When one soars to the height of saturation and meditation through the process of an unadulterated devotion coupled with intuition, naturally comes within the purview of Sadguru or Preceptor's affectionate benediction and divine Grace. Such a Grace of Guru (ಗುರುಕೃಪಾಕ್ಷ) enables him potentially in his spiritual progress and the attainment of supreme Goal which is real Ananda ಆನಂದ and Total Bliss Divine. This science is called Vidya or Paravidya.

Alas ! Vidya or Gnana is enveloped and deeply wrapped up by Avidya or ignorance. The power of ignorance and illusion are ordinarily unconquerable and unsurmountable in nature. Scriptures assert "Agnane naavrutam Gnaanam ಅಜ್ಞಾನೇನಾವೃತಂ ಜ್ಞಾನಂ" Agnaana or Avidya namely illusion and ignorance are so pervasive and penetrative that it is very difficult to overcome and have supremacy over the same. Lord Sri Krishna enlightens, sorrow and joy born out of Avidya are temporal "Aagamaa Paayino Nithya-ಅಗಮಾ ಪಾಯಿನೀತಿ ನಿತ್ಯಃ" and so, "Stithiksha Swa Bharatha - ಸ್ಥಿತಿಶ್ಚ ಶ್ವ ಭಾರತ" peacefully endure the same. Because one

is being entangled in between the devil and the deep i.e., Avidya and Vidya successively from innumerable births, he is called Jeevathma or a Samsari. This Samsara or Avidya namely ignorance and illusion are deep rooted in the heart of Jeevatma from a time unknown to him. Their roots have penetrated so firmly and so deeply that one is unable to humanly get rid of them or uproot them. The formidable form of Avidya is well rivetted and fastened by tripad shackles of Anava, Mayehya and Kaamyas traits otherwise known as arrogance associated with egoism, vanity or illusion and aspirations soaked in selfish desires that are couched with cupidity and averciousness. As such, Jeevatma is wholly contaminated by these characters which have subjugated and kept him under their inescapable clutches as a serf (slave) from generations. Being wholly overwhelmed by satanic thralldom and its evil insinuations, he is tossed up astray from the Path of Divine Life as a forbidden fruit or a condemned being ruthlessly. How then, is he to surmount this infamous and awkward situation and rise up to catch Paramatma who is within him, nay, He is himself and to ultimately attain Him through realisation while alive. The battle between the forces of Avidya and Vidya within one's own self are kept alive and kindled through wherein, ordinarily, the passions and temptations of Avidya predominantly sway all mankind. In order to conquer this steel fort, one has to prostrate and fall aflat with a true spirit of surrender on the divine lotus Feet of Guru

(Preceptor) who is hailed as the very embodiment of Divine Knowledge. It is through Guruji's Grace and Blessings, Jeevatma gradually gets released from the fetters of all evil environments and entanglements. The initiation of Sadguru and his benediction dispel all the hidden ignorance, like the dispelling of the veil of thick fog by the piercing rays of rising Sun. The continued chanting of Siva Panchakshari Maha Mantra initiated by Guru Maharaj, sincere selfless service rendered at his feet and the keen practice of all virtues with love and faith and compassion shown towards lower beings, enables one to gradually soar to the height of magnanimity in life. Further, the daily worship of Ishta Linga (Personal God) blessed by Guru adds more efficacious energy. So much so, by the influences of virtues and divinity within, wisdom is dawned upon his mental horizon dispelling all darkness and thereby he is lifted up, instilled with the holy spirit of Athman. At this stage, the aspirant is capable enough to discriminate Vidya from Avidya and decipher the real state of Vidya and its inestimable influences.

Vidya is that branch of glorious science which unfolds knowledge Divine and enables one to realise his own supreme Soul within.

God's creation is so mysterious and wholesome that it is hailed in our holy scriptures :—

Visvottarottara Vichitra Manorathasya
 Yasaika Shakti Shakale Sakalah Samaaptaha :
 Adhwaana Madvapati Madhwa Vido Vadanthi
 Thasai Namah Sakala Loka Vilakshanaaya.

“ವಿಷ್ಣೋತ್ತರೋತ್ತರ ವಿಚಿತ್ರ ಮನೋರಥಸ್ಯ |
 ಯಸ್ಯೈಕ ಶಕ್ತಿ ಶಕಲೇ ಸಕಲಾ ಸಮಾಪ್ತಾಃ |
 ಅಧ್ವಾನ ಮಧ್ವಪತಿ ಮಧ್ವ ವಿದೋ ವದಂತಿ |
 ತಸ್ಯೈ ನಮಃ ಸಕಲ ಲೋಕ ವಿಲಕ್ಷಣಾಯ ||”

God's creation besides being very charming and lovely, is very wonderful. The all pervasive divine vision and holy presence of God is truly pervadeth, through and through in all tangible and intangible things and as well as in all animate and inanimate beings so graciously created by Him. The magnanimity of the warf and woof encircling the limitless Space and vast universe is highly inestimable and incomprehensible. He is the Creator, the created and as well as the indweller of the same. He is wholly enjoying to Himself being present in all beings. Consequently, Upanishads and Sivagamas hail in unequivocal terms, “Rasovai Brahma - ರಸೋವೈ ಬ್ರಹ್ಮ.”

It is to be noted with particular care and attention that the potential and kenitic powers of God Almighty plays a very important part in this enticing panorama. This divine Energy ‘Chaitanyam Brahma — ಚೈತನ್ಯಂ ಬ್ರಹ್ಮ’ is inseparable from Brahma. It is eternal and as divine as Brahma Himself. So, the same is hailed in Holy Scriptures as Chith Shakti. Chith Shakti is the very Form of Sachidananda same as Parasiva. The same having manifested from the

Bosom of the unmanifested Supreme living God Almighty at His Sweet Will, She is hailed as “Chidagni Kunda Sambhoote ಚಿದಗ್ನಿ ಕುಂಡ ಸಂಭೂತೆ” and consequently She becomes the Mother of the Universe. Ichha Shakti, Gnaana Shakti and Kriya Shakti are the three off shoots bulged out or projected from the aforementioned parental Divine Energy hailed as Chith Shakti. Chith Shakti and Siva, Living God Almighty are in reality One and the only One Entity in Essence.

Maaya Sahitaha Parameswaraha
 Sarvam Jagath Srushtwaa ;
 Swayanchaanu Pravishya
 Bhoktru Bhogyaadi Roopehna
 Vibhaagam Krutavaan Etyartaha :

“ ಮಾಯಾ ಸಹಿತಃ ಪರಮೇಶ್ವರಃ |
 ಸರ್ವಂ ಜಗತ್ಸೃಷ್ಟ್ವಾ |
 ಸ್ವಯಂಜಾನು ಪ್ರವಿಶ್ಯ |
 ಭೋಕ್ತೃ ಭೋಗ್ಯಾದಿ ರೂಪೇಣ |
 ವಿಭಾಗಂ ಕೃತವಾ ಇತ್ಯರ್ಥಃ || ”

It is made clear beyond doubt that the most Supreme God Almighty after creating the whole universe at His Will and Commandment, He created living beings. He created Devas (Angels) and Demons. He created human beings. He rejoiced at His creation and besides this, He Himself lovingly pervaded and permeated through and through in all things so created by Him instantaneously. The foregoing divisions under His unique creation remain

and are retained for His pleasure and yet, He is the enjoyer, the enjoyed and the engendered vitality. Sivagamas and Upanishads proclaim him as 'Jagad Yoni — ಜಗದ್ವ್ಯೋನಿಃ'. Despite of all these Leelas, He is at the same time hailed as "Prakruteh Paraha — ಪ್ರಕೃತೇಃ ಪರಃ." That God is aloof and imperceptible.

How endearing it is! Lord Sri Krishna declares in Srimad Bhagavad Geeta that whenever He appears on Earth, He does so enjoined with His Shakti. The latter is known as Prakruti or Maaya. Maaya is inseparable and indivisible from Parasiva Brahma. Maaya is the very vital divine High Breath (ಮಹಾಪ್ರಾಣ) of Lord God Almighty. This Breath is the main source of breath for all living beings and hence the same is as eternal as God Himself. Consequently, God appears every time associated with Maaya or Shakti. 'Yoga Maaya Samaavrutaha ಯೋಗಮಾಯಾ ಸಮಾವೃತಃ' so says Sri Krishna.

It is ordinarily construed that the term 'Maaya' indicates the fleeting nature or transcient state in nature. The definition goes, 'Yaa Maa — Sa Maaya ಯಾ ಮಾ ಸ ಮಾಯ.' It means that which was not before and will not remain after, but is now visible temporarily is known as Maaya. This interpretation does not hold good at a higher level, according to the versions of Sivagamas. Sivagamas give a different and meaningful definition for the term 'Maaya'.

Maayanthu Prakrutim Viddhi

Maayinantu Maheswaraha.

ಮಾಯಾಂತು ಪ್ರಕೃತಿಂ ವಿದ್ಧಿ |

ಮಾಯಿನಂತು ಮಹೇಶ್ವರಃ ||

While the Universal Divine Mother is known as Maaya, meaning Prakruti or Mother Divine, the Lord of the Universe namely, the Holy Father is hailed as Maayi. The relativity between these two divine forces are inseparable, indivisible, like that of the negative and positive currents and the same are infinitely eternal. Both are of quite in born in character and One and the same. Maayi and Maaya are exactly the two Faces of One and the same Living God Almighty Parasiva Brahmam. While one is the sustainer, the other is hailed as the protector of the entire Universe under His creation. Both conform as with one body, one soul and with two faces divine.

The knowledge of all branches of science other than that of Athma, the Most Supreme Universal Soul, comes under the sphere of Avidhya. Whereas the word 'Vidya' has derived from the root "Vid." It means "to know". To know what? To know all about Thy own self (Thyself). By realising and knowing the Athma Swaroopa one is hailed to have known everything. Any amount of the personal knowledge of the transcendent world and its objects and any amount of vast studies in respect of various branches of science connected therewith, tantamounts to nothing but 'Avidya'. The Vagaries of Avidya are of multi coloured and multi numbered. The Trimalas and Trigunas are considered to be the rockbottom of Avidya. These three pairs of vicious sheaths have kept the Jeevatma under their intricate

knots of coils from generations. Anava ಅಣವ, Mayaa Mala and Kaarmika Mala ಮಾಯಾ ಮಲ ಮತ್ತು ಕಾರ್ಮಿಕ ಮಲಗಳು as well as Putreshana, Vitheshana and Dareshana, ಪುತ್ರೇಷಣ, ವಿತ್ತೇಷಣ, ದಾರೇಷಣ, ಈಷಣತ್ರಯಗಳು namely, the innate aspirations and allurements after Kanaka (gold), ಕನಕ Kaamini ಕಾಮಿನಿ (feminine sex) and Kaanchana (money) ಕಾಂಚನಾದಿ ವ್ಯಾಮೋಹತ್ರಯಗಳು are the foremost enticing and enchanting influences which keep the mankind under their monkey grip and subjugation. As a result of which, one is addicted to the character moulded by ostentation, arrogance, anger, cupidity, harshness, ignorance, self conceit and what not, all other dark qualities which are inborn traits in the field of Avidya. The Trigunas such as Satva, Rajas and Thamas play a great roll in dwindling the very character and well being of a person. The trigunas ever keep on playing effectively upon every individual throughout intermitently. One has to possess enough of controlling power over the same, and regularise the same as are favourable to him. Thamas is an indication of dark side in life. Lust, Greediness, fickle mindedness, Drowsiness, slackness, yawning, slumbering, timidity, idleness, covetuousness etc., are some of the throbbing traits of the Thamo Guna. The ever active range with vigour and vitality in life is the indication of the Rajo Guna. Rajo guna when left to itself is dangerous. It is red in colour. Geetacharya, Lord Sri Krishna asserts—

Kaama Yesha Krodha Yesha
 Rajo Guna Samudbhavaha |
 Mahashano Maha Paapma
 Vidyena Miha Vairinam ||

“ ಕಾಮ ಏಷ ಕ್ರೋಧ ಏಷ | ರಜೋ ಗುಣ ಸಮುದ್ಭವಃ |
 ಮಹಾಶನೋ ಮಹಾ ಪಾಪ್ಮಾ ವಿದ್ಯೇನ ಮಿಹ ವೈರಿಣಂ || ”

The insatiable desire and the atrocious anger are the twin sisters, born in the obnoxious womb of the mother Rajas or Rajo Guna. These three are the veteran enemies in charge of the store house of all sorts of heinous crimes and the broad opened door ways to the pernicious hell.

Satva Guna is white in colour, sober with prestine purity, tranquility and equality. Whereas, truthfulness, honesty, purity, celebacy, diligence, endurance, forgiveness, patience and perseverance, uprightness, fearlessness etc., are some of the prominent and sterling traits embedded in Satva Guna. The real prosperity and well being of an individual, wholly depends upon the degree of the power of control that he or she commands over the aforesaid trigunas, traits. We should ourselves cautiously have a systematised control over Thamo Guna. The degree of the utility of Thamo Guna within us should be by far lesser and should be kept aloof from Rajas and Satva nature in us. Just as the restricted use of salt is necessary in our eatables, the Thamo Guna should be exercised in a restricted

manner. The more the faculty of Rajo Guna associates and mingles with satvic nature within us, greater will be the success in all our endeavours and achievements. Rajas should be well guarded so that Thamas may not have monopoly over Rajas or vice versa. As far as possible Thamas should always be trampled under our feet and not the vice versa. 40% Satva Guna together with 40% well tamed Rajo Guna should go together hand in hand in all our endeavours. Their good and sound influences straight away saturate the head and heart effectively and efficaciously, penetrating through all the three bodies within us. Each one of us are possessed with Sthoola, ಸ್ಥೂಲ Sookshma, and Kaarana Shareeras ಸೂಕ್ಷ್ಮ, ಮತ್ತು ಕಾರಣ ಶರೀರಗಳು. In other words, they are known as gross body, subtle body and the casual body. These three bodies are couched within each person as one layer is infused within the other by natural process. The trigunas are so subtle and vibratory in character, they leave deep impressions over all the aforesaid three bodies in us. So much so, one should be diligent enough to exercise over 40% Satva Guna and over 40% Rajo Guna go together mingled in all the three types of bodies which we possess and this process should be kept up well developed through concentration and meditation akin to Raja Yoga. By the help of such, in keeping with Satvic and Rajasic traits, the person stands to gain abundantly, spiritually, morally, phisically and socially too. The individual who commands enough of good influenccs over the said Satva Guna and

Rajo Guna triumphantly in all over the three bodies within, will be said to have conquered Thamo Guna to an appreciable degree. The havoc usually wrought upon us by the Thamo Guna in co-ordinance with the untamed Rajo Guna should be so exercised that their powers should be wrecked and lessened gradually throughout the life period of a person. With the result, the remaining 20% influences of Thamo Guna can naturally do no harm to itself. It could be looked upon like a serpent whose venomous teeth have been totally removed. The mighty powers of well developed Satva mingled with the well tamed Rajo Guna do wonders in enabling a person to lift up to the height of eminence and emancipation. At this juncture, even Thamas or the influences of Thamo Guna does good to the individual having wholly associated with the twin stalwart associates such as Satva and Rajas which are combinedly powerful and shine in an overwhelming state. This aspect of the Thamas or Thamo Guna is indeed noteworthy.

While dwelling upon Avidya at length, we should not forget about wieldings of the three types of Karmas, namely, Sanchita, Prarabdha and Aagaami. ಸಂಚಿತ, ಪ್ರಾರಬ್ಧ ಮತ್ತು ಆಗಾಮಿ ಕರ್ಮಗಳು. We hold belief in the cycle of birth and rebirths. Hindu Dharma propounds from the time immemorial the theory of cycle of rebirth. In fact, Bible also accepts the belief in rebirth. "Ye shall be born again" is the very biblical quotation. Resurrection or rebirth theory though used and interpreted in a different light than that of the one in Hinduism.

Christianity also believes in rebirth. Either only once or in innumerable times, it is a different matter Sanchita Karmas are considered as the stored up Karmas by a Jeevathma in his previous births. The same are innumerable to count. One Sanchita karma gives rise to a particular birth. This projected karma which gave the present birth is known as Prarabdha. An individual has to endure and undergo the trials throughout his life time with which the Prarabdha wields upon him. While Prarabdha wanes through, the individual knowingly or unknowingly commits more and more good and wicked karmas (performance of actions as goaded by the tendencies and propensities from within). These fresh karmas which leave indelible impressions upon his consciousness add up to the storage of Sanchita Karmas pertaining to each individual as the case may be. The triplets Sanchita, Prarabdha and Aagaami karmas are indomitable in nature and every person is caught up under the moir of Karma. Its theory is indeed very great to deal with.

As one prarabdha wanes away with the dropping of one body, many more prarabdhas shoot forth from the cold storage of Sanchita which is an inexhaustible one. The prarabdha karma gives birth to more and more fresh karmas known as Aagaami, that keeps on added up to the sack of Sanchita. Just as the jumping waves and dashing billows on the surface of the sea keep on knocking the shores ceaselessly, these three types of Karmas keep on

knocking the door of the mind of humanity continuously generations after generations.

How, then, to get rid of the pestiferous havocs wrought at the hands of Avidya at whose mercy the world is kept clinging ?

Vidya is the only remedy. The letter "V" in the word Vidya carries meaningful sense and substance inherited in it. Vinaya or docility and submissiveness are the salient features of Vidya. The letter "V" significantly indicates triumphant Victory over Avidya. Consequently, the word commencing with the letter "V" namely, Vidya is the only divine source of science which overthrows the entire project of the Avidya and dispels all illusions born out of the same.

Saakshaat Bhagawan, The Paramount Pontiff Sri RENUKACHARYA while imparting the philosophy of Vidya or Para Vidya, in Siddhanta Sikhamani treatise, unfolds the secret of the essence latent in the letter "V" to the great saint, Sri Agasthya Maharshi. Jagadguru RENUKA propounds that Vidya means "Vidyaayaam Siva Roopaayaam ವಿದ್ಯಾಯಾಂ ಶಿವ ರೂಪಾಯಾಂ". The Mahacharya further propounds that the letter "V" implies, "V Shabdhe Nochyate Vidya-Siva Jeevaika Bodhika—ವಿ ಶಬ್ದೇನೇವ ಜ್ಯೇಷ್ಠೇ ವಿದ್ಯಾ ಶಿವ ಜೀವೈಕೈ ಬೋಧಿಕಾ,"

That branch of science which treats about Athma tattva and propounds the great philosophy of the human life and about the secret of the relativity in between Parasiva tattva and Jeeva tattva

and finds ultimate solution in the Holy Communion of Jeevatma with Paramathma spotlessly is hailed as Vidya. Shat Sthala Vidya exclusively expounds the knowledge of Para Vidya. This science which broadly and intuitively propounds the practical knowledge of Linganga Saamarasya or Jeeva Brahmaikya is known in the name of Sivadwaita philosophy from time immemorial. Sivadwaita finds its Origin in Sivagamas and Upanishads which have been revealed to mankind by God intoxicated great Maharshis of yore through their divine insight. So, Sivadwaita School of Thought is one of the foremost one which gave birth to Shad Darshanas. The great Five Mahacharyas namely Jagad Guru Sri Renukaadi Panchacharyas first propounded Sivadwaita on earth at the very inception of each Yuga. So hail Sivagamas. Sivadwaita comprises of three outstanding features in it, i.e., Ashtavarana, Panchachara and Shat Sthala which are the sterling features and the same exuberantly dwell upon the kernal of Sivadwaita. Let us construe that the philosophy of Sivadwaita stands before us personified in the human form. Then Ashtavarana is hailed as its body and Panchacharas act as pancha pranas therein and whereas Shat Sthala is hailed as the very Athma which rules everything independently. The sacred Tree of Shat Sthala is an illustration which gives an impressive knowledge of what Shat Sthala is briefly.

Shat-Sthala—ಷಟ್ಸ್ಥಲ :

The diagram of the Sacred Tree of Shat Sthala in green colour is noteworthy. The highbrows in

the realm of spirituality have propounded at length the indestructible hidden Treasure of Spiritual Knowledge that is imbibed in Shat Sthala. Shat Sthala is purely an abstruse intellectual and spiritual precipitous pursuit, through the realisation of which one practically beholds the Most Supreme Athma within one's own self. The attainment of perfection purely depends upon the benediction of the preceptor and its efficacy upon the mental region of the aspirant. Ordinarily philosophy being an abstract and abstruse theme, it is not easily understandable and comprehensible by ordinary folks. In such instances it is but necessary to depict the same through cognizable methods. The colourful picture of the Sacred Tree of Shat Sthala and an earnest study of the deep Tattva enunciated therein helps to grasp what it actually conveys and about its inherent Divine Splendour exuberantly. It is to be borne in mind that Shat Sthala chiefly dwells upon the most precious and divine Athma Swaroopa. The nectarine Athma Swaroopa Darshana — ದೇವಾವೃತಮಯವಾದ ಆತ್ಮ ಸ್ವರೂಪ ದರ್ಶನವು ಮಾನವ ದೇಹದಲ್ಲಿ ಸಾಧಿಸಬೇಕಾದ ಸಾರ ಸರ್ವಸ್ವ - is the summum bonum GOAL in human life. The knowledge of Thyself and its inestimable hidden divine power is beyond one's comprehension. And yet the same is nearer and most dearer to one and all. As such the manifestation of Athma Swaroopa and its glorious power of variety in Unity and Unity in variety are of self awakening in the Path of Salvation. The existence of Trees and their utility to living beings are beyond one's description. The

celebration of annual "Vana Mahotsava ವನಮಹೋತ್ಸವ" is most welcome among all mankind. People and other living beings do take shelter and relax under the shadow of the trees. The gentle and cool breeze, the sight strengthening green view and the oxygen that they shed are immense beneficial to one and all alike. In fact the Trees stand to serve others selflessly at all hours without expecting for anything in return from those who have been benefitted by the same. Oh! how benevolent the kingdom of Trees are!

It is very pleasant to see a full grown and blossomed picturesque green tree with all its multi-ferious branches, twigs, leaves, buds, flowers and sweet fruits projected and spread all round its thick trunk. Its shade and the cool atmosphere welcomes the wearied and gives solace.

It is worth recalling at this juncture that Lord Buddha mostly spent his time in meditation under the enlivening Baniyan and mango groves in Saranath Buddha Gaya and at other places. Lastly he got enlightenment, and divine wisdom dawned upon him while he was seated with a Padmasana in a deep mood of Trance under a Bodha Vruksha-ಬೋಧ ವೃಕ್ಷ.

Almighty God Sri Dakshinamurthi, Lord of Universe, happily chose to sit in deep meditation and entered "Asam Pragnyaata Samadhi-ಅಸಂಪ್ರಜ್ಞಾತ ಸಮಾಧಿ", a lofty Trance of great austerity and divine fruition of Atma Saakshatkaara just beneath a mighty Vata Vruksha-ವಟವೃಕ್ಷ viz, a Baniyan Tree. "Vita Vitapi

Thatee Kuteera Meesham-ನಟವಟಪಿ ತಟೀಕುಟೀರಮೇಶಂ” so hail the Holy Scriptures while extolling about His Divine Glory and infinite Splendour. Lord of Universe Sri Dakshinamurthi sat in silence with a magnetic posure of ‘Chin Mudra or Gnana Mudra-ಚಿನ್ಮುದ್ರ ಅಥವಾ ಜ್ಞಾನ ಮುದ್ರ’ under a huge Vata Vruksha (Baniyan Tree) and did penance for several ages solitarily. The most illustrious and enlightened sages of yore namely, the Saints, Sanaka, Sanandana, Sanatkumara and Sanat sujaata who were broadly hailed in the philosophica-world as “Chatwaro Balaaha-ಚತ್ವರೋ ಬಾಲಾಃ” respecti-vely, cooly preferred to sit under the shadow of the Divine Lotus Feet of the Living God Almighty Sri Dakshinamurti underneath the said Vata Vruksha in order to receive the holy benediction and attain Perfection by His Grace and Mercy.

Hence, the unique picture of the Green Tree, its worth and utility are of immense importance from all points of view. “Gurukula-ಗುರುಕುಲ-system of educa-tion were given in the ancient times in the open air just underneath the trees. The very sight of pleasant green groves all around and the serene atmosphere were the source of springing inspiration and invigo-ration more perticularly to the aspirants. The prac-tice of Gurukula system of education tends to cherish and inculcates a keen and sound application of the mind, sharpens the intellect, stirs the faculty of quick grasping capacity and focuses the presence of mind. Such are the highlights derived thereto Besides, the great Maharshis of yore calmny sat

under the grove of green trees in order to concentrate and meditate upon Atma and to discuss the spiritual and vedantic matters with great divine insight. Often times they held their far sighted classical studies and symposiums underneath the cool atmosphere of the same. The venue of charming green trees were the serene places of attraction where the talented sages of lore built their hermitages (Parnashalas-ಪರ್ನಾಶಾಲೆಗಳು) and lived happily and peacefully. It is worth recalling here how in the early times, the Panchayat Courts were held and conducted underneath the pleasant green trees and meted out justice impartially.

The selection of Green Colour for Shat Sthala Maha Vruksha is an appropriate indication to denote the ever green memory of the lofty philosophy of Shat Sthala which exhaustively propounds the rich divine Wisdom and the glorious Splendour of the most Supreme Atmaswaroopa. The green colour is the symbol of satisfaction and contentment. All the food and fodder of the living beings, plants and herbs are germinated, and grown with a natural tinge of green colour. The vast stretches of green grass fields and highly attractive meadows spring from the great womb of the Mother Earth and spread with green bed of panoramic scenery. Besides the colourful scenery, the green growth of the crops and plantations etc., are the vital signs of the productivity sustenance, longevity in life, and the same is the fountain-head of all of prosperity. In fact the greens sustain and rejuvenate the very vital life breath, over which the

all Powerful Pontifical Seat viz., 1008 Srimad Jagadguru Rambapuri Veera Simhasana Maha Peetah (an age long Paramount Pontifical Throne) has a wholesome grip from time immemorial. The very Holy Emblem of **Sri Jagadguru Rambapuri Veera Simhasana** represented by a sacred stick of a baniyan tree known as "Aswatha Danda-ಅಶ್ವತ್ಥ ದಂಡ"-top of which is adorned with a piece of silk green cloth-ಹಸರು ಕಂಫೆ-is a spiritual sign of great importance and an ever lasting significance of the lofty Thatwa-ತತ್ವ that the above Pontifical Throne represents and propounds.

This spiritual Rod of righteousness-Dharma-is always borne in the hands of the Mahacharya in order to denote that He stands for righteousness and always wholeheartedly upholds Supreme Dharma.

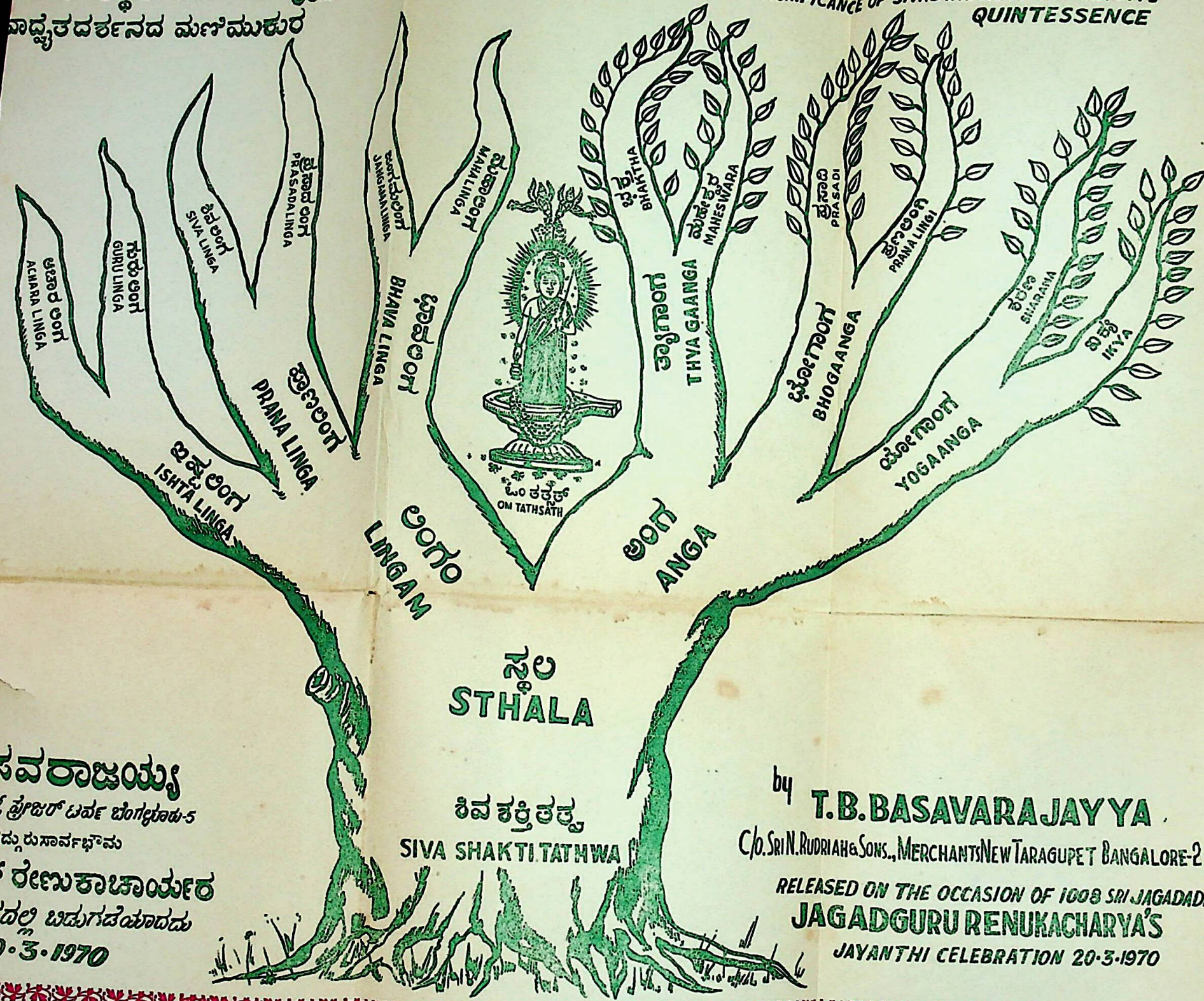
This great emblem of Bhagawathpada Srimad Jagadguru RENUKACHARYA is therefore well represented in the green colour. The Mahacharya is the very embodiment of Pritvi-Linga and consequently SriRenukacharya is hailed as Jagadaadi Jagadguru or the foremost Jagadacharya. The authentic enunciation in the Sivagamas go a long way to substantiate and support the aforementioned facts in all their enterity. The picturesque sign of the Green Tree of Shat Sthala is indeed a significant sign of all prosperity, insight, divine wisdom, peace and plenty in solemnity and subtility.

I have therefore chosen to depict the essence of **Shat Sthala** through the diagram of a majestic Green

ಜಗದ್ಗುರು ಪಂಚಾಚಾರ್ಯಪ್ರಸಾದರು
ಷಟ್ ಸ್ಥಲ ಮಹಾವೃಕ್ಷ
 ವಾದ್ಯರದರ್ಶನದ ಮಣಿಮುಕುರ



THE SACRED TREE OF KNOWLEDGE DIVINE
SHAT STHALA
 SIGNIFICANCE OF SIVADWAITA DHARSHANA & ITS
 QUINTESSENCE



ಟಿ.ಬಿ.ಬಸವರಾಜಯ್ಯ
 13, ಕೋಲ್ಕೊರೋಡ್, ಪ್ರೇಜರ್ ಬರ್ಡ್ ಬೆಂಗಳೂರು-5
 ಗದಾ ಜಗದ್ಗುರು ಸಾರ್ವಭೌಮ
 1008 ಶ್ರೀಮದ್ ರೇಣುಕಾಚಾರ್ಯರ
 ಮುಂತೆ ಸಂದರ್ಭದಲ್ಲಿ ಬಿಡುಗಡೆಯಾದದ್ದು
 20-3-1970

ಶಿವ ಶಕ್ತಿ ತತ್ವ
SIVA SHAKTI TATHWA

by **T.B. BASAVARAJAYYA**
 C/o. SRI N. RUDRAH & SONS., MERCHANTS NEW TARAGUPE T BANGALORE-2
 RELEASED ON THE OCCASION OF 1008 SRI JAGADADI
JAGADGURU RENUKACHARYA'S
 JAYANTHI CELEBRATION 20-3-1970

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| <p>೧. ಉದ್ಧಾರಯ ನಮಃ ಉದ್ಧಾರಯ ಲಿಂಗಾಯ ನಮಃ
 ಹಿರಣ್ಯಾಯ ನಮಃ ಹಿರಣ್ಯಗರ್ಭಾಯ ನಮಃ
 ಶಿವಾಯ ನಮಃ ಶಿವಲಿಂಗಾಯ ನಮಃ
 ಸರ್ವ ಲಿಂಗಂ ಸ್ಥಾಪಯತಿ </p> | <p>೨. ಉದ್ಧಾರಯ ಮೂಲಮಧಃ ಶ್ವಾಖ
 ಮುಕ್ತತ್ವಂ ಪ್ರಾಪ್ತುಮರ್ಯಯಂ
 ಭಂದಾಂಸಿ ಯಸ್ಯ ಪರ್ಣಾನಿ
 ಯಸ್ತಂ ವೇದ ಸ ವೇದವಿತಾ </p> | <p>೩. ಚಿತ್ರಂ ವಟಿತರೋಮೂರ್ತೇ
 ನೃದ್ಧಾ ಶಿಷ್ಯಗುರೋರ್ಯುಗಮಃ
 ಗುರೋಸ್ತು ಮಾನಂ ವ್ಯಾಖ್ಯಾನಂ
 ಶಿಷ್ಯಸ್ತು ಭಿನ್ನ ಸಂಶಯಃ </p> | <p>೪. ಲಿಂಗಂ ಸತ್ಯಂ ನಿಷ್ಕಲಂ ಬಹುರೂಪಂ
 ಧಾರ್ಯಂ ಪೂಜ್ಯಂ ಹೃದಯೇ ಜ್ಯೋತಿರಾದ್ಯಂ
 ಅಂತರ್ಲಿಂಗಂ ಜ್ಯೋತಿಷಾ ಸಂವಿಭಾತಂ
 ಬಾಹ್ಯಲಿಂಗಂ ಹೃದಯೇ ಸನ್ನಿವಿಷ್ಟಂ </p> |
| <p>೫. ಅಭಿಷ್ಠಾನಂ ಸಮಸ್ತಸ್ಯ
 ಸ್ಥಾನರಸ್ಯ ಚರಸ್ಯಚ
 ಜಗತೋ ಯದ್ವೇತಾ
 ತತ್ತ್ವಂ ತದ್ವೈ ಸ್ಥಲ ಮುಚ್ಯತೇ
 (ಶಿವಸೂತ್ರ)</p> | <p>೬. ಪೂರ್ಣ ಮಧಃ ಪೂರ್ಣ ಮಿದಂ
 ಪೂರ್ಣಾತ್ಪೂರ್ಣ ಮುದುಚ್ಯತೇ
 ಪೂರ್ಣಸ್ಯ ಪೂರ್ಣ ಮಾದಾಯ
 ಪೂರ್ಣಮೇ ವಾ ವಶಿಷ್ಯತೇ </p> | <p>ಸೂಚನೆ : ಪೂಜನೀಯವಾದ ಶಿವಜ್ಞಾನಮಯ ಸತ್ತ್ವಲಿಂಗ
 ಮಹಾ ವೃಕ್ಷದ ಈ ಪಟವನ್ನೇ ಫ್ರೇಮ್ ಹಾಕಿಸಿ
 ಪೂಜಾ ಗೃಹದಲ್ಲಿಟ್ಟು ನಿತ್ಯ ಪೂಜಿಸಲು ಯೋಗ್ಯ
 ವಾಗಿದೆ. ಇದು ಸರ್ವಾರ್ಥೇಷು ವರಪ್ರದಃ </p> | <p>ಪೂಜಕಾಂಕ್ಷವು ಕ್ರಮಕ್ರಮವಾಗಿ ಪೂಜ್ಯಾಂಶದಲ್ಲಿ
 ವಿಲೀನ ವಾಗುವುದೆಂಬ ಅಂಶ ಗಮನಾರ್ಹ.
 ಅಂಗ ವಿಕಾರವುಳ್ಳವರಿಗೆ ಶಿವಲಿಂಗ ತತ್ವ ಗೋಚರ
 ವಾಗುವುದೆಂತು ?</p> |

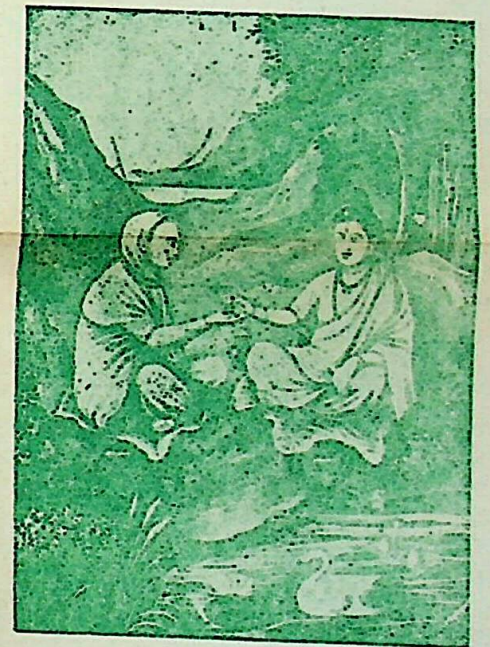
|| ಶಿವೋಹಂ ||

ಕೊಡುಗೈ ದಾನಿಗಳ ಉದಾರ ಸಹಾಯ ಹಾಗೂ ಪ್ರೋತ್ಸಾಹ ಸ್ತುತ್ಯ ಮತ್ತು ವಂದನೆಯ
 ಮಹೋನ್ನತವಾದ (ಶಿವಾಧ್ಯಾತ್ಮ ದರ್ಶನ) ವನ್ನು ಕುರಿತು ಕನ್ನಡದಲ್ಲಿ ನನ್ನಿಂದ ಅತ್ತೀಯವಾಗಿ ರಚಿಸಿರುವ ಸುಮಾರು 400 ಪುಟಗಳುಳ್ಳ
 (ಪ್ರಥಮ ಭಾಗ) 2000, ಕೈಗನ್ನಡಿ ಸಿದ್ಧವಾಗಿದೆ. ಕ್ರಯ ರೂ. 5-00. www.jagadguru.org eGangotri

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The Most Gracious and Holy Paramount
 Pontiff, Srimad Jagadguru RENUKA
 CHARYA is majestically emanating from
 the Divine Head of Sivalinga, Transcendental
 Holy Symbol of the most Supreme Light Divine



1008 Sri Jagadguru Renukacharya is present-
 ing "Sri Chandra Mouleswara Linga" to
 Jagadguru Adi Sri Sankaracharya of Advaita
 Mutt, of Sri Shringeri. He is also seen impart-
 ing the quintessence of Sivadwaita Philosophy
 and expounding the secret of the efficacy
 of the daily worship of Siva Linga with faith
 and devotion, coupled with the spirit of
 Absolute self surrender. (ಆತ್ಮಾರ್ಪಣ ಪೂರ್ವಕ
 ಶರಣಾಗತಿ ಭಾವ)

Note :— An impressive description of the
 Tree of Wisdom Divine (ಷಟ್ ಸ್ಥಲ ಮಹಾವೃಕ್ಷ) is
 briefly given in my book on "Essentials of
 spiritualism" in English. Please frame this
 picture for daily worship.

Tree. We hear of Ashwatha Maha Vruksha in Geeta. Lord Sri Krishna extols that he who knows "Aswatha vruksha" is a Veda Vith. "Yestam Veda Sa Veda Vith-ಯಸ್ತಂವೇದ ಸ ವೇದ ವಿತ್" so goes the verse in Geeta. Likewise he who knows the Scared Tree of Shat Sthala is truly hailed as a "Sharana-ಶರಣ. A Shiva Sharana-ಶಿವ ಶರಣ' is one who has offered an absolute self surrender-ಶರಣಾಗತಿ ಭಾವ at the Lotus Feet of the Mahacharya. The Sharana Sthala ಶರಣ ಸ್ಥಲ is closely in contact with the great Aykya Sthala ಐಕ್ಯ-ಸ್ಥಲ or God Almighty. The Sharana on the maturity of the self realisation becoms one with Athma like the contact of a picc of camphor with an edge of a flame, "Sikhi Karpurawath-ಶಿಖಿಕರ್ಮರವತ್." The Sharana Sthala is located on the very brink of Aykya Sthala. The latter is hailed as the Supreme Goal of Perfection-Moksha-ಮೋಕ್ಷ. Just as a piece of camphor transforms into the very flame the moment it comes in close contact with Jothi—Flame, the Siva Sharana of Sharana Sthala becomes emancipated and attains Salvation or ಲಿಂಗಾಂಗ ಪಾಮರಸ್ಯ-Lingaanga Saamarasya, the moment he comes in close touch with Paranjothi-ಪರಂಜೋತಿ, Living God Almighty Parasiva Brahma and becomes One in Communion with the Light Divine. One side of the picture of Sacred Tree of Shat Sthala is blooming with branches and green leaves. Diametrically on the otherside, the branches remain barren. Why so? There are two ways to follow and flourish in this world. One is called as "Pravrutti Maarga"

and the other is known as Nivrutti Maarga-ಪ್ರವೃತ್ತಿ ಮಾರ್ಗ ಮತ್ತು ನಿವೃತ್ತಿ ಮಾರ್ಗ. While the former relates to secularism endowed with full of optimistic views and achievements, the latter propounds the philosophy of Mysticism and the spirit of renunciation and self sacrifice, in the name of God Almighty. The latter is therefore called as Nivrutti Maarga. Though being in the midst of the world and worldly things, the spirit of renunciation and detachment from the worldly objects should be steadily developed and all the little hankerings should be resisted and the robust qualities should be strongly cultivated and practiced incessantly in order to realise the Goal of Perfection, namely, the essence of the philosophy of Shat Sthala. Both the paths are necessary in order to gain an ocean of knowledge and practice. After fully knowing the fruits of the Pravrutti Maarga quite in consonance with the injunctions of our holy scriptures, one should adopt the spirit of sacrifice, renunciation and detachment from the transient hankerings of the mundane materialism and staunchly stick to and adhere the precipitous Nivrutti Maarga in order to get emancipation through the process of absolute self surrender at the feet of God Almighty Parasiva Brahma.

This aspect has been impressively and prominently dealt with in the famous Esopanishad or Eshaa Vaasyopanishad - ಈಶೋಪನಿಷತ್ ಅಥವಾ ಈಶಾವಾಸ್ಯೋಪನಿಷತ್:—

“Vidyaancha Avidyaancha-ವಿದ್ಯಾಂಚಾ ಅವಿದ್ಯಾಂಚಾ|
 Estad Vedobhayam saha-ಯಸ್ತದ್ವೇ ದೋ ಭಯಂ ಸಹ||

Avidyayaa Mruthyum Teerthwaa ಅವಿದ್ಯೆಯಾ ಮೃತ್ಯುಂ ತೀರ್ಥ್ವಾ|
 Vidyaya Amruta Mashnuteh-ವಿದ್ಯೆಯಾ ಅಮೃತ ಮಶ್ನತೇ.”

The purport of the above verse briefly reads as follows :- He who studies and realises the actual worth and usefulness of ‘Vidya’ and ‘Avidya’ side by side, with deep sense of discrimination and understanding the reality thereof, will be endowed with the divine insight associated with the unique capacity of transcending the out-skirts of Avidya and its vagaries. Further, he is said to have transcended the mortal nature in him and is hailed to have acclaimed total emancipation. “Avidyayaa Mruthyum Theertwaa-ಅವಿದ್ಯೆಯಾ ಮೃತ್ಯುಂ ತೀರ್ಥ್ವಾ having thus transcended the mortal limits of the nature, the aspirant or the Siva Sharana stands to glorify the splendour of immortality or deathlessness and a state of fearlessness, thereby ‘Vidyayaa Amruta Mashnuteh-ವಿದ್ಯೆಯಾ ಅಮೃತಮಶ್ನತೇ || through the practical knowledge of Athman or Parabrahma, ultimately he attains Total Bliss and ಶಿವಾನಂದ Shivananda. The Esopanishad asserts beyond doubt the lofty Theory of Karma Gnana Samuchaya-ಕರ್ಮ ಜ್ಞಾನ ಸಮುಚ್ಚಯ ಅಥವಾ ಸಮ ಸಮುಚ್ಚಯ at length. The Sama-Samuchaya Waada propounded in Sivadwaita Philosophy is wholly upheld in Esaa Vaashyopanishad beautifully. The performances of spiritual Kriyaas such as Pooja (worship), offerings, Arpana,

Siva Panchakshara Mantra Japa, the recitation of the sacred Maha Mantra, Thapa-concentration and meditation upon the personal God, Dhyana constant and continuous remembrance of the Supreme Athma and lastly Samadhi to fall in Trance through which one becomes wholly immersed in the Light Divine are the, be all and end all of Vidya. Esaa Vaasyopanishad stoutly advocates both the paths. While the one is a preliminary source of inspiration and great achievements the other is hailed as the unsinking rock bottom of essentials of Spiritualism.

The technical terms such as Siva Shakti, Sthala, Linga Sthala, Anga Sthala, Ishta Linga, Prana Linga and Bhava Linga in Linga Sthala and again the twin bifurcations in each of the three Linga Sthalas namely, Achara Linga and Guru Linga from Ishta Linga ; Siva Linga and Prasada Linga from Prana Linga and Jangama Linga and Maha Linga from Bhava Linga are of utmost importance. Likewise, the Anga Sthala comprises of Thyagaanga, Bhogaanga and Yogaanga respectively. Further again, Thyagaanga beams with Bhakta Sthala and Maheswara Sthala. Bhogaanga comprises of Prasadi Sthala and Prana Linga Sthala and Yogaanga shines with Sharana Sthala and Ikya Sthala respectively. The two main sections such as Linga Sthala and Anga Sthala having taken birth from the Divine Womb of Sthala are a picturesque projection at His Sweet Will. The term 'Sthala'

directly pertains to Parabrahma, Supreme God Almighty.

A big banyan tree is projected from a small seed. Before its full blown up state, the whole structure was latent in that small seed. The seed is the vital cause for the projection of a mighty tree. The relationship between the seed and its off shoots are imbibed in an inseparable manner and the energy thereof is an eternal one. So is the case with Siva and Shakti. Sivasakti is one Entity in its unmanifested state. The manifested Shakti projects from Siva and Siva is the vital cause. Both are primordial and Self existing ENTITIES. While one is hailed as Wisdom Divine the other is known as Divine Energy. Divine Energy and Wisdom together are hailed as the Sachidananda Roopa of Bhagawan God Almighty.

The term Sthala is an unique one. It is the Divine Seat or REFUGE unto all. The definition given in Siva Sutra elicits that :—

Adhishtaanam Samastasya - ಅಧಿಷ್ಠಾನಂ ಸಮಸ್ತಸ್ಯ
 Sthaavarasya Charasyacha - ಸ್ಥಾವರಸ್ಯ ಚರಸ್ಯಚ |
 Jagatho Yad Bhaveth - ಜಗತೋ ಯದ್ಭವೇತ್ ತತ್ತ್ವಂ
 Tatwam Taddivai Sthala Muchyateh -

ತದ್ದಿವೈ ಸ್ಥಲಮುಚ್ಯತೇ ||

The purport of this verse reveals that “That which is the Origin and the vital divine cause for all unmanifested and manifested, animate and

inanimate beings and from whose bosom voluntary projections and retractions occur and, that which is eternal and self existing Wisdom divine is known as STHALA in Sivadwaita Philosophy. The Sachidananda Form of Parasiva Brahma transforms into Siva Linga just to grant boon and blessings unto all living beings. In turn, a human divine Form emerges out of Siva Linga in the form of Sath Gurudev specially to bless mankind. It is this paramount Preceptor who is Light Divine itself, in the Human Form that imparts the Knowledge of Athman unto mankind freely and compassionately. The Holy Gospel of Hindus declare "Guru Saakshaath Parabrahmam - ಗುರು ಸಾಕ್ಷಾತ್ ಪರಬ್ರಹ್ಮ". Hence, He is proclaimed as Jagadguru. The Paramonnt Pontiff propounded the lofty philosophy of Shat Sthala which is the heart in the School of Sivadwaita Philosophy. By knowing Shat Sthala through practice and realisation one is said to have known Lord God Parasiva or Parabrahmam. In order to enable to undestand this abstract and lofty philosophy, the same has been depicted through a diagram of a Tree of Shat Sthala. This picture gives an out line as to what Shat Sthala is meant.

The eternal and most infallible holy Scriptures more particularly Mundakopanishad propounds beautifully that the very human structure is construed to be a Tree, within it two birds of the same plumage have made their nests on the two branches thereof. The verse in Mundakopanishad reads as follows :—

“Dwaa Suparna Sayujaa Sakhhaayough

“ద్వా సుపర్నా సయుజా సఖాయౌ

Samaanam Vruksham Parishaswajaathe ;

సమానం వృక్షం పరిషస్వజాతే |

Thayoranyaha Pippalam Swaadwathya

తయోరన్యః పిప్పలం స్వాద్వత్య

Nashnannanyo Abhichaaka Sheethi :

నశ్నన్నన్యో అభిచాకతీతి ||

One Bird known in the Name of Siva or Paramathma is seated on the upper branch of the Tree of this human structure. The other one called as Jeevatma or Anga is sitting on the lower twig.

1. ‘Dwaa Suparnou - ద్వా సుపర్నౌ ‘these two birds namely Paramatma and Jeevatma.
2. Samaanou - సమానౌ ‘are equal in status having sprung from one and the same Origin.
3. “Sayujou - సయుజౌ” they are always in companion with each other,
4. “Sakhaayough - సఖాయౌ” They possess an inherent tendency of natural comradeship,
5. “Samaanam Vruksham - సమానం వృక్షం” Both are seated in one and the same Tree of the human structure which is in a topsyturveyed condition or is seen in an upside down position in order to conform with that of a tree.

6. "Parishaswa Jaatheh - ಪರಿಸಸ್ವಜಾತೇ " Both of them are sojourning or seen taking shelter in one and the same abode of the human body.
7. "Thayoho - ತಯೋಃ " among them,
8. 'Anyaha - ಅನ್ಯಃ' the bird Jeevatma is subjected to,
9. "Pippalam - ಪಿಪ್ಪಲಂ " the effects or the consequences of Karma such as pleasure or joy and pain or sorrow ;
10. "Swaadu - ಸ್ವಾಧು" in varieties of taste,
11. "Atthi - ಅತ್ತಿ" experiences according to the happenings thereof. It repents bitterly at times and at other times it is seen with gay and hilarious.
12. "Anyaha - ಅನ್ಯಃ" the other bird which is seated on the upper branch namely, Siva or Paramatma,
13. "Anashnan - ಅನಶ್ನನ್" keeps aloof uncontaminated and does not experience or participate in any thing and remains watching quietly.
14. "Abhichaakasheethi - ಅಭಿಚಾಕಶೀತಿ" It remains as a witness with alacrity and penetrative perception all through.

The purport of this excellent stanza in Mundakopanishad drives home to the heart the law of Karma. In order to understand the innate relationship in between Jeevatma and Paramatma or Anga

and Linga or vice versa, the human body is described as an unique tree with an upside down posture wherein the depiction of the lofty philosophy of Jeeva Brahmaikya or according to the technical term in Sivadwaita "Lingaanga Saamarasya" ಲಿಂಗಾಂಗ ಸಾಮರಸ್ಯ is beautifully propounded.

Consequently, the sacred Tree of "Shat Sthala-ಷಟ್ ಸ್ಥಲ" and its deep and unique spiritual rich values could well be grasped and understood by keenly studying the same with an eye of divine insight, inquisitiveness and earnestness through the blessings of Guru, Holy Preceptor. "Guru Sakshaath Parabrahma Tasmai Sri Gurave Namaha - ಗುರು ಸಾಕ್ಷಾತ್ಪರಬ್ರಹ್ಮ ತಸ್ಮೈ ಶ್ರೀ ಗುರವೇ ನಮಃ ||.

Before entering into the theme proper, it is but necessary and quite essential to know something about Ashtavarana and Panchacharas which are the most essential ingredients within the Frame Work of Sivadwaita Philosophy. While Shat Sthala is hailed as the very heart of Sivadwaita, Ashtavarana shines as its supernatural structure and Panchacharas are the well chalked out austere practices based on yoga, bhakti (devotion,) service, non-violence, tolerance, adherence, endurance and self surrendering. The Pancha Acharas - Five noble features of austere practices are hailed as the very Pancha Seelas or Pancha Pranas - the five types of breaths within us are the vital sources of life and liveliness. The regular observances of the cordial codes of

Ashtavarana and its staunch up keep, in fact purifies the Sthoola Shareera and all its membranes as well. By practicing the Panchacharas, we gain personal experience and knowledge, which gradually help to strengthen the faith maintained in the philosophy of Sivadwaita. The purification of the inner subtle Pancha Gnaanendriyas and all the senses of organs take place marvellously, by adhering to the above.

The knowledge of Shat Sthala becomes hypathetical and impracticable without day to day austere practices of Ashtavarana and Panchacharas as have been elaborately prescribed and propounded in Sivadwaita. These three sterling cohesive parts in the School of Sivadwaita go together mingled and the deviation or avoidance of any one from the other, totally debars one from attaining the fructification of the same and thereby the cognizance of Athma Swaroop or Lingaanga Saamarasya becomes impossible.

PRAYER

The Lotus Feet of the Holy Preceptor,
Should be the object of Warship,
His Divine Form Moorthy
Is the target of concentration
and meditation ;
The chantings of the sacred Mantram
Is the immense oasis of devotion—Bhakti
And His Grace Krupa is the bestower
of liberation and Emancipation.

ASHTAVARANA - ಅಷ್ಟಾವರಣ

The obeisance shown to 'GURU - Holy Preceptor' with awe and reverence ordinarily commands the maximum good and bestows inestimable rewards abundantly. Holy Scriptures in Hinduism extol from time immemorial in respect of the meritorious divine powers of Guru (Mahacharya) gloriously with thousand tongues.

Pooja Moolam Guror Paadam

ಪೂಜಾ ಮೂಲಂ ಗುರೋ ಪಾದಂ

Dhyana Moolam Guror Moorthi ;

ಧ್ಯಾನ ಮೂಲಂ ಗುರೋ ಮೂರ್ತಿಃ

Bhakti Moolam Guror Mantraha

ಭಕ್ತಿ ಮೂಲಂ ಗುರೋಮಂತ್ರಃ

Moksha Moolam Guror Krupaha.

ಮೋಕ್ಷ ಮೂಲಂ ಗುರೋ ಕೃಪಃ.

It is crystal clear from the above verse that the reverence shown to the Holy Father viz., Mahacharya or Sadgurudev is indeed by far superior than the one we show towards God Almighty. Because, the Holy Preceptor is the very embodiment of Divinity in essence and He is the very Personification of the Supreme Living God Almighty, Lord Parasiva. Upanishads and Sivagamas hail to this effect with singleness of voice "Guru Saakshaath Parabrahmam - ಗುರು ಸಾಕ್ಷಾತ್ಪರಬ್ರಹ್ಮ". The Lotus Divine Feet of Mahacharya are the real source of origin for Worship ; the most dynamic and resplen-

dant divine Form of Guru is the foremost and precious object of Dhyana or concentration and meditation. The sacred chantings and muttering of Mantra initiated by the Holy Preceptor is the most enlivening criterion which surges with the effervescence of the unadulterated devotion wholly filled with the impulses of God intoxication. It is to be borne in mind that "Devotion is the ladder to climb up the Abode of Perfection." An unadulterated type of devotion could only spring up from the inner most chambers of our pure hearts like that of the springing of a crystal clear current of water from the bed of an Oasis. The aspirant should keenly mutter the Maha :Vaakya daily, initiated by the Guru at the time of the threefold types of benediction Deeksha Samskaaras - ದೀಕ್ಷಾಕೃತ್ಯಂಗಳು). Lastly comes "Moksha Moolam Guror Krupa ಮೋಕ್ಷಮೂಲಂ ಗುರೋಽಕ್ಕೃಪಾ. "Moksha i.e., Emancipation, Liberation, Salvation or Perfection could only be attained by the Grace of the Holy Father namely the Mahacharya. Almighty God Parasiva being impersonal none can ever see Him with their mundane sight. In order to grant the wishes, bestow happiness upon all mankind, shower His Merciful Blessings incessantly, and to draw all earnest devotees nearer to His Lotus Divine Feet, the All Merciful Living God Almighty Parasiva appears oftentimes on Earth among mankind in the super human structure out of His Own Sweet Divine Will in the Form of Mahacharyas. The Mahacharyas

are the very Divine Form of the Living God Almighty and though They live and move among mankind, They are far away from the trials and tribulations of the mundane environments. They show the path of Moksha - Salvation by Their Divine Grace. Now that, Upanishads and Sivagama^s proclaim authoritatively that God Parasiva incarnates, at His Sweet Will and is personified in the Divine Forms of Srimad Jagad Guru RENUKADI Panchacharyas. This fact therefore remains irrefutable and glorious.

The word Ashtavarana implies eight spiritual ingredients which are quite necessary in the divine path of Salvation which is known as Shat Sthala Maarga. The same are of two types viz., tangible and intangible. They are otherwise known as Sthoola Ashtavaranas and Sookshma or Anthar Ashtavaranas. Guru, Linga, Jangama, Vibhooti, Rudrakshi, Mantra, Paadodaka and Prasaada are the eight types of divine ingredients. All these eight put together are hailed as "Ashtavarana". Practical daily appliances of the same with faith and devotion and their immediate presence besides effectively saturating the head and heart of the ardent follower of this faith, amply qualifies him eligible to the Divine Grace and Benediction of the Holy Preceptor - Guru Dev. Guru - Linga - Jangama, the divine Trinity in Unity and Unity in Trinity is a mysterious Merciful Divine Act of God Almighty just to Shower His All Merciful Divine Infinite Grace upon those

who are in earnest quest after TRUTH. These Three Holy Symbols stand in par with one another and no ray of differentiation should be cherished in between Guru, Linga and Jangama. Some attribute greater degree of eminence to “Jangama” aspect vehemently. It is sheer an act of blind attachment and ends in sophistication. Because, the most infallible Shrutis, and the subsequent Smrutis, Puranas and Itihasas pre-eminently make clear—

Eko Moorti Stravo Bhaagaha

ಏಕೋಮೂರ್ತಿ ಸ್ತ್ರಯೋ ಭಾಗ :

Gurur Lingantu Jangamaha.”

ಗುರುರ್ಲಿಂಗಂತು ಜಂಗಮಃ ||

The All Merciful Living God Parasiva emerged out in the divtne Forms of Guru, Linga and Jangama of His Own accord just to Bless mankind. This lofty Truth has been stoutly upheld by Bhagawan Srimad Jagad Guru Renukacharya in Renuka Geeta, “God manifests Himself as an Act of Grace out of His Sweet Will - Sasar Jaathma - Sama Prakhyaan - ಸಸರ್ಜಾತ್ಮ ಸನುಸಖ್ಯಾನ್ ” (S.S. Cha : 2 Sloka No. 26) The Upanishadic citation ” Ekam Sath - Vipra Bahudaa Vadanti - ಏಕಂ ಸತ್ ವಿಪ್ರಾ ಬಹುಧಾ ವದಂತಿ ” adds to substantiate the aforementioned aspects. The foremost divine human symbol emerged out from Siva Linga is “Guru”. The Vedas, Upanishads, Sivagamas, and all the subsequent authoritative spiritual treatises emphatically proclaim “Naasti Tathwam Guroh Param - ನಾಸ್ತಿ ತತ್ತ್ವಂ ಗುರೋಃ ಪರಂ ; Na Guror Adhikam ; Guru Brhama, Gurur Vishnu :

Gurur Devo Maheswaraha ; Guru Saakshaath Parabrahma" etc., all these versions go to establish that the Mahacharya or Gurudev is the primordial Paramount Preceptor who is all in all stands as the greatest Personal God appearing before us in three forms viz., Deeksha Guru—ದಿಕ್ಷಾ ಗುರು, Shiksha Guru ಶಿಕ್ಷಾ ಗುರು and ಮತ್ತು Moksha Guru—ಮೋಕ್ಷ ಗುರು as well. And yet none should make any superior complexion in between the Triple Divine Forms of Guru Linga Jangama. Guru grants Vibhuti, Rudrakshi and initiates His disciples with Mantropadesha, benediction. Hence, these three auspicious ingredients Viz., Vibhuti, Rudrakshi and Maha Mantra are the only spiritual means to attain the Grace of the Mahacharya Holy Preceptor. The moment the Divine Grace of Guru dawns upon the disciple, he is blessed with Padodaka and Prasaada which are the soul saturating and soul-stirring divine Aishwarya—ಐಶ್ವರ್ಯ spiritual treasures. So far the tangible side of Ashtavarana ಬಾಹ್ಯ ಅಷ್ಟಾವರಣ has been briefly dwelt upon by the Grace of God Almighty. The inner or Sookshma Ashtavaranas are briefly defined here in below. The anther Ashtavaranas are intangible.

It is generally admitted in the Schools of all shades of philosophies that there are three types of bodies couched upon Jeevatma, one being infused within the other while the formation of the human body took place in the mother's womb by God. We have just dwelt upon the Sthoola Shareera or gross

body. Now we shall hear something about Sookshma Shareera or subtle body that is within us. Probably many may not know what Sookshma Shareera or subtle body is meant. It is a lustrous subtle body within us. This gives birth to hundreds of thousands of Sthoola or Gross bodies under the wieldings of the Karma theory. This subtle body is intangible. When we are fast asleep and when the gross body is lying on the bed almost dead, in our dream we find a lustrous body busily moving about. This appears to us as real. This subtle body is known as Sookshma Shareera or astral body.

A state of ignorance — Avidya ಅವಿದ್ಯಾ shrouded by darkneess and self centred attitude is known as Kaarana Shareera — ಕಾರಣ ಶರೀರ or Causal body. It is the root cause for the off shoot of the other two bodies viz., Sookshama Shareera or astral body and Sthoola shareera or gross body mentioned here in above. The anther or inner subtle - Ashtavarana influences both the astral and causal bodies to a great extent. Intelligence, Maha Prana or the very vitality in breath, the latent impulses and experiences stand for Guru, Linga and Jangama aspects respectively in anther or internal Ashtavaranas. These three spiritual aspects are hailed as Three Siddha Purushas. Then comes Vibhuti — ವಿಭೂತಿ Rudrakshi—ಋದ್ರಾಕ್ಷಿ and Mantra—ಮಂತ್ರ. Vibhuti is known as Chith Prakasha—ಚಿತ್ ಪ್ರಕಾಶ. It is an effulgent and sanctimonious article, the presence of

which makes the mind and body bright and cheerful. Rudrahshi-ರೂದ್ರಾಕ್ಷಿ represents virtues in life and by wearing the same, evil tendencies and propensities dare not touch us. Rudrakshi stands for an eye of wisdom - ಜ್ಞಾನನೇತ್ರ. Mantra - ಮಂತ್ರ represents the Chinnaada - ಚಿನ್ನಾದ. It is an inner divine voice that invokes a serene sound of OMKAR. Guru out of compassion and love grants these three sacred articles of worship viz., Vibhuti - Chith Prakasha, Rudrakshi - virtuous calibre set with sterling qualities of head and heart which enable one to become really noble in all walks of life. Mantra or Chinnaada - a resounding inner divine voice keeps the devotee thrilling and drives home to heart a serene state of tranquility and real peace. These three spiritual ingredients made available to us by the aforesaid three Siddha Purushas are considered to be imperishable spiritual wealth in the realm of spirituality.

Righteous and God fearing people should make use of the above spiritual Sadhanas - ಸಾಧನಗಳು, in worshiping Guru Linga Jangama who are the very embodiment of God Almighty. Vibhuti dispels all wickedness and impurities, giving rise to bright qualities and invokes the spirit of divinity in each individual who adorns the same with faith and devotion. The Rudrakshi saturates the individual who wears the same with affection and love of God and help to cluster round him all virtues, good

qualities, holy signs of aura and ultimately enables one to maintain an enviable morality and sensitivity. By constantly muttering the Maha Vakya – Mantra, initiated by the Holy preceptor at the time of spiritual initiation Deeksha Samskara – ದೀಕ್ಷಾಸಂಸ್ಕಾರ the same efficaciously redeems one from the fetters of sins and sinful thoughts.

By repeated utterances of the Maha Vakya or Mantra with ardent love and zeal, one will be enabled to rise up from all the trivial temptations and from the bondages of this mundane world. By the close application and the daily usage of these three spiritual Dravyas or Sadhanas in worshipping the aforementioned three Maha Siddha Purushas, They become pleased. The three Sadhanas showered upon righteous persons by the three Siddha Purushas efficaciously influence with the fervour of purity, good morality, sensitivity, docility and submissiveness in the field of spirituality. One becomes elated and purified both externally and internally by the dynamic influences of the said three Sadhanas. An inconcievable amount of spiritual efficacy has been infused into the three Sadhanas by the three Siddha Maha Purushas. They are hailed as the very embodiment of Divinity and personification of Righteousness. They are far above the human limitations of time, space and Causation. Consequently, the three abovesaid Sadhanas, Tharaka Dravyas – ತಾರಕ ದ್ರವ್ಯಗಳು

are powerful enough to help, devout Jeevatmas in successfully crossing the disturbed waters of the Ocean of Samsara.

Ordinarily all Jeevatmas are enveloped by Tri Malas, - ತ್ರಿಮಲಗಳು. Three types of gloomy inner sheaths of veiling. Such as Maya Mala - ಮಾಯಾಮಲ Karmika Mala - ಕಾರ್ಮಿಕಮಲ and Anava Mala - ಅಣವಮಲ from generations. In order to get rid of them the abovesaid three Sadhanas help us to a great extent. Further, the blessings of the three Siddha Purushas work mysteriously in elevating us from the mior of Samsara and places us in the Divine Presence of the Supreme God Almighty Parasiva.

Lastly, comes Teertha (Padodaka) and Prasada. The term Teertha in Sivadwaitha is not usually used. The same is better known in the name of "Paado-daka - ಪಾದೋದಕ." Padodaka is the appropriate term.

The Lotus Feet of the Holy Preceptor is considered most venerable and the same are held with great esteem and veneration by all. Highest importance is attached to the same and worshiped with implicit faith and devotion. The divine lotus Feet of the Holy Preceptor bestow the maximum benefit and the same are simply graceful. There is nothing higher and nobler than the divine Feet of the Mahacharya in the spiritual spheres throughout. As

such, Sri Guru Padodaka is equally sacred and holy in all respects. While Sri Guru Padodaka - Chith Bindu inherits an inestimable efficacy in abundance in cleansing the sins thoroughly, the Guru Prasada - Chith Kaleh bestows real peace, happiness and contentment.

The Holy Feet of Mahacharya - Paramount Pontiff is a most worthy and adorable precious part which attracts devout persons and keep them under God intoxication like a divine magnet - Parusha Mani. His divine Feet are hailed as 'Paada Kamas - Lotus Feet'. The ordinary lotus flowers blossomed in the tanks generally fade and wither away after a while. Whereas the Lotus Feet of Mahacharya-Holy Preceptor ever remain afresh and never fade or wither away. Their splendour and glory remain quite refreshing in the pure hearts of the earnest devotees. The head is construed to be the crown for the human structure. The feet are the essential parts as without which the vehicle of the human structure cannot move about. The merit of the lotus feet of the Holy Father (Preceptor) are by far greater than the rest of the human parts put together. The head gently bends down in token of reverence to the level of the ground and bows before the Lotus divine Feet of the Holy Preceptor, touching the feet with forehead. This is proof enough to convince the importance of the Feet of Sri Sath Gurudev and the unique sriritual efficacy that the Gurujee's Feet inherit abundantly.

The illustrious sage Valmiki the author of Srimad Ramayana, one of the great epics of Hinduism asserts that, Sri Bharatha the noble brother of Sri Rama of Ayodhya, knowing fully well about this secret, placed Sri Rama's precious foot wears on the gold throne of the Kingdom of Kosala, at Nandigram, a hamlet near Ayodhya and celebrated "Sri Paaduka Pattaabhishekam" the royal coronation to the same. He justly ruled the Kingdom of Ayodhya for 14 years in the sacred name of Sri Rama. In another instance, a particle of dust sprung from the lotus divine Feet of Sri Rama while going to Mithila, touched a big boulder lying on the roadway. What an astonishment !. Instantaneously the boulder transformed into a fair grown up woman Ahalya who was the wife of the illustrious Maharshi Sri Gouthama, author of Nyaaya Darshana which is hailed as one of the Shad Darshanas. This thrilling episode as to how Ahalya was cursed and how she rejoined her husband was narrated to Sri Rama by the sage Sri Viswamitra. Indeed one will be struck by wonder, rapt with awe and reverence as to what must be the miracle and greatness of the divine Feet of Sri Kodanda Rama. Another highly interesting fact, I wish to mention at this juncture is about Sri Vaamana Moorthy. He was an Avatar of Sri Maha Vishnu. He covered up the entire earth and the sky under His two renowned Divine Feet and trampled the Emperor Sri Bali

Chakravarti unto Pathaala a world underneath. Who could ever be able to give an exhaustive account of the miracles, merit and glory of the Divine Feet of God Almighty and as well as that of the Paramount Pontiff or Mahacharya.

Bhagawan Parama Hamsa Sri Ramakrishna Dev slightly pressed the ankle of Sri Swami Vivekananda by the tip of his toe of his right Foot. Strange it is!, Sri Narendra (Swamy Vivekananda) instantaneously fell into a deep Trance, wholly God intoxicated. He was merged in the Wisdom consciousness with an uncontrollable ecstasy and divine splendour, **B r a h m a n a n d a**.

Jagadguru Sri Renukacharya enlightens Adi Sri Agasthya Maharshi with reference to this aspect in Sri Siddhantha Sikhamani :—

Paadaagra Renavo Yatra
Pathanti Siva Yoginaam
Tadeva Sadanam Punyam
Paavanam Gruha medhinaam

(SS. Cha. 11 Sl. No. 42)

ಪಾದಾಗ್ರ ರೇಣವೋ ಯತ್ರ | ಪತಂತಿ ಶಿವಯೋಗಿನಾಂ |
ತದೇವ ಸದನಂ ಪುಣ್ಯಂ | ಪಾನನಂ ಗೃಹಮೇಧಿನಾಂ ||ಸಿ. ಶಿ||

By the very touch of an atom that springs from the Lotus Divine Feet of Mahacharya, the place

becomes sanctimonious and the residence where He resides, hailed as Siva Mandira—a Shrine of Supreme God Almighty. It is the sanctum sanctorum for all religiously minded people. It is indeed a place of precious Sanctuary for worship, meditation and realisation of Athma Swaroopa. “Poojaa Mulam Guror Paadam – ಪೂಜಾಮೂಲಂ ಗುರೋರ್ಪಾದಂ” One should steadfastly and devoutly worship the Lotus Feet of Sri Guru. Because they are the real source of Happiness and Bliss. Bhagavathpada Jagad Guru Sri RENUKA emphasises that they are at the same time “Mukti Saadhanam – ಮುಕ್ತಿ ಸಾಧನಂ”, definite means and the royal path for self realisation of Athma and ultimately to attain immortality. ಶ್ರೀ ಸದ್ಗುರು ಏನ ಶ್ರೀ ಸಾದಪೂಜೆ ಆತ್ಮ ಸಾಕ್ಷಾತ್ಕಾರಕ್ಕೆ ರಾಜ ಮಾರ್ಗ.

The most paramount pontiff impressively asserts in Renuka Geeta.

“Yah Sivaha Sa Gurur Gnyeyoh
Yoh Guruhu Sa Sivah Smrutaha
Na Thayoh Rantaram Kuryaath
Gnyanaa Vaapthyai Mahaa Matihi

(S.S. Cha : 11 Sl. 21)

“ಯಃ ಶಿವಃ ಸ ಗುರುರ್ಜ್ಞೇಯೋ |
ಯೋ ಗುರುಃ ಸ ಶಿವಃ ಸ್ಮೃತಃ ||
ನ ತಯೋರಂತರಂ ಕುರ್ಯಾತ್ |
ಜ್ಞಾನಾವಾಪ್ತೈಃ ಮಹಾನುತಃ || (ಸಿ.ಶಿ. ಅ. 11 ಶ್ಲೋ. 21)

He, whom we behold as God Supreme Parasiva, He Himself verily, appears oftentimes on Earth as the Holy Preceptor. Him Vedas hail as Holy Pontiff or Sath Guru.

Behold Verily! that Guru Himself is the Supreme God Parasiva. There is no difference in between God and Guru God and Guru are identical. Know, this is the solemn Truth. The divine Lotus Feet of G u r u are exceedingly glorious and blissful: It is for this unique reason religiously minded persons d e v o u t l y and g e n t l y kiss the tip of the toes of the Lotus Feet of the Gurudev affectionately in all solemnity and sobriety. The warm feelings of dignity and magnanimity with which the Holy Feet of the Paramount Pontiff are held in esteem and the fervour and reverential worship with w h i c h d e v o t e e s surrender themselves unto the same, stand in par with that of the glorious divine Lotus Feet of the most Supreme God Almighty Parasiva.

The infallible Hindu Scriptures propound with emphasis that the sins redeeming hidden efficacy is maravellously imbibed in the Sri Guru Padodaka. That part of pure water with which the Holy Feet of Mahacharya are washed with some ceremonial observances and vedic chantings in solemnity is known as "Paadodaka - ಪಾದೋದಕ". Even a simple touch of the Divine Feet of the Paramount Pontiff

turns the worldly mind instantaneously in an electrifying manner and poignantly directs the same towards godliness and to feel the presence of God within and around us. Much more efficacious is the power of Sri Guru padodaka than the greatness and sanctity attached to the Holy Ganges.

A drop of sanctimonious Sri Guru Padodaka is virtually capable enough to wipe off the thick and thin sins and redeem the jeevatmas from the clutches of the clinging nature. Sri Sarvagna Murthy, a great saint of a high Hindu order illumines in one of his canarese sayings :

Guruvina Paada Dorakondi Thaadodeh |
 Hiridappa Paapa Harivudu
 Karpurada Giri Suttantheh Sarvagnya ||
 ಗುರುವಿನ ಪಾದ ದೊರಕೊಂಡಿತಾದೊಡೆ |
 ಹಿರಿದಪ್ಪ ಪಾಪ ಹರಿವುದು ಕರ್ಪೂರದ ಗಿರಿಯು ಸುಟ್ಟಂತೆ ಸರ್ವಜ್ಞ ||
 Guru Charanam Bhava Haranam |
 Sri Sathguru Charanam Bhava Haranam ||
 ಗುರು ಚರಣಂ ಭವಹರಣಂ | ಶ್ರೀ ಸದ್ಗುರು ಚರಣಂ ಭವಹರಣಂ ||

The above stanzas elicit the fact that just as a tiny spark of fire is capable enough to transform a mighty mountain of camphor into huge columns of devastating flames within the twinkling of an eye and reduce everything into an extensive empty space, the gentle touch of the Lotus Feet of the Mahacharya with implicit faith and devotion has the thrilling

effect to instill a serene sense of divine inspiration and reduce all latent sins into ashes. The tremendous efficacy of Sri Guru Padodaka is by far greater than the touch of his feet in redeeming the sins of mankind.

The Lotus Divine Feet of the Pontiff and the Soul saturating Sri Guru Padodaka are the very magnetic two fold celestial currents which bestow upon mankind with their wishes fulfilled provided they are steadfast and earnest in the spiritual pursuit with which they are wedded to.

The paramount pontiff Srimad Jagadguru Sri RENUKACHARYA extols in Siddhantha Sikhamani—Renuka Geeta—while imparting the divine knowledge of Sivadwaita to the illustrious Saint Adi Sri Agasthya Maharshi of yore, that

Paadodakam yatha Bhakthyaa |
 Sweekaroti Mahehituhu||
 Tathaa Sivaathmano Nithyam |
 Guru Jangama yorapi ||

ಪಾದೋದಕಂ ಯಥಾ ಭಕ್ತ್ಯಾ | ಸ್ವೀಕರೋತಿ ಮಹೇಶಿತುಃ
 ತಥಾ ಶಿವಾತ್ಮನೋ ನಿತ್ಯಂ | ಗುರು ಜಂಗಮ ಯೋರಪಿ ||

Sarva Mangala Maangalyam |
 Sarva Paavana Paavanam ||

Sarva Siddhikaram Pumsaam |

Shambhoh Paadaambu Dhaaranam ||

(S.S.cha. 9 Sls. 67&68)

ಸರ್ವ ಮಂಗಳ ಮಾಂಗಲ್ಯಂ | ಸರ್ವ ಪಾವನ ಪಾವನಂ |

ಸರ್ವ ಸಿದ್ಧಿಕರಂ ಪುಂಸಾಂ | ಶಂಭೋಃ ಪಾದಾಂಬು ಧಾರಣಂ ||

(ಸಿ. ಶಿ. ಅ. 9 ಶ್ಲೋ. 67-68)

Sri Guru Padodakam should be treated with the same sense of fervour, awe and devotion with which we look upon Siva paadodakam. A tiny drop of divine Paadodaka either of Lord God Parasiva or that of Sri Guru or Jangama is spiritually efficacious and potential enough to grant and bestow upon humanity all precious and favourable Blessings in plenty. By daily taking the paadodaka internally with devout conviction and with the remembrance of God, the individual's wishes are granted just as the celestial Wish Yielding Tree bestows the wishes of those who pray for the same under its shadow.

Guru Paadodakam Gangaa |

Naatra Kaarya Vicharanou ||

(Veeragama)

ಗುರು ಪಾದೋದಕಂ ಗಂಗಾ | ನಾತ್ರ ಕಾರ್ಯ ವಿಚಾರಣೌ ||

(ವೀರಾಗಮ)

One of the Sivagamas viz., Veeragama, which is a prominent Agama, hails loudly that Sri Guru-Paadodakam is indeed the meritorious Ganga-Ganges

It inherits the divine efficacy just as the sacred Ganges water. None need doubt about the same in the least whatsoever. Further,

Avidyaa Moola Naashaaya
Janma Karma Nivruttayeh ||
Gnyaana Vyraagya Siddhyartham |
Sri Guru Paadodakam Piba.||

(Siddhanta Shekhara)

ಅವಿದ್ಯಾ ಮೂಲನಾಶಾಯ | ಜನ್ಮಕರ್ಮ ನಿವೃತ್ತಯೇ |
ಜ್ಞಾನ ವೈರಾಗ್ಯ ಸಿದ್ಧಾರ್ಥಂ | ಶ್ರೀ ಗುರು ಪಾದೋದಕಂ ಪಿಬ ||

(ಸಿದ್ಧಾಂತ ಶೇಖರ)

In order to irradiate the strangulated knots of ignorance- Avidya, and to absolutely annihilate the very roots of the cycle of births and deaths, it is quite expedient and necessary to drink or to take in, the most precious and holy Sri Guru Paadodaka.

By daily taking it internally one is immensely endowed with the knowledge supreme associated with Vyraagya- a keen sense of renunciation and determinatin-, in the walk of a spiritual life unpurterbly. Therefore, " O ! Mind ! drink, drink, sumptuously Sri Guru Paadodakam. "

Shoshanam Paapa Pankasya
Deepanam Gnyaana Tejasaha |
Sri Guru Paadodakam Chitram
Samsaara Dhruma Naashanam ||

(Siva Rahasya)

Ashtavarana - ಅಷ್ಟಾವರಣ

ಶೋಷಣಂ ಪಾಪ ಪಂಕಸ್ಯ | ದೀಪನಂ ಜ್ಞಾನ ತೇಜಸಾಃ |
 ಶ್ರೀ ಗುರು ಪಾದೋದಕಂ ಚಿತ್ರಂ | ಸಂಸಾರ ಧ್ಯಮನಾಶನಂ ||
 (ತಿವರಹಸ್ಯ)

ಹೇ ಮನವೇ ! “ ಪಿಬ ಪಿಬ ಶ್ರೀ ಗುರುಪಾದೋದಕಂ ”.
 ಮನದಣಿಯುವಂತೆ ಶ್ರೀ ಗುರುಪಾದೋದಕವನ್ನು ನಿತ್ಯ ಭಕ್ತ್ಯಾ
 ಸೇವಿಸಿ ಸುಖಿಸು.

It is further asserted in Siva Rahasya, an authoritative spiritual scripture that || Shoshanam Paapa Pankasya – ಶೋಷಣಂ ಪಾಪ ಪಂಕಸ್ಯ and Deepanam Gnnyaana Tejasaha – ದೀಪನಂ ಜ್ಞಾನ ತೇಜಸಾಃ || Sri Guru Paadodaka has the power of completely evaporating the pool of sins and all wickedness. It has also got the paramount power and potentiality in immensely enriching the knowledge of effulgent Wisdom Divine, –Athma Swaroopa. The longstanding Tree of Samsaara (an unending chain of births and deaths) is reduced into ashes and extinguished totally.

Sri Guru Padodakam Chitram |
 Samsaara Dhruma Naashanam ||

ಶ್ರೀ ಗುರುಪಾದೋದಕಂ ಚಿತ್ರಂ | ಸಂಸಾರ ಧ್ಯಮನಾಶನಂ ||

Oh! How ashtanishing it is ! How mysterious !
 A tiny drop of Sri Guru Padodakam is capable enough to wholly destroy the Tree of formidable Samsaara and bestow immense boons bounteously.

Sri Guru Prasada-ಶ್ರೀ ಗುರು ಪ್ರಸಾದ

The offerings blessed by Sri Guru is equally dynamic and magnetic in producing inestimable benefits such as peace, Happiness and contentment in an ever increasing manner. Sri Guru Prasada is the Divine Grace of the Most Supreme God Almighty Parasiva. Hence it is hailed as Chith kala - ಚಿತ್ಕಲ (ಗುರು ಕೃಪಾದೃಷ್ಟಿಯೇ ಗುರು ಪ್ರಸಾದವೆನಿಸಿದೆ.)

The paramount pontiff Sri Renukacharya propounds that :—

Prasaadaa Deva Saa Bhaktihi |

Prasaado Bakti Sambhavaha || (S. S. Cha 9. S. 11)

ಪ್ರಸಾದಾ ದೇವ ಸಾ ಭಕ್ತಿಃ |

ಪ್ರಸಾದೋ ಭಕ್ತಿ ಸಂಭವಃ || (ಸಿ. ಶಿ. ಅ. 9 ಶ್ಲೋ. 11)

Devotion is beddecked in the Bosom of God's Grace and whereas the divine Grace of God is the main springing source for the off shoot of Bhakti-devotion.

Prasaada Poorvikaa Yeyam|

Bhakthi Mukthi Vidhaayinee ||

ಪ್ರಸಾದ ಪೂರ್ವಿಕಾ ಯೇಯಂ |

ಭಕ್ತಿ ಮುಕ್ತಿ ವಿಧಾಯಿನೀ || (ಸಿ. ಶಿ. ಅ. 9 ಶ್ಲೋ. 12)

The devotion sprung from the infinite Grace of God is potential enough to bestow the sublime immortality, Moksha.

Prasaadopi Maheshasya Durlabhaha Parikeertyate |
Ghora Samsaara Santhaapa Nivruttiyena Jaayate ||
(S. S. Cha. 11 52-67)

ಪ್ರಸಾದೋಪಿ ಮಹೇಶಸ್ಯ | ದುರ್ಲಭಃ ಪರಿಕೀರ್ತ್ಯತೇ |
ಘೋರ ಸಂಸಾರ ಸಂತಾಪ | ನಿವೃತ್ತಿಯೇನ ಜಾಯತೇ ||

That, divine grace by which the most formidable and dreadful features could be totally eradicated and annihilated is very difficult to possess. Very few yogins are rarely blessed with the divine Grace.

ಶಿವ ಪ್ರಸಾದದಿಂದ ಮನೋನೈರ್ಮಲ್ಯ, ಸ್ಥಿರವಾದ ಶುದ್ಧ ಸ್ವಟಿಕದಂಥ ಬುದ್ಧಿ, ಕ್ರೂರ ಹಾಗೂ ಅವ್ಯಭಿಚಾರಣಿ ಭಕ್ತಿ, ತ್ಯಾಗಗಳ ಪ್ರಾಭಲ್ಯ ಅಧಿಕವಾಗಿ ಪ್ರಜ್ವಲಿಸುವವು.

It is by the Grace of God that the purity of mind, stable intellect, and all the sterling virtues gradually develop and shine magnificently.

The aforementioned eight types of eight spiritual ingredients viz., 1. Guru-ಗುರು or intelligence (spiritual insight-ಆರಿವು) 2. Linga-ಲಿಂಗ or the very vital force imbibed - ಮಹಾಪ್ರಾಣ in the breath (Prana). 3. Jangama - ಜಂಗಮ or the personal experiences - ಅನುಭವ and impulses, 4. Vibhuti - ವಿಭೂತಿ or Chith-Prakasha - ಚಿತ್ಪ್ರಕಾಶ (divine effulgence with aura) 5. Rudrakshi - ರುದ್ರಾಕ್ಷಿ or a cluster of virtues-ಸದ್ಗುಣಗಳು and a mine of good qualities (Sath Gunagalu) 6. Mautra - ಮಂತ್ರ reciting and muttering the Maha Vakya initiated by Sath Guru at the time of benediction (Chinnada - ಚಿನ್ನಾದ) 7. Paadodaka - ಪಾದೋದಕ

or the sanctimonious water with which the Lotus Feet of Paramount Pontiff is washed with implicit faith and deep devotion (Chith Bindu - ಚಿತ್ತಬಿಂದು) and lastly comes, 8. Prasada - ಪ್ರಸಾದ or Grace of Mahacharya (Chith Kale-ಚಿತ್ತಕಲ) respectively go a long way in cleansing the sins and impurities from the persons or devotees, purify their head and heart and ultimately take them nearer to godliness and godhood.

The benevolence of Ashtavarana is inexhaustible to ventilate and dwell upon more specially by my pen. This is my foremost maiden attempt and I do not know what an amount of justice I have done in dwelling upon this sublime theme.

Panchachara - ಪಂಚಾಚಾರ

Panchachara is a compound word. Pancha-Acharas-Panchacharas. Importance is given preferentially for FIVE types of Acharas or Seelas. The word Achara means a systematised and regularised austere candid codes of spiritual practices and daily observances which should be strictly maintained and kept alive through out one's own life's time with pertinent care and love. Each School of Thought lays stress to a considerable extent that every individual should have some well chalked out and good manners and principles in life. Be he in secular circles or in spiritual spheres, there should be some declared principles and codes to mould and to

Panchachara — ಪಂಚಾಚಾರ

guide the well behaved life. Life without principles is like a boat launched adrift in a rough sea without a rudder and a sail. Right thinking, right action, right understanding, genuine faith in God, right conduct and right behavior are of primordial importance within the net work of Panchachara. Achara is humanistic symptoms of well behaved conduct in life. External and internal purity, control over the senses of organs, stable intellectuality, concentration of mind, sanctity and devotion to duty are some of the features come under the term Achara. Prominence is given to uprightness, sanctity and righteousness in the practice of Achara.

Scriptures hail : Achaarah Prathamam Dharmam

ಆಚಾರಃ ಪ್ರಥಮೋ ಧರ್ಮಃ |

Maintenance of austerity and celibacy are the fundamental requisites and the same go a long way to build a super structure in the sacred realm of Achara. Achara is the most essential and foremost Dharma which takes man nearer to God quicker than any other process. The Grace of God can be easily got by strictly adhering to the lofty principles laid down in scriptures appertaining to the practices of Achara.

It is hailed :

Achaarah Preeyam Shambhu : Achaarena Tushyaty

ಆಚಾರಃ ಪ್ರೀಯ ಶಂಭುಃ | ಆಚಾರೇನ ತುಷ್ಯತಿ ||

Acharam Vinaya Thasya : Prasaado Naiva Jaayateh

ಆಚಾರಂ ವಿನಯ ತಸ್ಯ | ಪ್ರಸಾದೋ ನೈವ ಜಾಯತೇ ||

Panchachara — ಪಂಚಾಚಾರ

God's Mercy and Grace can only be invoked by those who are wholly wedded to the sacred cause of righteousness and Truth. There is a canarese version which alerts

"Madiyeh Nirmala Chittavai: Hara Hara Sri Channa
Someswara"

ಮದಿಯೇ ನಿರ್ಮಲ ಚಿತ್ತವೈ | ಹರ ಹರಾ ಶ್ರೀ ಚನ್ನಸೋಮೇಶ್ವರ ||

Besides external sanctity and purity, the internal purity and chastity are considered more effective and precious. He who controls his internal senses and keeps them under his subjugation is hailed as a true Sanyasi. Such persons are always considered to be chaste and pure. The saying cleanliness is next to godliness is worth reminding at this juncture. Here the word cleanliness is meant both the external and internal cleanliness in thought, word and deed. A person without a well established broad and amenable good career and exemplary conduct is considered as a crude individual and that person falls short of the recognition in the sight of wisemen and God fearing persons. God loves them most who are wedded to the sacred cause of Achara.

As the tenets and doctrines of Ashtavarana go associated with the spiritual codes and practices of Panchachara, the aspirants should necessarily have a thorough knowledge of these two branches of the spiritual science in theory and practice in order to

Panchachara — ಪಂಚಾಚಾರ

become eligible to behold and to breathe a congenial divine breath before entering into the transcendental threshold of the lofty tenets pertaining to the most sacred "Shat Sthala -ಷಟ್ಸ್ಥಲ". The precipitous philosophy of Shat Sthala is the very potential and sublime "Sweet Kernel", bedecked in the universal philosophy of Sivadwaita known as 'Viswa Dharma' in its broadest sense.

It is worth noting here with particular attention that Sivagamic versions uphold the magnanimity and sublimity of thought and purpose which are propounded at length within the frame-work of Panchachara. There is an approved order in defining the cult of 'Panchachara' :

ಲಿಂಗಾಚಾರ ಸದಾಚಾರ | ಶಿವಾಚಾರೋ ಸ್ತುತ್ಯೈವಚ ||

Lingachara Sadaachara : Sivacharo Sthathaivacha

ಗಣಾಚಾರೋ ಭೃತ್ಯಾಚಾರಃ | ಪಂಚಾಚಾರಃ ಪ್ರಕೀರ್ತಿತಃ || (ಶಿವಾಗಮ)

Ganacharo Bhruthyaacharaha : Panchachaaraah

Prakeertitaha : (Sivagama).

The demarcation of the order of recurrence of Panchachara has been well started with Lingaachaara. Then follows Sadaachaara, Sivachaara, Ganaachaara and lastly Bhruthyaachaara respectively.

The narration of stanzas in the abovesaid verse represent the correct order of Panchacharas. Lingachara (Ishta Lingachara) heads the list.

Lingachara - ಲಿಂಗಾಚಾರ

The term 'Linga' refers to 'Ishta Linga' in Veerasaivism. Ishta Linga is a technical term given to Linga in this faith. Spiritually it is construed that Ishta Linga is a divine spark drawn by Gurujee from the life's vital force - Maha Prana, of the aspirant by the spiritualistic process of blessings. The cavity of Sahasrara located in the centre of the skull is the main Gate-way for Yogees and Acharyas through which the abovesaid benediction is showered upon the aspirants in this School of Thought. It is the Guru who grants Ishta Linga to his disciple soon after his birth and initiates with the divine Lingadhara Samskara as is well prescribed in this great faith. The vital divine Force or Spark referred to above is indeed a part and parcel of that Stupendous Whole. He who is aware of this secret and is exclusively wedded to the cause of upholding the same by gradually developing the knowledge of Athmaswaroopa will gently realise by and by, how near he stands in relation to the Divinity both physically and spiritually. The understanding of the innate relationship of "Oneness" in between himself and the Supreme God Almighty (i.e., Ishta Linga) is more and more focused within the inner horizon of the mental region. The entire activities and understanding within the scope of Lingachara are sweetly governed and influenced by the magnetic power of Achara Linga. Further, Achara Linga is the First Linga in

Panchachara — ಪಂಚಾಚಾರ

Lingachara — ಲಿಂಗಾಚಾರ

the order of Linga Shat-Sthala. Therefore Lingachara is a stepping pinnacle to draw inspiration from the vertebra (single segment of the back bone) of 'Achara Linga'. By virtue of the above fact it is correct to say that priority goes to 'Lingachara' in the order of Panchacharas. Life blooms with vigour and vitality, life becomes lovely and lively, life exuberantly charges with surging creative potentiality and the life is seen adorned with a dazzling halo with that of a disk of resplendent light divine as it were, as and when the Saadhaka (aspirant) wholly devotes and dedicates himself to the worship of Ishta Linga with genuine faith, total self surrender and steadfast devotion steadily and incessantly. As a result of this kind of selfless worship and sincere prayers life indeed becomes virtually transcendental. As and when one becomes more and more matured in thought word and deed, divine wisdom dawns upon him in respect of the awareness of the spiritual innate relativity in between himself and the Divine Vital Force which is hidden in him. This branch of science is known as Lingachara in brief. The following Kannada saying brightens the truth that—

Lingaachaara Dinda Thannanga : Shuddha
vaaguvadaiah. [Vachanopanishad]

॥ ಲಿಂಗಾಚಾರದಿಂದ ತನ್ನಂಗ ಕುದ್ಧವಾಗುವದಯ್ಯಾ ॥

(ವಚನೋಪನಿಷತ್)

Panchachara — ಪಂಚಾಚಾರ

Lingachara — ಲಿಂಗಾಚಾರ

That is, by closely adhereing to the precepts pertaining to Lingaachara with faith and devotion, the gross body, all its membranes together with its senses of organs naturally become saturated and highly purified. In conclusion Lingachaara is the fundamental basement for the consecration of the spiritual super structure of the philosophy of Sivadwaita.

Jagadguru Sri Renukacharya asserts that—

Ishta Linga midam saakshaath anishta
pariharakam,

॥ ಇಷ್ಟ ಲಿಂಗಮಿದಂ ಸಾಕ್ಷಾತ್ | ಅನಿಷ್ಟ ಪರಿಹಾರಕಂ ॥

That, by regular worship of Ishta linga daily at day break and setting hours with ardent love coupled with implicit faith and surrender unto the same selflessly, no formidable calamities and adversities befall and overtake such aspirants. All inauspicious environments automatically wane away and deterring clouds in life disappear. So much so, the continued Ishta Lingaaradhana, concentration and meditation upon the same with austerity and sincirity enables Jeevatma (little self) to cross the conflicting waves in the sea of Samsara and simultaneously get emancipated from the evil clutches of the mundane propensities, pomp and parlance. Devout worship of Ishta Linga bestowed by the pontiff is supremely efficacious enough to ward off all darkness, ignorance and illusion from one's mind.

Panchachara — ಪಂಚಾಚಾರ

Sadachara — ಸದಾಚಾರ

Sadachara is significantly an essential feature coming next to Lingachara in the order of Panchacharas. It has its own glorious intrinsic status which is very very essential to know and to realise in the up keep of dainty conduct and carrier in the spiritual field as a whole. The definition of the word Sadachara implies abundantly that one should always be of God consciousness within and around. Sath + Achara = Sadachara. Ishta Linga or the Athman Supreme is infinite and ever effulgent. He who treads the path of Sadachara realising the Athma Swaroopa within his pure heart is hailed as a Sadachari i.e., a righteous man in the virtuous path. Athman is the very Splenderous Store House or the Fountainhead of Divinity from whose bosom all virtues take their birth of their own accord. God Almighty is therefore rightly hailed in the Holy Name of 'Kalyanaadbutha Gaatraaya Kaamitaartha Phala Pradaha'

ಕಲ್ಯಾಣಾದ್ಭುತ ಗಾತ್ರಾಯ | ಕಾಮಿತಾರ್ಥ ಫಲ ಪ್ರದಃ ||

God supreme is the very embodiment of all awareness, goodness, kindness, compassion, forgiveness, and He is the bed of precious pure LOVE. Indeed He is the celestial wish yielding tree and Bes tower of all happiness and peace in plenty. He is Sath Chith Ananda and an everlasting divine source of infinite Bliss. As such the sadhakas (aspirants) should inculcate the practice of daily concentration and

Panchachara — ಪಂಚಾಚಾರ

Sadachara — ಸದಾಚಾರ

meditation on Ishta Linga with extreme faith and devotion soon after the usual worshipping is over. The strict maintenance of virtuous head and heart come under regular Sadachara. Further, the unique influences derived from Sadachara abundantly qualifies one to strictly maintain the noble features which greatly help one to keep a healthy and robust life actively, both physically, morally, intellectually, and spiritually in all practicality. Every one who treads the holy path of Sadachara is expected as a matter of duty to be pure, upright, in thought and deed both day in and day out and the individual should genuinely embrace the righteous path prescribed by the Heads of the Particular Spiritual Order or by the respective Pontiffs to whom he professes to belong as his birth right. It is by dint of strictly practicing and ardantly following the righteous path, encountering and surmounting all the adversities that may threaten him during the course of his life, that one will really be able enough to achieve remarkable success and enjoy the pleasant consequences of Sadachara. Sookshmaagama hails loudly-

॥ Sajjanaha Siva Bhaktascha : Yena Maargena
Sarvadaa,
Tushta Sthoshateh Devi: Sadachaaraha Savai
Smrutham ॥

॥ ಸಜ್ಜನಃ ಶಿವಭಕ್ತಶ್ಚ ಏನ ಮಾರ್ಗೇಣ ಸರ್ವದಾ
ತುಸ್ತು ಸ್ತೋಷತೇ ದೇವಿ, ಸದಾಚಾರಃ ಸ್ಮೃತ್ಯುತಂ ॥

Panchachara — ಪಂಚಾಚಾರ

Sadachara — ಸದಾಚಾರ

So alerts the Lord God Siva unto the universal Divine Mother.

The spiritual P a t h which is well chalked out by Mahacharyas, (Pontiffs) and by God realised men of divine insight is the only accepted royal road to be tread upon dauntlessly in order to attain the real happiness in life. Elders, God fearing people, saints and all wisemen should acknowledge our acts, conduct and career and certify that we are really walking in the noble path. We should so behave, externally and internally, in public life as well as in private life, and live upto the enviable principles throughout our lives and lead a life of sacrifice and service for service sake endowed with full of surging creativity that the enlightened persons both on the secular and spiritual planes should happily endorse and appreciate our exemplary modes of life and lovely career. Such an approbation is a sign of clear indication that we are happily treading the virtuous Path of Sadachara.

Sadachara is the unsinking spiritual basement on the enlivening foundation of which the fundamentals of spiritualism keep ever shining in an amazing manner. The saints of spiritual order viz., Sivasharanas in their self awakening sayings in Vachanopa nishath have made known that—

Anga Sangi Yaadavange : Linga Sanga Villa
Linga Sanga Vaadavange : Anga Sanga Villa

Panchachara — ಪಂಚಾಚಾರ

Sadachara — ಸದಾಚಾರ

Anga Sanga Vembudeh : Anaachaaravayya
Linga Sanga Vembudeh : Sadachaaravayya

॥ ಅಂಗ ಸಂಗ ಯಾದವಂಗೆ | ಲಿಂಗ ಸಂಗ ಎಲ್ಲ |
ಲಿಂಗ ಸಂಗ ಯಾದವಂಗೆ | ಅಂಗ ಸಂಗ ಎಲ್ಲ ॥
ಅಂಗ ಸಂಗ ವೆಂಬುದೇ | ಅ ನಾ ಚಾ ರ ನ ಯ್ಯಾ
ಲಿಂಗ ಸಂಗ ವೆಂಬುದೇ | ಸ ದಾ ಚಾ ರ ನ ಯ್ಯಾ ॥

The above stanza is a soul stirring and soul saturating one which awakens our sense of understanding as to what Sadachara is in its true colour. A person who is subjected to his trivial passions and temperaments and he who is easily susceptible to the inner wild passions of cupidity, aggrandisement of the sensual pleasures and pomp, etc., is cast off as a Pathitha-downtrodden person. Such persons know not what is meant by "Linga or Ishta Linga". This state of ignorance and illusion (Vyaamoha) is known as Anachara i.e., the path of degradation and deterioration in life. WHEREAS at the same time he who has dedicated and sacrificed his life and life's activities for the development of the sterling sober and exemplary qualities both internally and externally and treads the path of righteousness with determined faith and devotion and be of service to his neighbours and others at all hours and leads a life of austerity in order to realise the Supreme Athman within and continuously keep worshiping his Ishta Linga is hailed as a Sadachari. Though he is placed in the midst of

Panchachara — ಸಂಚಾರ

Sadachara — ಸದಾಚಾರ

ganities of the world he does not get easily perturbed by the same. Because, he leads a life of detachment although he is in the midst of Samsara-family averments. He is able enough to rise above all transcient temptations and turmoils in life. It is because he is often overwhelmingly merged with the sense of God and righteousness through and through in the course of his daily life.

In this regard Vachanopanishath alerts that—

Sadachaara Dinda Mana Shuddha Vaaguvadayya

ಸದಾಚಾರದಿಂದ ಮನ ಶುದ್ಧ ವಾಗುವುದಯ್ಯಾ ||

It is by dint of Sadachaara virtuous life and good career, mind gets purified and well saturated of its own accord to its highest pinnacle. As the mind naturally keeps associated closely with the intellect, it helps to maintain a steady sterling intellect in order to reach the Goal of Divine A w a r e n e s s—Athmn Saakshaathkaara in one's own life.

Lord Basaveswara emphasises in one of his sayings "Kaayakave Kailasa—ಕಾಯಕವೇ ಕೈಲಾಸ". This can be realised and easily achieved in the strict maintainance of the principles prescribed in Sadachara. The above saying tantamounts to know and realise that 'Work is Worship' in English. Basava in order to enrich the magnanimous status of "S a d a a c h a a r a" in all its entirety, he hails that a person can reap the

Panchachara — ಪಂಚಾಚಾರ

Sadachara — ಸದಾಚಾರ

ripened fruit of Sadachaara only when the individual keeps fully engaged and dedicates his life towards the achievements of all virtues in life. For this purpose he advocated that every one should be strenuously engaged in creative activities without any dogmatic or selfish ulterior objects. He stressed the necessity of dignified labour and he hailed that it is by industrious and hard labour that a person stands immensely benefitted. Sadachara in the real sense leads to a lasting peace and happiness in reality.

The unique utility and fructification of Sadachara can be enjoyed only when a person actually adheres to the principles of Sadachara in its entirety with a sense of open mind and erudition.

Just as the juice from the sugarcane can be had by extraction, oil by crushing the seeds, ghee by melting the butter, fire produced by constant rubbing of the dried branches of trees in the woods: one stands to reap the glorious consequences of Sadachara by strictly adhereing and practicing the principles thereof. By intimately developing the virtuous qualities and churning the same on and on within one's own mind with a selfless spirit and perseverance, the same helps to augment the laudable activities in the field of Sadachara.

Panchachara — ಪಂಚಾಚಾರ

Sivachara — ಶಿವಾಚಾರ

Sivachara is the third cardinal code of conduct and career in the self invigorating order of Panchachara. Sivachara is that affable walk of life which helps to intuitively cherish and to chalk out a broad and co-ordinative spirit of sincere affinity and cordiality in between the individual and the individuals. The instinctive sensitivity of fine and inseperable relationship that each individual claims as a matter of divine inheritance with the Creater and the ultimate sense of being in Communion with Him (Providence) are the significant signs of glorious achievements focussed upon the moral, mental and intellectual planes within the orbit of Sivachara. Sivachara is the very fountainhead of spontainity for the springing up of the tender filial feelings of Fatherhood of God and Brother-hood of man. By strictly adhering to the broad and catholic principles laid down in the forum of Sivachara, we can gradually develop the keen sense of understanding between one another and further, by virtue of cherishing such an amity in thought, word and deed, vigorous help ushers, in a great deal in building up of a true friendly structure for the well being of the Society in particular and to augment the prosperity of the humanity in general. The fundamental thesis imbibed in Sivachara awakens an individual to carefully weigh and view how the holy presence of God supreme could be felt and percieved in all things above and

Panchachara — ಪಂಚಾಚಾರ

Sivachara — ಶಿವಾಚಾರ

around him and to realise that each individual owes a debt of natural love with faith among one another. Such an impressive awareness is possible only when one is purely wedded to the cause of righteousness with upright steadfastness.

Further, it is advocated in this realm of Sivachara that the real aspirants should necessarily surrender themselves both physically, morally, mentally and spiritually at the lotus divine feet of the Mahacharya (Holy Pontiff) and openly confess with conviction all their short comings and sins committed knowingly or unknowingly and sincerely repent for the same. Real repentance at the divine feet of the holy preceptor and egoless confession marvellously invoke the blessings of the Guru. The Guru imparts the divine knowledge to his disciples effectively after a considerable time with the presence of mind. In order to gain this much of blessings of the preceptor, the disciples should first submissively serve at his feet for a longer time and sacrifice all his passions with docility and sincerity. The bond of affection between the tutor and the taught is an essential feature which should be cherished and kept up respectfully throughout. By strictly adhering to this kind of sterling disciplinary process, one gets rid off the enticing clutches, the clinging peevish nature, vain temptations and makes himself fit to straightaway adopt a better mode of

Panchachara — પંચચાર

Sivachara — સિવાચાર

life amenable to lead a really happy and virtuous life. Sivachara infuses a good deal of stimulous and the stamina of valour, so as to enable one to build up a new orderly life in the society. In summing up this noble feature it is worth noting that the inculcation of the stalwart spirit of equality, nobility, humility and the act of charity steadfastly cherished on the alter of spirituality are hailed as the sterling qualities glaringly bedecked within the ambit of Savachara.

It is to be noted with particular interest that Sivachara is the bed of an oasis for the off shoot of all good and enviable manners and conduct in the fields of socialism and spiritualism. The gist inferred and observed under this walk of life envisages the cardinal principles that should exist in between the disciples and the preceptors in general. The amount of sincere service, the sense of obedience and reverance shown towards the Guru-pontiff, by the disciples and the graceful tie of blessings and benediction showered upon the disciples and the followers by the Pontiffs are considered to be holding the thread of equilibrium in reciprocity. Such a mutual understanding and co-operation between them is a significant sign of a happy augury which tends to achieve gradual progress and success in the secular and spiritual spheres. In order to realise the inestimable values of the virtuous deeds and Dharma in life, one should necessarily surrender himself at the divine lotus feet

Panchachara — ಪಂಚಾಚಾರ

Sivachara — ಶಿವಾಚಾರ

of the Mahacharya (Pontiff) and through his grace and blessings, the Divine Blessing of God Almighty could be invoked. This can be achieved by adhering to the principles enunciated in Sivachaara.

The following verse enlightens :—

Siva Yeva Param Brahma Pancha Krutya
Paraayanaha ;

ಶಿವ ಏವ ಪರಂಬ್ರಹ್ಮ ಪಂಚ ಕೃತ್ಯ ಪರಾಯಣಃ |

Na Tathonyaa Gatirithi Sivachaarohi

Keertithaha ;

ನ ತತೋನ್ಯಾ ಗತಿರಿತಿ ಶಿವಾಚಾರೋಹಿ ಕೀರ್ತಿತಃ ||

That sense of firm belief and faith which drives home into one's own heart that, Lord Siva is Himself the only Self Existent God Supreme, and in Him the mighty Pancha-Krutyaas ಪಂಚಕೃತ್ಯ (viz. the five colossal Acts of 1) Creation, 2) Sustenance, 3) Destruction, 4) Chastisement and 5) Showering Grace respectively which are otherwise known as - 1) ಸೃಷ್ಟಿ, 2) ಸ್ಥಿತಿ, 3) ಸಂಹಾರ, 4) ತ್ರಿರೋಧಾನ ಮತ್ತು 5) ಅನುಗ್ರಹ, Srusti, Stithi, Samhara, Nigraha and Anugraha) lay hidden is highly commendable and laudatory. It is decisively confirmed within the ambit of Sivachara that there is no Power in existence beyond the Divine Power of Parasiva Brahma. This kind of knowledge indeed helps to build up a sound character in a sound mind and which in turn, enables to conform to the rule of piety and sense of duty in a Society. It is worthy

Panchachara — ಪಂಚಾಚಾರ

Sivachara — ಶಿವಾಚಾರ

to be noted at this juncture that while the influences of Guru Linga strikingly sways the entire realm of Sadachara, the ultra-religious intellectual fertile field of Sivachara blooms with the surging thoughts of realistic and altruistic spectacular visions closely governed under the magnanimous efficacy of Siva Linga.



GANACHARA ಗಣಾಚಾರ

Ganachara is the Fourth Achara in the streamline of Panchacharas: The word 'Gana' means a body or congregation of children of God and godhead. Achara denotes the intuitive sense of piety, austerity, and a well chalked out spiritual life beaming with serenity and solemn restraint over the insatiable and flexible senses of organs. This fourth orderly life of Ganachara prescribed in the holy order of Panchacharas is like a magnetic fortification within the precincts of which the ordeal of [spiritual precepts should be strictly maintained and carried out with utter faith and devotion. He who has dedicated his life, energy, wealth and all the strength and resources within his command with a spirit of selflessness for the cause of upholding Truth, justice and righteousness is hailed as a real Ganachari. Bravery and valour are the significant

Panchachara — સંજ્ઞાચાર

Ganachara — ગજાચાર

traits to be exercised in defending the spiritual order found immensely focused in VEERASAIIVISM. Gana chari is one who is a stalwart defender of the spiritual cause even at the point of risking his life. Staunch faith and devotion specially towards 'Guru-Linga-and Jangama' aspects propounded in Sivadwaita School of Thought and their ardent worship and service are the key note bedecked in Ganachara. Ganachara stresses the need to have firm faith in the worship of Siva or Ishta Linga and at the same time advocates that every follower of this faith should strain every nerve with a determined will to see that all the codes and concepts herein propounded are well vouched and protected with care, love, and alacrity. Further, Ganachara advocates to disassociate from the company of evil persons if they were to decry the virtuous path and if need be, Ganachara spells out to pressurise upon them to bring them round into their proper senses. In the event of failure, then it alerts to totally disband their company. Ganachara provides ample scope to edify the persons to consistently pursue the path of righteousness with patience and perseverance, enduring the confronting odds that may befall in their sincere pursuits. It emphasises to plunge into action just to inflict due punishment on those who are indulging in frivolities with wanten mischief and pose a threat to the peaceful progress in the enlivening spiritualistic path of

Panchachara — ಪಂಚಾಚಾರ

Ganachara — ಗಣಾಚಾರ

Salvation. Ganachara is an enviable code of barrier which helps to augment and strengthen more and more faith in God and to strictly observe the ritualistic services that one is expected to discharge conscientiously with love in honouring Guru, Linga and Jangama, a lofty science which focuses trinity in unity and vice versa.

In one of his sayings Sri Channabasavanna, a saint hails that :—

॥ Ganachara Dinda Nade | Parusha Vaaguvudayya ॥

॥ ಗಣಾಚಾರದಿಂದ ನಡೆ | ಪರುಷವಾಗುವುದಯ್ಯಾ ॥

The good influences of Ganachara keep the external and internal organs of senses togetherwith the conduct and career of an individual under its sway as that of a magnet and make him a straightforward thorough gentleman of the good society from which he hails. Besides this, the culmination of brotherly love, friendship and smooth co-operation between the members of the society are given a natural impulse from within in order to promote the spirit of good will and coexistence. Cultivation of good and sober habits, comradeship with the enlightened and righteous people, devotion and firm faith in God and Guru (Pontiff) mingled with the qualities of right thinking, right action and right understanding etc., are the sterling traits foreseen in the person of a Ganachara.

Panchachara — ಪಂಚಾಚಾರ

Bhruthyachara — ಭೃತ್ಯಾಚಾರ

Bhruthyachara ranks the fifth place in the queue of Panchacharas. In fact it is the glorious terminus in the well chalked out system of Panchacharas. Service for service sake is the motto underlying in this field. Be it in the Social field or political field the same must be well vouched by spiritualistic background and tendencies. The spirit of service should be an inborn quality. It is worthy to be noted here that a person soars to the height of eminence by dint of continued selfless service. Indeed man is born to serve others, all living beings and at the same time love them as thy own self. Scriptures hail "Paropakaarartha Midam Shareeram-ಪರೋಪಕಾರಾರ್ಥ ಮಿದಂ ಶರೀರಂ" In fact this is the gist of all religions on Earth.

The term Bhruthyachara implies the dimensions of the scope of service both in the spheres of secular and spiritual regions based on the cult of love, mutual understanding and the spirit of renunciation. Bhruthya ಭೃತ್ಯ is meant a servant. Every one of us without exception should serve heart and soul as a stalwart servant between God and man. This is possible where there is a will to do so. The hall marks of Bhruthyachara alerts in the clarity of thoughts and intellectual curiosity in the field of Service. All persons have risen to the height of public recognition and eminence both in social, political and spiritual circles by virute of their unstinted continued service for the common good of humanity in

Panchachara — ಪಂಚಾಚಾರ

Bhruthyachara — ಭೃತ್ಯಾಚಾರ

particular and all the living beings in general. Persons who are wedded to the cause of service have earnestly desired to live throughout their lives as the sincere servants of the servants of God. We find from spiritual treatises that servants of God have taken it a pride to be declared themselves as "Twad Daasasya, Daasasya - Daasoham. — ತ್ವದ್ವಾಸಸ್ಯ ವಾಸಸ್ಯ ವಾಸೋಹಂ". It is same as warmly hailing as "Twad Bhruthyasya Bhruthyasya Bhruthyaha — ತ್ವಭೃತ್ಯಸ್ಯ ಭೃತ್ಯಸ್ಯ ಭೃತ್ಯಃ".

The true servants of God consider it a honour to place themselves as humble as possible in the gradation of God's servants. It is because they want to be insignificant in the congregation of the ardent devotees of God and God-realised persons. It is a sign of egoless and selfless service unto God and for the cause of righteousness. This state is hailed as a glorified and supreme type of life within the realm of spiritualism. Sri Basaveswara's sayings prove a testimony in respect of the above version. He proclaims "Yanaginta Kiriyaarilla-Siva Bhaktariginta Hiriyarilla ಎನಗಿಂತ ಕಿರಿಯರಿಲ್ಲ ಶಿವಭಕ್ತರಿಗಿಂತ ಹಿರಿಯರಿಲ್ಲ" He asserts that he is the simpler and the humblest servant and the real devotees of God are held highest in esteem among the congregation of the devotees. One can infer from the aforesaid facts that Bhruthyachara i.e., living just to serve others is a glorious aim in life here, and in the world to come and that persons should eschew

Panchachara — ಪಂಚಾಚಾರ

Bhruthyachara — ಭೃತ್ಯಾಚಾರ

egoistic and selfish propensities and malicious tendencies one's and for all.

The person in this walk of life should be prepared to encounter all odds bravely and must have enough of patience and perseverance before dedicating himself for the cause of service, Bhruthyachara. Forbearance, forgiveness and endurance are the hall marks in the realm of Bhruthyachara. One should not pose himself as a tall person either in the domestic or social circles and amidst the God fearing and God realised seers and saints.

A Bhrutya, a subordinate should be egoless and docile and at the same time he should have the rare qualities of head and heart. Sri Veera Hanuman or Veeranjaneya most remarkable and reputed servant of Sri Rama has adorned the height of eminence in the great epic of Ramayana by his indefatigable services to Sri Rama. One can win over the will of the Creator, God Almighty by steadfastly serving Him without ulterior objects. A messenger or a true servant of God and Guru should be moderate in his behaviors, conciliatory in spirit, charming, cheerful, sagacious, susceptible to reasonings, dexterous and should be a person of modesty possessed with intellectual curiosity, clarity of thoughts and discriminative in serving a great cause for the

Panchachara — ಪಂಚಾಚಾರ

Bhruthyachara — ಭೃತ್ಯಾಚಾರ

common good of one and all. Vachanopanishad alerts that

Bhruthyaachara Dinda Nudi Parusha Vaaguvadayya
ಭೃತ್ಯಾಚಾರದಿಂದ ನುಡಿ ಪರುಷವಾಗುವುದು

One becomes more and more modest refined and artful as though he is adorned with a silver spoon in the tongue with regards to the art of speech. His words wield with a natural tinge of magnetic power and exhilaration which help to leave impressive good and green impressions on the surface of the minds of a good number of persons. Such an attainment in the cult of discharging the duties is the outcome from the laudable services of Bhrutyachara and its steady up keep in one's own life's time with love and affection.

While Ganachara dictates the cardinal code of good conduct, exemplary character and promising career to be carefully moulded and maintained steadfastly throughout, Bhrutyachara strenuously upholds the much coveted refined modes of speech, thought and deed in the furtherance of good will, selfless service for service sake and to maintain an ever peaceful atmosphere all around with nobility, dignity and sincerity of purpose. The aspirants treading the paths of Ganachara and Bhrutyachara should submit themselves unto the worship of Jangama Linga and Prasada Linga which are enshrined within their

Panchachara — ಪಂಚಾಚಾರ

Bhruthyachara — ಭೃತ್ಯಾಚಾರ

mental horizon and be highly governed and influenced by the keen sense of unique divinity thereof incessantly.

It is therefore inferred from the above detailed narration that while Ashtavarana thoroughly helps to saturate and purify the head and heart of a person and take him nearer to the place of sanctum sanctorum leading to the Goal of Perfection, Panchachara codifies the rule of salient conduct and career and abundantly helps to fortify the sense of staunch and noble behaviors in the regions of mental, physical and spiritual spheres. These two viz., Ashtavarana and Panchachara together go a long way in order to achieve emancipation and thus pave the royal path of divinity within and to understand and realise the sublime philosophy of "Shat Sthala" Dharma which is the most sweetest kernal in the great philosophy of Sivadwaita. The esoteric principles as embodied in Ashtavarana and the offshoots of Panchachara in Veerasaivism are the declared means for becoming eligible for the study and practice of the noble Tatwa of Shat Sthala. The awareness and realisation of the hidden secret of Shat Sthala Gnana, invokes the blessings of Mahalinga or Athmalinga in abundance. Therefore the Sivadwaita School of thought is well proclaimed in the Sivagamas as the unique Tower of Spiritualism.

Shat Sthala Siddhanta

The Philosophy of Shat Sthala besides being an abstract theme the same is highly intellectual and spiritualistic in pursuit. The all embracing propoundings therein are decisive conclusions in themselves, so far their serene tenets are concerned. As such, the same are widely hailed as Universal in approach. Hence, it is known as 'Siddhanta'. While the term 'Gita' conveys a song or Song Celestial, the unique term 'Siddhanta' indicates the ultimate, just and liberal conclusions drawn and the crystalized comprehensions projected from our Age long Holy Scriptures. Sthala tattva is the quintessence or the very Kernal part of Sivadwaita School of Thought. The Shat Sthala Siddhanta is an Ocean depth in character and extensively propounds the gist of Viswa Dharma, as broadly enunciated in the Aagmic and Upanishadic lore. The expositions thereof are far above all dogmatism and sectarianism. Its expositions apparantly look like sectarian in pursuit whereas it is not so in reality.—Shat Sthala Siddhanta profoundly embodies in it the most sterling, salient and vital aspects of Divine Light-Paranjyoti tattva in abundance as broadly enunciated in Siva Yoga which is embedded in Sivadwaita Philosophy. The Essentials of Sanathana Dharma which is the very breath (life) in the Indian (Oriental) Philosophy is impressively focused in a most convincing manner in Shat Sthala Siddhanta. Indeed, this branch of mysticism

typifies the Knowledge of Athma more and more, as and when the Sadhaka – aspirant steadfastly adheres wilfully all the codes of practice prescribed herein and happily advances in this unique Yogic Culture with determined efforts and adamant spirit in order to attain Bliss Eternal or Goal Supreme in this very birth within his own self. Absolute purity in thought, action and heart are the essential features which should be noted with particular attention and kept maintained throughout. Further, aspirant belonging to this spiritual field should necessarily be wedded with the lasting traits of patience and perseverance, regardless of the confronting adversities faced now and then in the process of practice of Siva Yoga, and behold success triumphantly in attaining Athma Swaroopa, otherwise known as Sivananda or Brahmananda within his pure heart and around him with a staunch faith and deep devotion. The Sadhaka or aspirant should not Succumb to the fascinating and fleeting little Siddhies – enchanting upsurges that oftentimes present before him gorgeously and attract him in a stunning manner, just to distract his solemn vows and the lofty pursuit which he has undertaken. Despite all these, in order to surmount the aforesaid hindrances, regular concentration and deep meditation with singleness of mind, aiming at one's own Personal Diety 'Ishta Devata' viz. 'Ishta Linga' and daily ardent worship accompanied with sincere prayers are but necessary. Muttering Siva Panchakshari Maha Mantra regularly which is initiated by Holy Preceptor is quite essential. Prayer is the very life's divine

breath. Prayer invokes the Grace of God Almighty easily. Hence we should daily pray, pray and pray selflessly until we get ourselves melted mentally and become one in communion with the Most Supreme. The effects of sincere prayers are potential enough to connect the inner tender strings of our pure heart with the Divine WILL of God Almighty and thus by His Merciful Grace enable us to behold the Living God and speak to Him in prayerful mood. All Merciful Providence reveals Himself His Divine Form unto those devotees who have totally surrendered at His Lotus Feet free from aspirations. The citations found in Garbhopanishad substantiate this fact beyond doubt. One thing that is quite essential at this juncture is that every true aspirant in the spiritual realm should openly repent and shed tears in the presence of God for all his sins committed and for all his natural and mundane short comings. The blessings of the Maha Guru and the divine grace of God Almighty Parasiva Brahma supercede all, and tops the venture. Sri Guru's guidance, teachings and his unique Grace play a very important part on the person of the disciple and the same is an immense source of revelation unto the disciple. The Sadhaka should be an indifatigable seeker after the quest of Athma Swaroopa within him and continue his prayers sincerely in a non-stop trend till he reaches the Goal Supreme and attains salvation.

Katopanishad alerts— "Uttishtatha Uttishtatha Jaagrata Jaagrata Prapya Varaannibhodata"

"ಉತ್ತಿಷ್ಠತಾ ಉತ್ತಿಷ್ಠತಾ ಜಾಗೃತ ಜಾಗೃತ ಪ್ರಾಪ್ಯ ವರಾನ್ನಿಭೋದತಾ"

The unique term 'Shat Sthala' implies ordinarily six resting pinnacles. Whereas in the spiritual spheres the same conveys an Ocean depth meaning. The same is a precipitous course of Siva Yoga. While pursuing this serene spiritual pursuit, the Sadhaka now and then perceives in the firmament of his inner horizon six splendorous holy pinnacles set in a precipitating manner straight from Muladhara and right up to Agna Chakra which is located betwixt the two eye brows on the forehead. In Yoga Sastras we hear of Shad Chakras or Shad Adharas. Such as Mooladhara, Swadhistaana, Manipura, Anahata, Vishudhi and Agna Chakras respectively. The same are coiled round within our body in an elevated order. And there is a primordial central Nadi or Spinal column known as Sushumna Nadi which runs through from Mooladhara to Sahasrara. The Sahasrara Chakra high up Agna Chakra is hailed as the lofty and gloriously resplendant Hill Station beaming in the skull. Sahasrara is an ever electrified spiritual infinite Summit, endowed with inexhaustive spiritual sensitivity, all pervasive elastic divinity, potential divine power. The same is full of divine Awareness, Energy and eternal Happiness. Sahasrara is the Fountainhead of Effulgent Divine Store House of Knowledge Supreme and Sachhidaananda in Form and experience. Sahasrara is like the ever green trunk of the sacred Tree of Light Divine. Advaitins consider that the realisation of this Supreme Summit within is 'Moksha'. Whereas the Philosophy of Shat Sthala embodied in Sivadwaita School of Thought transcends and reveals still higher

up Sahasrara, two more Transcendental and glorious Chakras hailed as 'Shikha Chakra and Paschima Shikha Chakras. Shiva Yoga-ಶಿವಯೋಗಃ—The word Yoga is extensive in its meaning. The term Yoga is invariably associated with the terms such as Karma, Bhakti, and Gnana togetherwith their implications. The same is mainly classified into three divisions such as Karma Yoga, Bhakti Yoga and Gnana Yoga respectively. Geetacharya alerts 'Yogah Karmasu Kousalam—ಯೋಗಃ ಕರ್ಮಸು ಕೌಶಲಂ'. The meaning pinned here expressly reveals the very inherent skill or dextirity involved in the method of performing or discharging the actions. The thing involved refers to the binding or liberating nature inherent in the motives with which one is actuated to do and discharge actions. If one were to discharge certian duties with some ulterior motives and aspirations then, he is naturally bound by the results thereof. He has to suffer or endure the aftereffects of such performances. On the other hand if one were to discharge his daily duties with a sheer sense of duty for duty's sake without attaching any motives, and offers the same unto God Almighty devoutly and with prestine purity, his mind gradually gets more and more purified, having devoid of petty hankerings and as a result, he soars up higher and higher into the realms of spirituality unawares. He is then lifted up from the cumbersome state of Samsara and Avidya and enters into a state of liberation from the trials and tribulations of the mundane environments. Such a liberated state helps to maintain a steady mind and possesses presence of inner vision on a constructive basis.

Then comes the transparent realm of Bhakti-devotion. Holy Scriptures reveal that “Samathvam Yoga Muchyateh – ಸಮತ್ವಂ ಯೋಗ ಮುಚ್ಯತೇ ||” In the sterling field of Bhakti or Bhakti Yoga there will be no inferiority or superiority complexions. The right of equality is expressed, practiced and well established. Under the Heaven and before God all devotees are one. ‘We are all the Children of that One God Supreme. While Nishkama Karma Yoga gives us an innate spring into affable stature of pristine purity in heart, mind and in the physical frame, the unique influences of Bhakti Yoga affords us the much needed keen sense of equality and brother-hood between one and all and actuates to love each other with a keen vision of understanding one another far beyond the vicious circles of mistrust and hatred. Bhakti is of two kinds. One is known as Apra Bhakti – ಅಪರ ಭಕ್ತಿ and the other as Para Bhakti – ಪರಭಕ್ತಿ. Para – Bhakti is superior one and the same straightaway takes the real aspirant into the fold of Divinity. The serene sense of Shiva Yoga leads the aspirant into a state of solemnity and extreme sobriety where he realises the inner Bliss and the most precious P E A C E that passeth all understanding. Indeed one becomes identified with God SUPREME. It is hailed that the influences of Bhakti Yoga has an electrifying divine Power which at times does wonders. Mere intellectual gymnastica devoid of the fervour of devotion is of no use.

Gnana Yoga is the ultimate stage through which the aspirant attains self realisation. Concentration,

self introspection and deep meditation are the essential factors in the path of Gnana Yoga. While Bhakti cleanses the heart by expelling all the impurities thereof Gnana widens the scope of intellect, sharpens and illumines the spiritual range of vision so as to come-in-union with the Supreme Paramathma within.

Saint Patanjali expounds eight folds of Yoga known as Ashtaanga Yoga. i.e., Yama, Niyama, Asana, Pranaayama, Prathyahara, Dhyana, Dharana and Samadhi. The first five pertain to the physical aspects with reference to the maintenance of a study body, control over the organs of senses and developing the spirit of detachment from the mundane objects though be in their midst, and serve the living beings with love, thus to lead a selfless career in life etc. And whereas the last three aspects such as Dhyana, Dhaarana and Samadhi, chiefly pertain to the little self. Meditation, constant remembrance of the Most Holy and divine Name and Form of God Almighty and lastly losing one's self or being absorbed in the Blissful State of the Most SUPREME Living God Almighty Parasiva are the significant inner spiritual states of Dhyana, Dharana and Samadhi.

While defining the word 'Yoga ಯೋಗ' Saint Patanjali interprets that "Yogah - Chitta Vrutti : Nirodhaha-ಯೋಗಃ ಚಿತ್ತವೃತ್ತಿ ನಿರೋಧಃ || A regular restraint over the emerging thoughts, passions and the surface of the mind is known as Yoga. Further he clarifies

what kind of restraint? "Sthree Vishayaka : Chitta Vrutti - Nirodhaha Yogaha — ಸ್ತ್ರೀ ವಿಷಯಕ ಚಿತ್ತ ವೃತ್ತಿ ನಿರೋಧಃ ಯೋಗಃ" The Chitta Vrutties appertaining to the sensual pleasures of fair-sex, cupidity (Kaama) should be checked, oppressed and constantly restrained. He refers this kind of restraint is Yoga. Sri Nandikeswara Sivacharya has defined the term 'Yoga' in terms of Sivadwaita School of Thought. Chitta Vrutties ever keep on dashing the shore of the subtle mind in ripples like manner on the surface of the mind. This process ceaselessly kept on effectively on the surface of the mind until the last breath of a person. Such be the case how much a person could control these ripples like aspirations and how long could he be able to restrain the waves like innumerable ripples of thoughts, passions and emotions that continuously keep on emerging on the surface of the mind. A total restraint over the same is an impossibility. You know how billows and waves ever keep on admirably surging on the surface of the Ocean adjoining to the sea shore and ceaselessly dash the shore. Is it ever possible for anybody to 'Nirodhaha-nirোধ' check them and bring to a stand-still state? It is humanly impossible. Similarly, one cannot wholly suppress or blot out the Chitta Vrutties. As such, the implication of Sri Patanjali's version viz. 'Sthree Vishayaka Chitta Vrutti Nirodhaha' becomes vague. The same could not be triumphantly achieved. It will be indeed of no avail, in spite of keep on restraining the Chitta Vrutties until one's last breath. Well, Sri Nandikeswara Sivacharya enlightens in terms of Sivadwaita Philosophy (Veerasaivism) that

instead of wasting one's precious energies against restraining the natural Chitta Vrutties which keep on persuading efficaciously in a non-stop manner, it is better to skillfully transform all the Chitta Vrutties into the spiritualistic tinge or taste or tendencies, free from all sorts of wordly contaminations and be immensely benefitted rather than sheer attempting to 'Nirodha-ನಿರೋಧ' and be involved more and more in futile endeavours for no good. The spiritual tendencies on the surface of the mind could only be developed by dint of Sath Vaasana and Sath Sangha.

Shad Darshanas-ಷಡ್ ದರ್ಶನಗಳು:-It is already stated that Shiva Yoga is embodied in Shat Sthala Siddhanta which is the heart in the Philosophy Sivadwaita. Sivadwaita Darshana is exceedingly glorious and pregnant with the essential and salient features of Shad Darshanas in a finer state. It is interesting to know something about the Six Schools of Thought or Shad Darshanas before plunging into the theme proper. The word Darshana means the unique and transparent inner superb power of perception of Atma Swaroopa and hidden *Divinity* in man. This ability dawns upon ardent aspirants mainly by the Grace of God Almighty, Blessings of the Pontiff and by dint of their individual sukruta-ಸುಕ್ರುತ i.e. the accumulated Punya (virtues) earned by each one. The six schools of Thought have emerged and taken different thesis of their own from the Womb of Vidya. Education or Knowledge or Vidya is as broad as the Earth, as deep as an Ocean and as lofty as Sky. Vidya is limitless. The same has been chiefly

classified into two branches. Pashu-Vidya or Secular education and the other one as Pathi-Vidya or spiritual or Athma Vidya. Secular education embodies in its fold broad systems of Learning appertaining to the visible and concrete Universe and its objects. The entire secular knowledge and its various branches of Science and scientific researches are temporal and transient in nature. Man's great achievements in the several fields though are worthy of acclamation and appreciation, permanent victory and real happiness over the nature cannot be established, and similarly its characteristic nature of destructibility could not be warded off. Consequently he has to face dissatisfaction, dejection, so much so, his thirst becomes unquenchable howsoever much he achieves success.

Unlike Pashu Vidya—secular knowledge, Pathi Vidya—Esoteric Spiritual Knowledge reveals the secrecy of the real Vidya or Divine Knowledge. Sri Swamy Vivekananda has proclaimed that Education is the manifestation of Perfection already hidden in man and that Religion is the manifestation of the Divinity already hidden in man. Oh! how glorious it is indeed! Knowledge is of two kinds. One kind is known as Atheistic and the other is known as Theistic. Atheistic are those who do not believe in any fundamental Truth other than the body, the six senses of organs and the five colossal elements (Prapancha in which they live). They do not have any faith in the Scriptures. They believe only in the knowledge cognizable to their senses and eyes. The

Athman cannot be seen by any known means and so they refuse to accept the Scriptural doctrines relating to the existence of God. The Charvakas and Buddhists come under this classification. Both have no any Goal in life. Charvaka's aim in life is to beg, borrow and live happily—

Runam Krutvaa Ghrutam Piba—

ಮುಣಂ ಕೃತ್ವಾ ಘೃತಂ ಪಿಬ—‘ಪೌದ್ಧರು ಕ್ಷಣಿಕವಾದಿಗಳು’

Negation is the theory of Buddhists.

Next comes Jains and jainism. They deny Vedas and Vedic faith. However they believe in the existence of Eternal Truth. They come under the classification Atheistic theism. Coming to Theistic School of Philosophy; Vyseshika of Kanada, Nyaya of Gouthama, Sankhya of Kapila, Yoga of Patanjali, Poorva Meemaamsa of Jaimini and Uttara Meemaamsa of Badarayana (Vyasa), these six saints, who were the founders of six schools of Thought (Shad Darshanas), though differ from one another in their expositions, they believe in Vedas. Vyses-hika, Nyaya, and Sankhya though differ from each other, they have faith in the scriptural versions in varied degrees. The philosophies of Sankhya Yoga are highly intellectual and extremely rational. Kapila's philosophy do not take us into the consideration of God-principle while Patanjali's Yoga Sutras hold fast the concept of Eswara. Hence they are called as Nireeswara and Sa-Eswara Vadins. Jaimini the founder of Poorva Meemaamsa School of Thought expounds the theory of Karma Yoga as propounded in our Scriptures. Here he stresses that

a person should faithfully follow the ritualistic portions of Vedas and as a result of which he stands to gain infinite merits. By virtue of the performance of rites expounded in the Scriptures the individual enters into the celestial Locas (Heavens) and stay there longer happily. Unlike the above schools of Thought Uttara Meemaamsa founded by Sri Badarayana (Vyasa Maharshi) elaborately propounds the Upanishadic Knowledge of Brahma and about the Realities thereof. Veda is the origin for the expositions of Dwaita (Duelism), Visistadwaita (Qualified Duelism), and Adwaita (Non Duelism) Philosophies. Yet, the propounders of the above three schools of Thought do not agree among one another in their expositions. Sri Madhwacharya while interpreting the Dwaitic hymns of Vedas propounded at length that Jeevatmas wholly depend upon the mercy and grace of God for their protection and sustenance. God is the Lord of Universe and Jeevatmas are His servants or devotees. By service and devotion one can invoke the Grace of God Sriman Narayana and thereby reach His Loca-Kingdom and enjoy the divine Sight of the Lord God Almighty. This is the ultimate Moksha. This kind of Bliss is known as Salokya and Sameepya Moksha in the Dwaitic School of Thought. Dwaitic School do not believe the Adwaitic doctrines which hail 'Jeevoh Brahmaiva Naa Paraha' i.e., Jeevatma is Brahma Himself. Further Dwaitic tenets hold fast that the Universe is Real.

Visistadwaita of Sri Ramanuja :—The Vedic hymns, the Upanishadic and Shivagamic chantings

are so very vast and innumerable in number, they lend support to the propounders of all Schools of Thought. As such Sri Madhwacharya favoured the portions which purely dwell upon the tenets of dualism. Subsequently, he propounded and wrote Commentaries on Brahma Sutras in terms of dualistic pursuit on the basis of Scriptures and thus established his faith. Likewise the scriptural portions which dwell upon the doctrines of Visistadwaita were fondly embraced by Sri Ramanujacharya and he wrote 'Sri Bhashya', a commentary on Brahma Sutras and established his faith on earth. In so doing, Sri Ramanuja goes a step farther than Sri Madwacharya, and propounds that Jeevatma through Prapatti Marga (devoutly surrendering at the Lotus FEET of God Almighty Narayana and pray with love and fervour) and by invoking His Grace, can be present before Him in Vykunta adorned with the divine form similar to Narayana. This state is called as Moksha in Visistadwaita. Such blessed souls are hailed as Nitya Suryas adorning the Court of Sriman Narayana with Shanka, Chakra, Gadha, and other symptoms Sriman Narayana Possess but not with Sri Lakshmi. Prior to Sri Ramanuja, the great twelve Vaishnava Alvars had propounded the tenets of Vaishnavism wherein the purified souls besides reaching Vykunta and be happily present before the Lord, by His divine Grace, they could possess the divine Form of the Lord Sriman Narayana and be ever present in front of Him rendering His service selflessly. In Visistadwaita in addition to Sa Lokya & Sa-Meepya ; Sa-Roopya state of Moksha is considered the highest. This was

embraced by Sri Ramanuja and he propagated this theory on earth. The theory of Adwaita was not acceptable to him. He vehemently denied the argument that the Universe is Unreal. He held the view 'Jagat Satyam' the World is Real. Qualified dualism is the gist of Ramanuja. Adwaita - Non Dualism. :—Adi Sri Sankaracharya's wide vision of inner Wisdom, stretched forth upon the precepts which propound Advaitic trend of hymns and chantings in the Upanishads. His enlightening commentaries on Prasthanas Trayas are highly philosophical and intellectually unprecedented. Though Sri Ramanuja did not agree with the expositions of identity of the liberated souls (Muktas) with the Most Supreme Brahma as held out by Adi Sri Sankaracharya, he revealed the fact that Muktas ultimately found embedded in the Bosom of Sriman Narayana by His divine Grace. Ramanuja further elicits that even in this kind of exalted state of Moksha, the liberated souls maintain their individualities intact besides enjoying the great Bliss. The Saiva Siddhanta appertaining to Saivism practiced in Tamil Nadu also maintains the aforesaid trend of faith in respect of the highest state of Bliss as Moksha. Saiva Siddhanta prominently professes that there cannot be identity between Jeevatma and Paramatma. It is asserted here that the individual soul through devotion and service attains purity in thought and deed thereby becomes entitled to enjoy the Grace of Lord of Universe Shiva. Sri Ramanuja, Sriman Madhwacharya and the earlier Four Acharyas of Tamilnadu i.e., Sri Appar, Sri Sundarar, Sri Manickavasagar

and Sri Thiru Gnana Sambandar do not agree with the most confronting issue that the liberated souls (Muktas) ultimately become One with BRAHMA as expounded by Adi Sri Sankaracharya. Sri Jagadguru Sankaracharya wholly denounces the theories propounded by the aforementioned Acharyas of different faiths. The Adwaitacharya firmly establishes the doctrines of Adwaita School of Thought wherein he expressly expounds that "Brahma Sathyam - Jagan Mithya - Jeevoh Brahmaiva - Na Paraha—

ಬ್ರಹ್ಮ ಸತ್ಯಂ ಜಗನ್ಮಿಥ್ಯಾ ಜೀವೋ ಬ್ರಹ್ಮೈವ ನಾ ಪರಃ"

Sri Sankara asserts that Brahma alone is Real and all the rest is a myth. It is vividly seen from the above narrations, although the Spiritual Teachers solely depend upon the Vedic and Upanishadic as well as Sivagamic authorities in propounding and upholding their faiths, each Acharya has established his own theory in the light of his own findings and convictions. Consequently the enunciations of tattvic doctrines stood varied from one School of Thought with that of another and, multitudes of devotees and followers of each Spiritual Teacher stuck to the Teachings of their respective preceptors, in spirit and letter. In spite of disagreement in between the propoundings of the abovesaid different Acharyas, all of them are worthy of adoration, salutation and are to be held in high reverence and respect throughout without any mental reservation.

The School of Sivadwaita

The earliest Philosophy of Sivadwaita is the Cream of Creams churned out from Sivagamic and Upanishadic lore. This Philosophy is hailed as the Tower of Spiritualism. Consequently it is rightly hailed as broadly propounding Viswa Dharma on Earth from time immemorial. It is asserted that Sivadwaita is the centrifugal divine power wherein all-comprehensive dictum, universally cohesive and feasible trend of Thought are happily and harmoniously blended together. Sivadwaita philosophy besides being an age long School of Thought the same shines as the heart of the great Saivism. The cult, creed and the codes prescribed in this School of Thought go a long way to determine that the same is an Ocean of Divine Wisdom which professes the Siddhanta of Sarva Dharma Samanvaya in a transcendental manner.

The Scriptural hymns and versions here and there spell out the precepts relating to Dwaitic (duelistic), Visistadwaitic (qualified duelistic) and Adwaitic (non-duelistic) purport abundantly. The Paramount Pontifical Heads of Sivadwaitic School of Thought, They being All Wise, foresaw the above subtle essence found embeded in the Sivagamic and Upanishadic citations. The Five Mahacharyas Viz., Srimad Jagadguru Renukadi Panchacharyas broadly focus the most embellishing trend of Thoughts, which bring home to the hearts of the readers that the aforementioned varying scriptural hymns are a

source of regular fillip unto the keen aspirants who pursue the Righteous Path persistently in understanding many phases of the unique Tattva in gradation. At a time when the most Paramount Pontifical Heads of VEERASAIVISM were on the Earth, most probably around 3880 years ago, the World had not heard of any other Acharyas referred to above. Sivagamas hail that the above Five Great Preceptors emanated from the divine Heads of FIVE jyotir Lingas and that their Forms are DIVINE and immortal in essence. Hence, They stayed on the Earth for 1400 years. It is stated that the first half of 700 years were spent lonely in deep meditation by Them. It was during the period of the latter half of 700 years, The Most Paramount Pontifical Heads of Sivadwaita Philosophy travelled for and wide over the Earth Planet mostly by yogic power in the high up Space (aireal route), preached, propounded, practiced and extensively propagated the quintessence of Viswa Dharma unto all mankind. They also installed Shiva Lingas here and there on the Globe. The FIVE Mahacharyas were not sectarian or dogmatic in out-look. Their spiritualistic pursuits were quite universal in nature and all embracing in spirit. The Knowledge imparted by Them was an eternal Divine Torch Light unto one and all, and richly beneficial to all mankind. The Philosophy and the mysticism elaborately propounded by them remains ever green and fresh as a beacon light in the pure hearts of the devotees and thoughtful aspirants for ever. The Founders of the three subsequent Schools of Thought such as Sri Adi Sankaracharya, Sri Ramanujacharya

and Sri Madhvacharya who are hailed to have established Adwaita, Visistadwaita and Dwaita Schools of Thought respectively came to light, long after the aforementioned FIVE Mahacharyas who established the Faith of Sivadwaita School of Thought on Earth for the first time. The abovesaid three latter Acharyas are also held in great esteem and reverence by men of learning and others also. The Trimathacharyas while interpreting the hymns of the Vedas and Upanishads, they chose some selected portions thereof and elaborately dwelt upon the same in the light of their convictions and comprehensions. They, further, stuck to their individual enunciations, wrote bright commentaries upon the Vedic and Upanishadic precepts, in different light and preached and propagated the same among man kind. Sri Sankara, Sri Ramanuja and SriMadhwa propounded their Schools of Thought which are controversial from each other in the very trend and thought as well. As such the three holy preceptors referred to above disagree from one another in their individual pursuit and enunciations as well. The same trend of thought continues among the followers of these three Schools of Thought even unto this day and perhaps continue to the full length of the futurity. We are aware that two or three parallel lines never meet. Sivadwaita is the Origin for the emergence of the Divine Oasis of Vedanta and Siddhanta Pursuits, in the vast field of Adhyathmic knowledge from time immemorial. Sivadwaita Philosophy traces its sterling and infinite Seeds in the heart of Twenty Eight Shivagamas propounded by God SUPREME HIMSELF through

one of His Five Faces viz., Tath Purusha Face. The FIVE Paramount Pontifical Heads referred to hereinabove who manifested Themselves from Sadyojatadi Five divine Faces prior to the springing up of the 28 Shivagamas mentioned above, are the foremost Propounders of this Universal FAITH on Earth. They being far above the limitations of this mundane environments by virtue of Their divine Manifestation from the stupendous and most Splendourous FORM of JYOTIR LINGAS as authoritatively proclaimed, and hailed in Shivagamas by the Lord of Universe Siva, the quintessence of the Philosophy Taught by Them straightaway pertains to the well being of each and every individual soul on Earth, irrespective of caste, creed and colour or race or nationality. This aspect being genuine has to be accepted and taken as true in all force. The vital issue prominently conspicuous here is "Tasmin Vignyateh : Sarvam Vignyatam Bhavati - ತಸ್ಮಿನ್ ವಿಜ್ಞಾತೇ, ಸರ್ವಂ ವಿಜ್ಞಾತಂ ಭವತಿ." This sense is focussed further in an another citation "Eaka Vignyanena : Serva Vignyanam Bhavati - ಏಕ ವಿಜ್ಞಾನೇನ, ಸರ್ವ ವಿಜ್ಞಾನಂ ಭವತಿ". Srimad Jagadguru RENUKADI Panchacharyas being the very embodiment of the Most Supreme Power on Earth, the Knowledge imparted by Them is wholly wholesome unto humanity at large. As such they were hailed as Bhuvanacharyas by Men of integrity, divine insight and by all accomplished persons of high spiritual order from the time immemorial.

The aspirants who steady, master and become perfect in the Knowledge of Sivadwaita Philosophy,

both theoretically and practically, will be sufficiently diligent and are enlightened enough to foresee the Universal aspects and traits within the fathomless depth of the Mysticism of Shat Sthala Siddhanta harmoniously converged within its great Bosom. The high lights of Diversity in Unity and Unity in Diversity is richly beddecked within the divine Frame Work of Shat Sthala Siddhanta embodied in Sivadwaita School of Thought. Let us turn to the mystic aspects and their realities in life as enunciated in Shat Sthala Philosopy.

The Most SUPREME Light Divine which is infinite and Blissful is recognised and hailed in Sivadwita as 'STHALA ஸ்தல.' The term Sthala has wide meaning which drives home into the hearts of the aspirants that the word directly refers to Parasiva Brahma. Parasivabrahma is self Existent, Omniscient, Omnipotent and Omnipresent Light Divine. Sthala is known as PRANAVA or OMKAR. Sivadwaita recognises the inseparable, indivisible, inestimable and an innate Power Divine, ceaselessly emitting glorious, most resplendent and brilliant dazzling sparks which are simply fascinating the mind and intellect. This unique Power perceived in Paramathma or Parasivabrahma is hailed as "Spurana Shakti." Spurana Shakti is non-dual and Sachidanada in character as a whole and so, the same is hailed as the very vital Praana or Maha Praana of the Most SUPREME BRAHMA who is hailed as Linga Roopi Parasivabrahma in Shat Sthala Siddhanta.

Lingam Chidaathmakam Brahma
Tath Chhakti Praana Roopini ।
Stheeyate Leeyate Yatra ।
Jagadetath Charaacharam ।
Tad Brahma Sthala Mityuktam ।
Sthala Tattva Visharadaihi ।

Sarveshaam Sthana Bhootatwaa ।
Laya Bhuta Twata Sthathaa ।
Tatwaanaam Maha Daadeenaam ।
Sthala Mityabhi Dheeyate ।

(Siddhanta Sikhamani)

Adhistaanam Samastasya ।
Sthaavarasya Charasyacha ।
Jagato Yad Bhavet Tattvam ।
Tad Divai Sthala Muchyate । (Siva Sutra)

ಲಿಂಗಂ ಚಿದಾತ್ಮಕಂ ಬ್ರಹ್ಮ । ತಚ್ಚಕ್ತಿಃ ಪ್ರಾಣರೂಪಿಣೀ ।
ಸ್ಥೀಯತೇ ಲೀಯತೇ ಯತ್ರ ಜಗದೇತಚ್ಚರಾಚರಂ ।
ತದ್ಬ್ರಹ್ಮ ಸ್ಥಲಮಿತ್ಯುಕ್ತಂ । ಸ್ಥಲತತ್ವ ವಿಶಾರದೈಃ ।
ಸರ್ವೇಷಾಂ ಸ್ಥಾನ ಭೂತತ್ವತ ಲ್ಲಯಭೂತ ತ್ವತಸ್ಥಥಾ ।
ತತ್ವಾನಾಂ ಮಹದಾದೀನಾಂ । ಸ್ಥಲ ಮಿತ್ಯಭಿಧೀಯತೇ । (ಶಿವಾಗಮಃ)
ಅಧಿಷ್ಠಾನಂ ಸಮಸ್ತಸ್ಯ ಸ್ಥಾವರಸ್ಯ ಚರಸ್ಯಚ ।
ಜಗತೋ ಯದ್ಭವೇತ್ತ್ವತ್ತ್ವಂ । ತದ್ಭಿವ್ಯಸ್ಥಲಮುಚ್ಯತೇ । (ಶಿ. ಸೂ.)

The foregoing stanzas collected from Sri Siddhanta Sikhamani, Shivagamas and Siva-Sutra go a long way in precisely defining what is meant 'STHALA' in Sivadwaita Philosophy. In a nut shell it could be said that STHALA is the Be All and End All of the visible and invisible creation of God Almighty. Sthala is the chief source of existence, sustenance and further the same is the ultimate REFUGE unto one and all.

This dynamic Divine Power viz. Sthala Tattva manifested of its own accord in two spheres.

Swa Shakti Kshobha Maatrena ।
 Sthalam Tad Dwividham Bhaveth ।
 Ekam Linga Sthalam Proktam ।
 Anyad Anga Sthalam Smrutam ।

ಸ್ವ ಶಕ್ತಿ ಕ್ಷೋಭ ಮಾತ್ರೇಣ । ಸ್ಥಲಂ ತದ್ವಿವಿಧಂ ಭವೇತ್ ।
 ಏಕಂ ಲಿಂಗಸ್ಥಲಂ ಪ್ರೋಕ್ತಂ । ಮನ್ಯದಂಗಸ್ಥಲಂ ಸ್ಮೃತಂ ॥

The First Part or sphere is hailed as Linga Sthala and the other is known as Anga Sthala. This is an act beamed from the divine Sphurana Shakti of the Stupendous WHOLE. Just as the calm surface of the Ocean gradually found tossing with waves and billows, the divine Power, the non-duel potential Shakti charges itself into two wings at its Will. So hail the Scriptures. Consequently, the former part charges with greater intensity and splendour of Divinity magnanimously and whereas the latter part sparks with diminished splendour due to some degree of contamination of the mundane touch and attachment. The First sphere is hailed as Shakti or Linga and the other as Bhakti or Anga. These names are technical names in Sivadwaita School of Thought given to Paramatma and Jeevatma respectively.

Linga Sthala gradually magnifies itself into Three portions hailed as—

Linga Sthalam Tridhaa Gnyeyam ।
 Bhaava Prana Ishta Bhedathaba ।
 Pratamam Bhava Lingam ।
 Sya-dviteeyam Prana Lingakam ।

**Triteeyam Ishta Lingam Syad Etyevam
Tri Vidham Smrutam ।**

ಲಿಂಗ ಸ್ಥಲಂ ತ್ರಿಧಾಜ್ಞೇಯಂ ಭಾವ ಪ್ರಾಣೇಷ್ಟ ಭೇದತಃ ।

ಪ್ರಥಮಂ ಭಾವಲಿಂಗಂ ಸ್ಯಾ ದ್ವಿತೀಯಂ ಪ್ರಾಣಲಿಂಗಕಂ ।

ತೃತೀಯ ಮಿಷ್ಟಲಿಂಗಂ ಸ್ಯಾದಿತೈವಂ ತ್ರಿವಿಧಂ ಸ್ತೂತಂ ।

Linga Sthala :- Bhaava Linga. Prana Linga and Ishta Linga are the Three main sources of inspiration into which Linga Tattva or Linga Sthala stands divided beaming with effulgence Awareness and intuition. The aspirants should behold the Presence of God Supreme in these Three sterling Forms of Lingas. In fact, the All Merciful God Almighty manifested Himself in the divine Forms of Bhava Prana and Ishta Lingas in order to enable the devotees to recognize the Most SUPREME in these Three Forms. The worship of Ishta Linga to be devoutly offered at Sun rise, that of Prana Linga at noon and Bhava Linga to be worshipped and prayed at Sun set respectively. Ishta Linga is the presiding diety of the gross body and that the same should adorn the body of the person, throughout one's life time without separating it even for a second at any cost. Scripture alerts :

Yoh Hastha Peeteh ! Nija Linga-mishtam ।

Vinyasya Talleena Manah Prachaaraha ।

Baahya Kreeyaa Sankula Nishpruhaathma ।

Sam Poojaye thyanga Sa Veerasaivaha ।

(Skaanda)

Karaagra Peeth Vinyasya ।

Tad Dhyanaasakta Maanasaha ।

Lingaanga Sangino Vatsa ।

Punar Janma Na Vidyateh ।

ಯೋ ಹಸ್ತ ಪೀಠೇ ನಿಜ ಲಿಂಗ-ಮಿಷ್ಠಂ ।

ವಿನ್ಯಸ್ಯ ತಲ್ಲಿನ ಮನಃ ಪ್ರಚಾರಃ ।

ಬಾಹ್ಯ ಕ್ರಿಯಾ ಸಂಕುಲ ನಿಸ್ಪೃಹಾತ್ಮಾ ।

ಸಂ ಪೂಜಯೇತ್ಕೃಂಗ ಸ ವೀರಶೈವಃ ॥

(ಸ್ತೋತ್ರ)

ಕರಾಘ್ರ ಪೀಠೇ ವಿನ್ಯಸ್ಯ । ತಥ್ಯಾನಾಸಕ್ತ ಮಾನಸಃ ।

ಲಿಂಗಾಂಗ ಸಗಿನೋ ವತ್ಸಾ ಪುನರ್ಜನ್ಮ ನ ವಿದ್ಯತೇ ॥

Worship of Ishta Linga with intense Prayers are the chief parts in the Archana Vidhi. It is through daily ardent worship and prayer that a sincere devotee is drawn nearer and closer to the Holy Presence of the Most SUPREME within. The daily Archana-Worship is the means to immerse the pure mind and steady intellect in the Divine Form of Almighty God Parasivabrahma. This kind of Upasana should be carried on through the daily worship of Ishta Linga. More and more the Jeevatma (Anga) wholly surrenders himself with the innate love, faith and devotion, greater and deeper will be his intimacy and awareness of the Divinity within him. So much so, the impure qualities and traits natural in the gross body gradually evaporate. The pure mind will have the unique efficacy to behold the brilliant and ever enchanting Presence of the hidden Divinity within. As a result of which all the intricate knots of ignorance and Avidya get totally annihilated. The Bhaava - the intuitive thought, intention and the instinct transform into precious and pure divine power. Consequently, the worshiper-Poojaka enjoys inestimable and Anir-Vachaniya indescribable Ananda and Bliss. ಅನಿರ್ವಚನೀಯಂ ಪ್ರೇಮಾಸ್ವರೂಪಂ ।

ಷಟ್ಸ್ಥಲ ಸಿದ್ಧಾಂತ

ಷಟ್ಸ್ಥಲ ಸಿದ್ಧಾಂತದ ಸಾರಾಮೃತವಾದರೋ, ಲಿಂಗಾಂಗಿಯಾದ ಶಿವಶರಣನು ಆನವರತ ಶುದ್ಧಾಂತಃಕರಣವುಳ್ಳವನಾಗಿ, ಇಷ್ಟಲಿಂಗೋಪಾಸನೆಯಲ್ಲಿ ಏಕೀಶ್ವರ ಭಾವನೆಯಿಂದ, "ಲಿಂಗಪತಿ-ತಾ-ಮಹಾಪತಿ" ಎಂಬ ಪತಿವ್ರತಾ ಭಾವದಿಂದ ನಿರತ ನಾಗಿರಬೇಕು. ತತ್ಪಲವಾಗಿ, ಸ್ವಾನುಭೂತಿಯಿಂದ ಸದಾ ಇಷ್ಟಲಿಂಗ ಭೋಗೋಪ ಭೋಗಿಯಾಗಿ, ಸರ್ವಾಂಗಗಳಲ್ಲಿ ವಿರಾಜಿಸುವ, ತನ್ನ ಆತ್ಮಜೈತನ್ಯವೆನಿಸಿದ ಹಾಗೂ ತನ್ನ ಆರಾಧ್ಯದೇವತೋತ್ತಮನಾದ ಲಿಂಗರೂಪ ಪರಶಿವನನ್ನು ಅಂತರಂಗದಲ್ಲಿ ಭಕ್ತಿಯೋಗದಿಂದ, "ಕೀಟ ಬ್ರಹ್ಮರ ನ್ಯಾಯಾನುಸಾರ" ಸಂದರ್ಶಿಸಿ, ನಿತ್ಯತ್ಯಪ್ತನಾಗಿರುವುದೇ ಆಗಿದೆ. ಷಟ್ಸ್ಥಲ ಜ್ಞಾನಾನುಭವದಿಂದ, ಸಾಧಕನು ಸರ್ವಾಂಗಲಿಂಗಿಯಾಗಿ ವಿರಾಜಿಸುವನು. ಇದಕ್ಕೆ ಶ್ರೀ ಮಹಾ ಗುರುವಿನ ಶಕ್ತಿಪಾಠವೂ ಹಾಗೂ ಶಿವಾನುಗ್ರಹವೂ ಅತ್ಯಾವಶ್ಯಕವೆನಿಸಿರುವುದು. "ಗುರು ಭಕ್ತಿವಿಹೀನಸ್ಯ | ಶಿವ ಭಕ್ತಿನರ್ಜಾಯತೇ ||" ಎಂಬ ಶಿವಾಗಮೋಕ್ತಿ ಸ್ಮರಣೀಯ.

ಆಗಮೋಪನಿಷದಾದಿಗಳಲ್ಲಿ ಪ್ರೋಕ್ತವಾದ ಶಿವಾತ್ಮ ವಿದ್ಯೆಗೆ ಅರ್ಹನಾರು ? ಎಂಬ ಪ್ರಶ್ನೆ ಉದ್ಭವಿಸುತ್ತೆ :

(೧) || ಮೇಧಾವಿ ಪುರುಷೋ ವಿದ್ವಾನ್ | ಊಹಾಪ್ರೋಹ ವಿಚಕ್ಷಣಃ |

ಅಧಿಕಾರಿ ಬ್ರಹ್ಮವಿದ್ಯಾನಾಂ | ಉಕ್ತಲಕ್ಷಣ ಲಕ್ಷಿತಃ ||

ಅಂದರೆ, ಮೇಧಾವಿಯಾಗಿಯೂ ಪುರುಷ ಲಕ್ಷಣ ಸಂಪನ್ನನಾಗಿಯೂ, ವಿದ್ವಾನ್ ಮಹಾ ಪುರುಷನಾಗಿಯೂ, ಊಹಾಪ್ರೋಹ ವಿಚಕ್ಷಣಯುತನಾಗಿಯೂ ಇರುವಾತನೇ ಆತ್ಮವಿದ್ಯೆಗೆ ಅಧಿಕಾರಿ ಎಂಬುದು ಮೇಲಿನ ಶ್ಲೋಕದಿಂದ ಕಂಡುಬರುತ್ತೆ.

(೨) ಆದ್ವೈತ ಶಾಸ್ತ್ರದಲ್ಲಿ, ಸಾಧನ ಚತುಷ್ಟಯ ಸಂಪನ್ನನೆಂದು ಉಕ್ತವಾಗಿದೆ. ಅಂದರೆ-ನಿತ್ಯಾನಿತ್ಯ ವಸ್ತುವಿವೇಕ; ಇಹ ಮುಕ್ತಾರ್ಥ ಫಲಭೋಗವಿರಾಗ; ಶಮಾದಿ ಷಟ್ ಸಂಪತ್ತು ಮತ್ತು ಮುಮುಕ್ಷತ್ವಾದಿ ಲಕ್ಷಣಗಳಿಂದ ಕೂಡಿದಾತನೇ ತದಂತರದಲ್ಲಿ — || ಆಥಾತೋ ಬ್ರಹ್ಮ ಜಿಜ್ಞಾಸ || ಕೈ, ಅರ್ಹನೆಂದು ಸ್ಫುಟಿಪಡಿಸಿದೆ.

(೩) ಭಕ್ತಿಪಂಥದಲ್ಲಿ ಶ್ರೀ ನಾರದರು, ಬ್ರಹ್ಮಜಿಜ್ಞಾಸೆಗೆ ಮೊದಲು ಭಕ್ತಿ ಜಿಜ್ಞಾಸೆ ಅವಶ್ಯಕವೆಂದು ಹೇಳಿ — || ಆಥಾತೋ ಭಕ್ತಿಂ ವ್ಯಾಖ್ಯಾಸ್ಯಾಮಃ || ಎಂದಿರುವರು. ಇದಕ್ಕಾಗಿ ಭಕ್ತಿಸೂತ್ರವನ್ನು ರಚಿಸಿ, ಭಕ್ತಿಯ ಸ್ವರೂಪವನ್ನು ಮನಮುಟ್ಟುವಂತೆ ರಚಿಸಿರುವರು. ಇದೇ ಶ್ರೀ ನಾರದ ಭಕ್ತಿ ಸೂತ್ರ.

(೪) ಶಿವಾದ್ವೈತ ಸಿದ್ಧಾಂತದಲ್ಲಿ ಮೇಲುಕ್ತವಾದ ಎಲ್ಲ ಅಂಶಗಳನ್ನೊಳಗೊಂಡಂತೆ ಧರ್ಮಜಿಜ್ಞಾಸ ಅತ್ಯಂತ ಪರಮೋತ್ಕೃಷ್ಟವಾದ ಮಾರ್ಗವೆಂದು ಪ್ರತಿಪಾದಿಸಿ

ಸಿರುವುದು. || ಅಥಾತೋ ಧರ್ಮ ಜಿಜ್ಞಾಸ || ಎಂಬುದು ಶಿವಾದ್ವೈತ ಸಿದ್ಧಾಂತದ ತಿರುಳು.

ಧರ್ಮಜಿಜ್ಞಾಸೆಯಲ್ಲಿ ಅಭಿರುಚಿಯುಳ್ಳವನು ಸಹಜವಾಗಿಯೇ ಭಕ್ತಿ ಮತ್ತು ಜ್ಞಾನ ಜಿಜ್ಞಾಸೆಗಳಲ್ಲಿ ನಿರತನಾಗಿರಲು ಸಾಧ್ಯ. ಇಂತಪ್ಪ ಸಾಧಕನು, ಧರ್ಮಜ್ಞನೂ, ಕೃತಜ್ಞನೂ ಹಾಗೂ ಭಾವಜ್ಞನೂ ಆಗಿ, ಆತ್ಮವಿದ್ಯೆಗೆ ಸರ್ವಲಕ್ಷಣಸಂಪನ್ನನೆನಿಸುವ ನೆಂದು ಸಾರಿರುವರು. ಇಂಥ ಲಕ್ಷಣವು ಸಾಧಕನಲ್ಲಿ ಕಾಣಬೇಕಾದರೆ, ಅವನ ಸುಕೃತ ಹೆಣ್ಣಾಗಿರಬೇಕು. ಇದರಿಂದಾಗಿ ಶಿವಾದ್ವೈತ ಸಿದ್ಧಾಂತದಲ್ಲಿ ಮೇಲ್ಕಂಡ ಅರ್ಹತೆ, ಸಾಧಕನಲ್ಲಿ ನೆಲೆಯಾಗಿ ತೋರಬೇಕು. || ಅಥಾತೋ ಧರ್ಮಜಿಜ್ಞಾಸಾ || ಎಂಬೆಡೆಯಲ್ಲಿನ "ಅಥಃ" ಎಂಬ ಶಬ್ದಕ್ಕೆ ವೀರಶೈವ ಸಿದ್ಧಾಂತದಲ್ಲಿ ಅಥಃ ಅಂದರೆ, || ಅನೇಕ ಜನ್ಮಾರ್ಜಿತ ಶಿವಪೂಜಾದಿ ಸತ್ಕರ್ಮ ಮಹಿಮಾ || ಸಂಪ್ರಾಪ್ತ; ಶಮ ದಮಾದಿ ಸಾಧನ | ಸಂಪನ್ನಸ್ವಾಧಿಕಾರಿಣಃ, ಮೋಕ್ಷ ವಿಷಯಕಾತ್ಮತೃಪ್ತೀಚ್ಛಾ. ಅಥಾತೋಧರ್ಮ ಜಿಜ್ಞಾಸಾ || ಎಂದು ಗಂಭೀರವಾಗಿ ಸಿಂಹ ಗರ್ಜನೆಯಿಂದ ನಿರ್ಣಯಿಸಿರುವುದು.

ಸುಕೃತವು ಹೆಣ್ಣಾದಾಗ, ಜೀವಾತ್ಮನು ಅಂದರೆ ಪಿಂಡನಾಮಕ ಶರಣನು ತನ್ನ ಅಂತಃಕರಣದಲ್ಲಿ ಇಷ್ಟಲಿಂಗ ತತ್ವ ಸ್ವರೂಪಾನುಭವವನ್ನು ಅರಿಯಲು ಶಕ್ತನಾಗುವನು. ವೀರಾಗಮವು—

|| ಪಿಡಿ ಆಗಮಾಮ್ನಾಯಾಸ್ತು | ವರ ಕೋದಂಡಮಂ ||

ಕಡೆದುಪಾಸನೆಯಿಂದ | ನಿಶಿತಮಾಗಿ ಶರಮಂ ತಡೆಹಿಡಿದು ||

ಇಷ್ಟಲಿಂಗೋಪಾಸಕನು ಮೇಲ್ಕಂಡ ಶಿವಾಗಮೋಕ್ತಿಯಂತೆ, ಜಿತೇಂದ್ರಿಯನಾಗಿ, ಭಕ್ತಿ | ಜ್ಞಾನ, ವೈರಾಗ್ಯಗಳಿಂದ ಧೀರನಾಗಿ, ಘನಗಂಭೀರಭಾವದಿಂದ, ಶಿವಪೂಜೆ, ಶಿವವ್ರತ, ಶಿವಧ್ಯಾನ ಶಿವಜ್ಞಾನಾದಿಗಳಲ್ಲಿ ಧೀರನೆನಿಸಿರಬೇಕು. ಏಕೆಂದರೆ, ಧರ್ಮ ಜಿಜ್ಞಾಸಿಯು, ಭಕ್ತಿ, ಜ್ಞಾನ ಜಿಜ್ಞಾಸಾದಿಗಳಿಂದ ಹಾಗೂ ಶಿವಾರ್ಚನೋಪಾಸನೆಗಳಿಂದಲೂ ಸಹಜವಾಗಿಯೇ ಮೈಗೂಡಿರುವನು. ಧರ್ಮಬಾಹಿರವಾದ, ಕ್ರಿಯೆಯಾಗಲಿ, ಜ್ಞಾನವಾಗಲಿ ಶಾಶ್ವತಾನಂದವನ್ನು ಕೊಡಲಾರವು. ಭಕ್ತಿಯು ಧರ್ಮದ ಅಭಿನ್ನಾಂಗವೆನಿಸಿರುವುದು. ಇತ್ಯಾದಿ ಕಾರಣಗಳಿಂದ ಶಿವಾದ್ವೈತ ಸಿದ್ಧಾಂತದಲ್ಲಿ ನಿರ್ಣಯಿಸಿರುವಂತೆ, 'ಅಥ' ಎಂದರೆ ಮೇಲ್ಕಂಡ ಮಹದಂಶಗಳಿಂದ ವಿವಿಜಿತನಾದ ಸಾಧಕನೇ || ಧರ್ಮ ಜಿಜ್ಞಾಸಕ್ಕೆ ಅರ್ಹನು || ಎಂಬುದು ಉತ್ತರ ವಿೂಮಾಂಸದ ತಿರುಳು.

|| ಸ್ಥಾಪಕಾಯಜಿ ಧರ್ಮಸ್ಯ | ಸರ್ವ ಧರ್ಮಸ್ವರೂಪಿಣೇ |

ಅವತಾರ ಪರಿಷ್ಕಾರಯ | ಜಗದುರು ಶ್ರೀ ರೇಣುಕಾಚಾರ್ಯಾಯ ನಮಃ |

ಲಿಂಗರೂಪಿ ಪರಶಿವನು "ಧರ್ಮಧ್ಯಮ" ನೆನಿಸಿರುವನು. ಧರ್ಮಧ್ಯಮವು, ಸಚ್ಚಿದಾನಂದ ನಿತ್ಯ ಪರಿಪೂರ್ಣಮಯವೆನಿಸಿ, ಶ್ರೀ ಮಹಾ ಗುರು ಕಟಾಕ್ಷದಿಂದ ಪುನಃ ಶಿಷ್ಯನ, ಕರಕಮಲದಲ್ಲಿ ಕ್ರಿಯಾಶಕ್ತಿಯಿಂದೊಡಗೂಡಿ, ಚಿತ್ಕಳಾಮಯ ವಾಗಿ ಪರಿಶೋಭಿತವಾಗಿದೆ.

ಚಿತ್ಕಳಾಮಯ ಇಷ್ಟಲಿಂಗಾರಾಧನೆಗೆ. ಸಾಕಷ್ಟು ಅಂತರ್ ಬಾಹ್ಯೇಂದ್ರಿಯಗಳ ನಿಗ್ರಹ ಅವಶ್ಯ. ಸರ್ವೇಂದ್ರಿಯಗಳಿಗೆ ಮನಸ್ಸು ಪ್ರಧಾನ. ಮನವಾದರೋ ಮರ್ಕಟದಂತೆ, ಬೀಸುವಗಾಳಿಯಂತೆ, ಹರಿಯುವ ಹೊಳೆ ನೀರಿನಂತೆ ಚಂಚಲ. ಮನಸ್ಸು ಬಹಿರ್ಮುಖವಾದರೆ ಮಾಯಾಪ್ರಪಂಚ. ಮನಸ್ಸು ಅಂತರ್ಮುಖವಾದರೆ ಆವಿರಳಿಷ್ಣಾನಿ. ಮನಸ್ಸು ಮಹದಲ್ಲಿ ನಿಂತರೆ — ಮುಕ್ತ. ಮನಸ್ಸು ಇಷ್ಟಲಿಂಗೋ ಪಾನೆಯಲ್ಲಿ ನೆಲೆಗೊಂಡರೆ, ಆ ಚಿತ್ಕಳಾತ್ಮಕ ಲಿಂಗದಲ್ಲಿ ಅಭೇದನೋಡಾ !

॥ ಲಿಂಗದೊಳಿಟ್ಟಿದ್ದುಪ್ಪಿ । ನಿಜದೃಷ್ಟಿಯೊಳಿದರ್ಮನಂ ।

ಆ ಮನಸ್ಸಿನೋಳ್ । ಪಿಂಗದೆ ನಿಂದಭಾವ ।

ಮದರೋಳ್ ನೆಲೆಗೊಂಡ । ಒವಾತ್ಮಲಿಂಗವಾ ।

ಲಿಂಗದೊಳಿದುರ್ ನಿತ್ಯಸುಖಿಯಾಗಿ । ವಿರಾಜಿ

ಸುವಂಗೆ ಬಾಹ್ಯಕರ್ಮ । ಗಳವೇತಕಯ್ಯಾ ॥

ಪರಮ ಪ್ರಭುವೇ ಮಹದೈಪುರೀಶ್ವರಾ ॥

॥ ಲಿಂಗದೊಳಿದುರ್ ಲಿಂಗಮನೆ ತಾಳ್ದು ।

ನಿರಂತರ ಲಿಂಗ ಪೂಜೆಯಂ ಲಿಂಗದಿ ।

ನೊಲ್ಲು ವಿಸ್ತರಿಸಿ । ಲಿಂಗಕೆ ಲಿಂಗಮನರ್ಪಿಸುತ್ತಾ ।

ಮಾಲಿಂಗಪದಾರ್ಥಮಂ ಸವಿದು । ಲಿಂಗ ಸುಖಾಸ್ವದನಾಗಿ

ರಾಜಿ ಪಂ । ಲಿಂಗನಿಜೈಕ್ಯನಯ್ಯ ಪರಮಂ ।

ಪ್ರಭುವೇ ಮಹದೈಪುರೀಶ್ವರಾ ॥

ಇಂತಪ್ಪ ಶಿವಲಿಂಗತತ್ವವನ್ನು ಮನಗಂಡು ಸ್ತುತಿಸುತ್ತಾ—

॥ ಓಂ ನಮೋ ಲಿಂಗರೂಪಾಯ । ಜಗಜ್ಜನ್ಮಾದಿ ಹೇತವೇ ।

ನಿಗಮಾಗಮ ವೇದ್ಯಾಯ । ಭಕ್ತಸಿದ್ಧಿಪ್ರದಾಯಿನೆ ॥

ಮಿದು ಶ್ರೀಕರ ಬಾಷ್ಪಾರಂಭದಲ್ಲಿ ಶ್ರೀಕರವಾಗಿ ಶ್ರೀ ಶೈಲ ಪಂಡಿತಾರಾಧ್ಯಪೀಠದ ಜಗ್ಗುರು ಶ್ರೀಪತಿ ಪಂಡಿತರು ಹೃದಯಂಗಮವಾಗಿ ಸ್ತುತಿಸಿ, ಲಿಂಗರೂಪಿಪರ ಶಿವನನ್ನು ಕೊಂಡಾಡಿರುವರು.

ಚಿತ್ಕಳಾಸ್ವರೂಪವಾದ ಇಷ್ಟಲಿಂಗವು, ಲಿಂಗರೂಪಿ ಪರಶಿವನ, ಸಕಲ, ನಿಷ್ಕಳ ರೂಪವೆನಿಸಿರುವುದು. ಉಭಯಾತ್ಮಕವಾದ ಈ ಲಿಂಗತತ್ವವು—

|| ಮಚ್ಚಿಖಾ ಚಕ್ರ ಗಲಿತಂ | ಇಷ್ಟಲಿಂಗಂತು ಶಾಂಕರೀ ||

ಎಂಬ ಶಿವಾಗಮೋಕ್ತಿಯಂತೆ, ಶಿಖಾಚಕ್ರದಲ್ಲಿ ನೆಲೆಗೊಂಡು ವಿರಾಜಿಸುವ ನಿರಂಜನ ಲಿಂಗವೇ, ಧಾರಾವಾಹಿಯಾಗಿ, ಶ್ರೀ ಮಾಹಾಗುರುವಿನ ಕೃಪಾಕಟಾಕ್ಷ ದೀಕ್ಷೆಯಿಂದ, ಸಹಸ್ರಾರ ಚಕ್ರದಲ್ಲಿ ವಿರಾಜಿಸುವ ಚಿಲ್ಲಿಂಗದ ಕಾಂತಿಯ ಪ್ರಭಾವದಿಂದ ಕೆಳಗಿಳಿದು, ಹೃನ್ಮಂದಿರವನ್ನು ಬೆಳಗುವ ||೨೯|| ಹೃದಯ ಪ್ರಕಾಶಃ || ಎಂಬ ಉಪನಿಷದ್ವಕ್ತಿಯಂತೆ, ಪ್ರಾಣಲಿಂಗದ ಚಿನ್ಮುದ್ರೆಯಾದ ಇಷ್ಟಲಿಂಗವು, ಸಾಧಕನ ಇಷ್ಟಾರ್ಥಗಳನ್ನು ಪರಿಪೂರ್ಣಗೊಳಿಸಲು, ನೇತ್ರಗಳಲ್ಲಿ ನೆಲೆಸಿರುವ ಶಿವಲಿಂಗದ ಮುಖೇನ ಹಾಗೂ ಶ್ರೀ ಗುರೂಕ್ತಮಂತ್ರಮಾರ್ಗೇಣ, ಶಿಷ್ಯನ ಕರಕಮಲ ಪೀಠದಲ್ಲಿ ಇಷ್ಟಲಿಂಗ ರೂಪದಲ್ಲಿ, ಶಿಷ್ಯೋದ್ಧಾರಕ್ಕಾಗಿ ಪ್ರಕಟಗೊಂಡಿರುವ ಶಿವಚೈತನ್ಯವೆನಿಸಿರುವುದು. ಇಂತಪ್ಪ ಚಿದ್ವನ ಶಿವಲಿಂಗ ತತ್ವವನ್ನು ಶ್ರೀ ಗುರು ಕರುಣೆಯಿಂದ ಕಂಡನುಭವಿಸಲು ಸಾಧ್ಯ.

|| ಕಾಣದುಂದನರಸಿ ಸಿಕ್ಕಲಿಲ್ಲವೆಂಬ ಬಳಲಿಕೆಯ ನೋಡಾ !

ಕಂಡುದನೆ ಕಂಡು ಶ್ರೀ ಗುರುಪಾದವ ಹಿಡಿದಲ್ಲಿ |

ಕಾಣದುದ ಕಾಣಬಹುದು ಗುಹೇಶ್ವರಾ ||

ಎಂಬ ಶ್ರೀ ಗುಹೇಶ್ವರ ನಾಮಕ ಸೊನ್ನಲಿಗೆ ಶ್ರೀ ಗುರು ಸಿದ್ಧರಾಮ ಶಿವಯೋಗ ಚಕ್ರವರ್ತಿಗಳ ಪರಮ ಶಿಷ್ಯ ಶ್ರೀ ಅಲ್ಲಮಪ್ರಭು ದೇವರು ಅಷ್ಟಣೆ ಕೊಡಿಸಿರುವರು. ಶ್ರೀ ಗುರು ಸಿದ್ಧರಾಮರು ಶ್ರೀಮದ್ರಂಭಾಪುರಿ ವೀರಸಿಂಹಾಸನಾರ್ಥಿಶ್ವರರಾದ ಅದಿನ ಜಗದ್ಗುರು ಶ್ರೀ ರೇವಣಸಿದ್ಧ ಮಹಾಚಾರ್ಯರ ಕೃಪಾಕಟಾಕ್ಷದಿಂದ ಅವತರಿಸಿ, ಶ್ರೀ ಶೈಲ ಮಲ್ಲಿಕಾರ್ಜುನ ಭ್ರಮರಾಂಬೆಯರ ಹಸ್ತಮಸ್ತಕ ಸಂಯೋಗ ದೀಕ್ಷೆಯಿಂದ ನೇರವಾಗಿ ಅನುಗ್ರಹೀತರಾದ, ಅವರ ಕರುಣೆಯ ಕಂದನೇ ಶ್ರೀ ಗುರು ಸಿದ್ಧರಾಮ. ಇಂತಪ್ಪ ಮಹಾ ತೇಜಸ್ಸಂಪನ್ನರಾದ, ಗುಹೇಶ್ವರ ನಾಮಕ ಶ್ರೀ ಗುರು ಸಿದ್ಧರಾಮರ ಶಿಷ್ಯ, ಪ್ರಭಾವಾನ್ವಿತನಾದ ಶ್ರೀ ಅಲ್ಲಮಪ್ರಭುದೇವ ರೆಂಬುವು ಗಮನಾರ್ಹ.

ಶಿವಶಕ್ತಿ ಸಂಪುಟದಿಂದ ಅಖಂಡಾದ್ವಿತೀಯವಾಗಿ ವಿರಾಜಿಸುವ ಇಷ್ಟಲಿಂಗ ತತ್ವವನ್ನು ಆದಿಯಲ್ಲಿ ಗೌರೀರಮಣನು ಗಿರಿಜೆಗೆ ಬೋಧಿಸಿದನು. ಜಗನ್ಮತೆ ಆ ತತ್ವವನ್ನು ಪಣ್ಣು ಶಿವನಿಗೆ ಆದರದಿಂದ ಪೇಳಿದಳು. ಭುವಿಯಲ್ಲಿ ಲಿಂಗರೂಪ ಪರಿಶಿವನ ಅವತಾರವೆನಿಸಿದ, ಜಗದಾದಿ ಶ್ರೀ ಜಗದ್ಗುರು ಸಾರ್ವಭೌಮ ಭಗವತ್ವದ ರೇವಣಸಿದ್ಧ ಮಹಾಶಿವಯೋಗಿ ಶಿವಾಚಾರ್ಯರು, ಆದಿ ಶ್ರೀ ಅಗಸ್ತ್ಯಮುನಿ ಚಂದ್ರನಿಗೆ ಆ, ಪಟ್ಟಿಲ ಸಿದ್ಧಾಂತವನ್ನು ಪ್ರಪ್ರಥಮವಾಗಿ ಬೋಧಿಸಿ, ತದನಂತರದಲ್ಲಿ ಅದ್ವೈತಮತ ಸ್ಥಾಪನಾಚಾರ್ಯ, ಶ್ರೀ ಶೃಂಗೇರಿ ಆದಿ ಶಂಕರಾಚಾರ್ಯರಿಗೂ ವಿವರಿಸಿ ಅನುಗ್ರಹಿಸಿರುವ ನೈಜಾಂಶ ಜಗತ್ಪ್ರಸಿದ್ಧವೇ ಇದೆ. ತದನಂತರದಲ್ಲಿ, ಮೇಲ್ಕಂಡ

ಘನತತ್ವವನ್ನು ಸೊನ್ನಲಾಪುರದ ಶಿವಯೋಗ ಸಿಂಹಾಸನಾಧೀಶ್ವರ ಶ್ರೀ ಗುರು ಸಿದ್ಧರಾಮದೇಶಿಕೇಂದ್ರರು, ತಾವು ಇಷ್ಟತ್ವದ ವರ್ಷಗಳವರೆವಿಗೆ ಯಾವ ಗುಹೆಯಲ್ಲಿ ಅವಿಚ್ಛಿನ್ನವಾಗಿ ಅಸಂಪ್ರಜ್ಞಾತಸಮಾದಿ ಶಿವಯೋಗದಲ್ಲಿ ತಲ್ಲಿನರಾಗಿ, ಶ್ರೀಶೈಲ ಮಲ್ಲಿಕಾರ್ಜುನ ಬ್ರಹ್ಮರಾಂಬೆಯರ ಕೃಪೆಗೆ ಪಾತ್ರರಾಗಿದ್ದರೋ, ಆ ಗುಹೆಯಲ್ಲಿಯೇ, ಶರಣಾಗತ ಭಾವದಿಂದ ಪ್ರಾರ್ಥಿಸಿಕೊಂಡ ಅಲ್ಲಮನನ್ನು ಕೃಪೆಯಿಂದ ಅನುಗ್ರಹಿಸಿ, ಲಿಂಗಧಾರಣ ಮಹೋತ್ಸವದೊಂದಿಗೆ ಶಿವದೀಕ್ಷೆಯನ್ನಿತ್ತು ! ಅಲ್ಲಮಪ್ರಭುದೇವ ಎಂದು ನಾಮಕರಣವನ್ನೂ ಮಾಡಿ, ತಾವು ಬೋಧಿಸಿದ ಲಿಂಗಾಂಗ ಸಾಮರಸ್ಯದ ಘನತತ್ವವನ್ನು ಜಗದಾದ್ಯಂತ ಬೋಧಿಸೆಂದು ಆಜ್ಞಾಪಿಸಿದರು. ಅದರಂತೆಯೇ ಶ್ರೀ ಬಸವಣ್ಣನವರು ಕಪ್ಪಡಿ ಸಾರಂಗದೇವರ ಗುರುಕುಲ ವಾಸದಲ್ಲಿದ್ದಾಗ, ಅವರ ಗುರುಗಳು, ಅಂದರೆ, ಶ್ರೀಮದ್ರಂಭಾಪುರಿ ವೀರ ಸಿಂಹಾಸನ ಶಾಖಾ ಮಠವಾದ ಹಿರೇಮಠಾಧೀಶ (ಶ್ರೀ ಸಾರಂಗ ದೇವರ ಮಠಾಧೀಶರು) ಶ್ರೀ ಜಾತವೇದಮುನಿಗಳು ಅರ್ಥಾತ್ ಶ್ರೀ ಸಂಗಮೇಶ್ವರ ಶಿವಾಚಾರ್ಯರು, ತಮ್ಮ ಪರಮ ಶಿಷ್ಯ ಬಸವಣ್ಣನನ್ನು, ತಾವು ಸುಧೀರ್ಘ ಕಾಲ ಕೂಡಲ ಸಂಗಮದಲ್ಲಿ ಬೋಧಿಸಿದ ಪರಮ ವೀರಶೈವ ಮತ ಸಿದ್ಧಾಂತವನ್ನು ಜಗದಾದ್ಯಂತ ಪ್ರಚಾರಮಾಡಿ ಜಗಜ್ಯೋತಿಯಾಗಿ ಬೆಳಗೆಂದು ಆಜ್ಞೆ ಮಾಡಿದ ಅಂಶ ಸ್ಮರಣೆಯಿರುವುದು. ನಂತರ ಶ್ರೀ ಬಸವಣ್ಣನವರ ಇಚ್ಛೆಯಂತೆ, ಶ್ರೀ ಅಲ್ಲಮ ಪ್ರಭುದೇವರು ಎಂಟು ವರ್ಷದ ಕೋಮಲಾಂಗನೂ, ರಾಜೀವನಯನನೂ ಆದ ಚೆನ್ನಬಸವಣ್ಣನನ್ನು ಶ್ರೀಗುರು ಸಿದ್ಧರಾಮರಿದ್ದ ಶಿವಯೋಗದ, ಗುಹೆಗೆ ಕರತಂದು, ಶ್ರೀ ಗುಹೇಶ್ವರರನ್ನು ವಿನಯದಿಂದ ಪ್ರಾರ್ಥಿಸಿಕೊಳ್ಳಲು ; ಶ್ರೀಗುರುಸಿದ್ಧರಾಮರು ಕುಣಾಪುರದ ವಾತ್ಸಲ್ಯ ಭಾವದಿಂದ, ಚೆನ್ನಬಸವಣ್ಣ ಕುಮಾರನಿಗೆ, ಸುಮಾರು 65 ವರ್ಷಗಳ ಪ್ರಾಯದ ಶ್ರೀ ಸಿದ್ಧರಾಮದೇಶಿಕೇಂದ್ರರು ಪಂಚಕಲಸ ಸ್ಥಾಪನೆ ಪೂರ್ವಕ ! ಶಿವದೀಕ್ಷೆಯನ್ನಿತ್ತು, ಇಷ್ಟಲಿಂಗಧಾರಣೆಯೊಂದಿಗೆ ಅನುಗ್ರಹಿಸಿ, ಈ ತತ್ವವನ್ನು ಸ್ವಚ್ಛಂದವಾಗಿ ಜಗದಾದ್ಯಂತ ಬೋಧಿಸಿ ಪ್ರಚಾರಮಾಡೆಂದು ತುಂಬಿದ ಹೃದಯದಿಂದ ಚೆನ್ನಬಸವಣ್ಣ ವಟುವನ್ನು ಆಶೀರ್ವದಿಸಿ ಅನುಗ್ರಹಿಸಿದರು.

ಶ್ರೀ ಗುರುಸಿದ್ಧರಾಮರು, ತಮ್ಮ ಭೀಷ್ಮ ಪ್ರತಿಜ್ಞೆಯಂತೆ, ಸೊನ್ನಲಿಗೆಯ ಎಲ್ಲೆಯನ್ನು ದಾಟಿ ಹೊರಬಾರದೇ ಯಾವಜ್ಜೀವವೂ ಶ್ರೀ ಮಲ್ಲಿಕಾರ್ಜುನನ ಸೇವೆ, ಪೂಜೆ, ಜಪ, ಧ್ಯಾನಾದಿಗಳಲ್ಲಿ ಅನವರತ ನಿರತರಾಗಿ, ತಮ್ಮ ನೂರೊಂದನೇ ವಯಸ್ಸಿನಲ್ಲಿ ಶ್ರೀ ಕ್ಷೇತ್ರ ಸೊಲ್ಲಾಪುರದಲ್ಲೇ ನಿಜೇಷ್ಟಲಿಂಗಾನು ಸಂಧಾನ ಶಿವಯೋಗದಲ್ಲಿ ತಲ್ಲಿನರಾಗಿ ಲಿಂಗಾಂಗ ಸಾಮರಸ್ಯವನ್ನು ಹೊಂದಿದರು. ಅಂದಬಳಿಕ ಶ್ರೀ ಸಿದ್ಧರಾಮರು ಕಲ್ಯಾಣಕ್ಕೆ ಬಂದರು ಎಂಬ ಮಾತಿನಲ್ಲಿ ಸತ್ಯಾಂಶ ಇದೆಯಾ ಎಂಬುದು ವಿಚಾರಾರ್ಹವಾದ ವಿಷಯ. ಇದರಿಂದಾಗಿ—

ಶ್ರೀ ಕಲ್ಯಾಣದ ಶಿವಾನುಭವ ಮಂಟಪದ ಶಿವಶರಣ ಗೋಷ್ಠಿಯಲ್ಲಿ ಕಂಡು ಬರುವ, ಧೀಮಂತನಾದ ಸಿದ್ಧರಾಮನು ಬೇರೆಯೇ ಇರಬೇಕೆಂದು ದೃಢವಾಗಿ ಹೇಳಿ ಬಹುದಲ್ಲವೇ ? ಆಸ್ತು || ಸತ್ಯಮೇವೋದ್ಧರಾಮ್ಯಹಂ ||

ಸನಾತನವೂ, ಪರಮವೈದಿಕವೂ ಆದ ಇಷ್ಟಲಿಂಗೋಪಾಸನೆಯ ಮಹತ್ವವನ್ನು ಬಹು ಪೂರ್ವದಲ್ಲಿ ಲಿಂಗಾಂಗಿಯಾದ ಶ್ರೀ ಪಿಷ್ಪಲಾದ ಮಹರ್ಷಿಯು. ತನ್ನ ಶಿಷ್ಯ ಭಾರ್ಗವನ—ಇಷ್ಟಲಿಂಗವೆಂದರೇನೆಂಬ ಪ್ರಶ್ನೆಗೆ—ಆಗಮಾಮ್ನಾಯಾದಿಗಳಲ್ಲಿ ಶಿವ ನಿಂದ ಪ್ರೋಕ್ತವಾದ ವಿಧಾನವನ್ನುನುಸರಿಸಿ ವಿಸ್ತರಿಸುತ್ತಾ :—

“ಹೇವತ್ಸಾ ! ಇಷ್ಟಲಿಂಗವೆಂದರೆ ಶ್ರೀಗುರು ಕರುಣಿಸಿ, ಶಿಷ್ಯನ ಕರಕಮಲದಲ್ಲಿ ಶಿವಪಂಚಾಕ್ಷರಿ ಮಹಾಮೂಲ ಮಂತ್ರೋಪದೇಶದೊಂದಿಗೆ ಇರಿಸಿ, ಶಿಷ್ಯನನ್ನು ಹಸ್ತಮಸ್ತಕ ಸಂಯೋಗದೀಕ್ಷೆಯಿಂದ ಹಾಗೂ ಕರುಣಾಕಟಾಕ್ಷ ದೀಕ್ಷೆಯಿಂದ ಮತ್ತೂ ಹೃದಯವಿಕಾಸದಿಂದ ಅನುಗ್ರಹಿಸುತ್ತಾ :—ಇಷ್ಟಲಿಂಗವೆಂದರೆ—

1. || ಮದ್ ಚೈಶಾ ಚಕ್ರಗಳಿತಂ | ಇಷ್ಟಲಿಂಗಂತು ಶಾಂಕರೀ ||

|| Math Chhika Chakra Galitham ||

|| Ishta Linganthu Shaankari ||

ಪಶ್ಚಿಮ ಶಿಖಾಚಕ್ರಕ್ಕೂ, ಬ್ರಹ್ಮರಂದ್ರಸ್ಥಾನವಾದ ಸಹಸ್ರಾರ ಚಕ್ರಕ್ಕೂ ಮಧ್ಯಗತ ಸ್ಥಾನದಲ್ಲಿನ, ಶಿಖಾ ಚಕ್ರದಲ್ಲಿ ಉಜ್ವಲವಾಗಿ ಬೆಳಗುವ, ನಿರಂಜನ ಲಿಂಗದ ಸಾರ ಸರ್ವಸ್ವವೇ, ಕರುಣೆಯಿಂದ, ಶ್ರೀ ಗುರುವಿನ ಕರುಣಾಕಟಾಕ್ಷ ದೀಕ್ಷೆಯಿಂದ, ನಯ ನೇಂದ್ರಿಯಂಗಳ ಮೂಲಕ, ಶಿಷ್ಯನ ಕರಕಮಲಕ್ಕೆ ಇಷ್ಟಲಿಂಗ ರೂಪದಲ್ಲಿ ಚುಳಕಾಗಿ ಮೂರ್ತಗೊಂಡು, ನಿತ್ಯಾರಾಧನೋಪಾಸನೆಗೆ, ಸಿದ್ಧಗೊಳಿಸಿದ ಆತ್ಮ ಲಿಂಗದ ಅರುಹಿನ ಕುರುಹು ಇಷ್ಟಲಿಂಗವೆಂದು ಮನೋಹರವಾಗಿ ಉದಹರಿಸಿದರು.

2. ಇದರಿಂದಾಗಿ, || ವತ್ಸಾ ! ತವ ಪ್ರಾಣಲಿಂಗಮೇ ತದಿತಿ ಭಾವಯ ||

|| Vathsaa ! Thava Pranalinga Meh !

Thadithi Bhaavaya ||

ಮಗನೆ ! ಇಷ್ಟಲಿಂಗವೆಂದರೆ, ನಿನ್ನ ಪ್ರಾಣಕ್ಕೆ ಪ್ರಾಣವೆನಿಸಿದ, ಮಹಾಪ್ರಾಣ ವೆಂದರಿ. || ಅಥ ಏವ ಪ್ರಾಣಃ || ಶ್ರುತಿ ಶಿರೋವಾಕ್ಯ. ನಿನ್ನ ಹೃದಯ ಕುಹರ ವನ್ನು ಬೆಳಗುವ || ಸ್ವ ಹೃದಯ ಪ್ರಕಾಶಃ || ತೇಜೋಮಯ ಪ್ರಾಣವೆಂದರಿ. ಪ್ರಾಣಲಿಂಗದಲ್ಲಿ ಇಷ್ಟಲಿಂಗದ ಚಿನ್ಮದ್ರೆ ಅಂತರ್ಗತವಾಗಿದೆ ಎಂದರಿ.

3. || ಹೇವತ್ಸಾ ! ಏತದೇವ ಖಿಲು | ಸರ್ವ ತತ್ವಾತೀತಂ |

ಪರವಸ್ತು ಇತ್ಯನುಚಿತರ್ಯಾ ||

Lo ! My child ! || Heh Vathsaa !
 Yetadeva Khalu ! Sarva Tattvaa Teetham !
 Para vasthu, Ethyanu Chinthayan ||

ಕಂದಾ ! ನಿನ್ನ ಸಕಲೇಷ್ಟಾರ್ಥಗಳನ್ನು ಈ ದೇರಿಸುವ, ಅಖಿಲ ಧರ್ಮಸ್ವರೂಪವೆನಿಸಿ,
 ತತ್ವಾತೀತವೂ ಪರಾತ್ಪರವಸ್ತುವೂ ಆಗಿ, ನಿನ್ನ ಪಶ್ಚಿಮ ಶಿಖಾಚಕ್ರದಲ್ಲಿ ಲಿಂಗರೂಪಿ
 ಪರಿವಿಸ್ವರೂಪವಾದ, ಸ್ವಯಂ ಜ್ಯೋತಿ, ಪರಂಜ್ಯೋತಿ ಇದಂದು ಅರಿ. ಮತ್ತು
 ನಿಶ್ಚಲ ಭಾವದಿಂದ ಅನುದಿನ ಚಿಂತಿಸಿ, ಸ್ಮರಿಸು.

4. || ಹೇವತ್ಸಾ ! ಇದಮೇವಹಿ | ಅಜ ಹರ್ಯೋರಪಿ ದುರ್ಲಕ್ಷ್ಯೆ |
 ನಿಜ ತತ್ವಮಿತಿ ನಿಶ್ಚಿನು ||
 ಇತಃ ಪರಂ, ಏತನ್ನಿಮಿಷಾರ್ಥಮಪಿ |
 ತ್ವಚ್ಚರೀರಾಢ ನ ವಿಯೋಜಯಾಢ ||

4. || Heh Vathsaa ! Edamevahi, Aja, Haryorapi !
 Durlakshya, Nija Tattva Mithi Nischinu || ;
 | Ethah Param, Yethan Nimishardhamapi |
 Twachhariraan
 Na Viyojayan ; Hrudayaadi Vidyukta |
 Sthaaneshu Avadhaanena Dhaaryaa ||

ಎಂದು ಸ್ಫುಟವಾಗಿ ಬೋಧಿಸಿ ;

|| ಹೃದಯಾದಿ ವಿದ್ಯುಕ್ತಸ್ಥಾನೇಷು | ಅವಧಾನೇನ ಧಾರಯಾ ||

ಆದಾಗಿ ಹರಿಬ್ರಹ್ಮೇಂದ್ರಾದಿ ಮೂವತ್ತುಮೂರು ಕೋಟಿ ದೇವತೆಗಳಿಗೂ,
 ಚತುರ್ವೇದಗಳಿಗೂ ಎಟುಕದ ಅಲಭ್ಯವೆನಿಸಿದ || ಅಣೋರಣೀರ್ಯಾಢ | ಮಹತೋ
 ಮಹೀರ್ಯಾಢ || ಎಂಬಂತೆ, ಅಗೋಚರ, ಅಚಿಂತ್ಯ, ಅಪ್ರಮೇಯವೆನಿಸಿ ; ಜಗ
 ದಗಲ, ಮುಗಿಲಗಲ, ಮಿಗೆಯಗಲ, ನಿಮ್ಮಗಲ ಎಂಬ ನ್ಯಾಯಾನುಸಾರ, ಅಖಂಡಾ
 ದ್ವಿತೀಯವಾದ ಪರವಸ್ತು, ಪರಾತ್ಪರವಸ್ತು ಇಷ್ಟಲಿಂಗವೆಂದು ದೃಢ ಭಾವದಿಂದ
 ನಿಶ್ಚಯಿಸು. ಈ ಕಾರಣದಿಂದ, ಕ್ಷಣಾರ್ಧವೂ ಸ್ಥೂಲ ದೇಹದಿಂದ ಇಷ್ಟಲಿಂಗವನ್ನು
 ಬೇರ್ಪಡಿಸಬೇಡ. ದೇಹದ ಹೃದಯವೇ ಮೊದಲೊಂದು ವಿದ್ಯುಕ್ತವಾದ ಸ್ಥಾನ
 ಗಳಲ್ಲಿ ಇಷ್ಟ ಲಿಂಗವನ್ನು ಧರಿಸಿ, ಪೂಜಿಸಿ, ಯಾವಜ್ಜೀವವೂ ತನುತ್ರಯಂಗಳಲ್ಲಿ
 ಲಿಂಗತ್ರಯಂಗಳನ್ನು ಅನನ್ಯ ಹಾಗೂ ಅಸಾಧಾರಣ ಭಕ್ತಿಭಾವದಿಂದ ಧ್ಯಾನಿಸುತ್ತಿರು,
 ಏನು ಶ್ರೀ ಪಿಪ್ಪಲಾದ ಮಹರ್ಷಿಗಳು ಭಾರ್ಗವನಿಗೆ ಹೃದಯಂಗಮವಾಗಿ ಹಾಗೂ
 ಸವಿಸ್ತಾರವಾಗಿ, ಇಷ್ಟಲಿಂಗವೆಂದರೇನೆಂಬುದನ್ನು ಉಪದೇಶಿಸಿದರು.

ಈ ಮೇಲ್ಕಂಡ ಉಪದೇಶಾಮೃತವು, ಪ್ರಶೋಪನಿಷತ್ತಿನಲ್ಲಿ ಪ್ರತಿಪಾದಿತವಾಗಿದೆ.

ಷಟ್ಸ್ಥಲಸಿದ್ಧಾಂತದಲ್ಲಿ ಕುರುಹಿನಿಂದ ಅರುಹ ನರಿಯಬೇಕು. ಶ್ರೀ ಗುರುವಿನಿಂದ, ಶಿವದೀಕ್ಷಾ ಕಾಲದಲ್ಲಿ ಶಿಷ್ಯನ ಕರಕಮಲದಲ್ಲಿ ಅನುಗ್ರಹಿಸಿದ ಇಷ್ಟಲಿಂಗದ ಕುರುಹು, ಅರುಹ ತನ್ನೊಳಗರಿಯಲು ಸಾಧನವಾಗಿರುವುದರೊಂದಿಗೆ ಆದು || ಫಲ ರೂಪತೇತಿ || ಚಿತ್ವಲ ಸ್ವರೂಪದಿಂದ ವಿರಾಜಿತವಾಗಿಹುದು. || ಸತ್ವಲಂ ಚಿತ್ಸ್ವರೂಪಂ || ಯೆಂಬಂತೆ, ಅರುಹಿನ ಕುರುಹೇ ಇಷ್ಟಲಿಂಗ, “ಪ್ರಜ್ಞಾನಂ ಬ್ರಹ್ಮ” ಎಂಬ ಶೃತಿವಾಣಿ ಸ್ಮರಣೀಯವಿರುತ್ತೆ. ಸರ್ವದಾ, ಸರ್ವಕಾಲ, ಸರ್ವಾವಸ್ಥೆಗಳಲ್ಲೂ ಎಡಬಿಡದೆ ಶ್ರದ್ಧಾ, ಭಕ್ತಿ, ಕ್ರಿಯಾ, ಜ್ಞಾನ, ವೈರಾಗ್ಯ, ತ್ಯಾಗ ಮನೋ ನೈರ್ಮಲ್ಯ ಭಾವದಿಂದ, ಮಹಾದೇವ ಸ್ವರೂಪಿಯಾದ ಇಷ್ಟಲಿಂಗವನ್ನು, ಪೂಜಿಸಿ, ಅರ್ಪಣಾರ್ಪಿತ ಭಕ್ತಿಭಾವದಿಂದ ಪ್ರಣವ ಸಹಿತ ಶಿವಪಂಚಾಕ್ಷರಿ ಮಹಾಮಂತ್ರ ಜಪೋದ್ಯೋಗಿಯಾಗಿ, ಶಿವ ಧ್ಯಾನಾನು ಸಂಧಾನದಿಂದ, ಸರ್ವಾಂಗಲಿಂಗಿಯಾಗಿ, ಹಾಗೂ ಲಿಂಗಭೋಗೋಪಭೋಗಿಯಾಗಿ, ಶಿವಾನು ಭೂತಿಯಿಂದ ಶಿವನಲ್ಲಿ ವಿಲೀನವಾಗಿರುವ, ಸ್ವಾಮಿಗಳ ಸ್ಥಿತಿಯೇ ಷಟ್ಸ್ಥಲ ಸಿದ್ಧಾಂತದ ನಿಜಸ್ವರೂಪವೆನಿಸಿರುವುದು.

|| ಘನಲಿಂಗಂ ಮಹಾಭಾಸಂ | ಸಚ್ಚಿದಾನಂದ ಲಕ್ಷಣಂ ||

ಮಾತು ಮನಂಗಳಿಗೆ ಮಾರಿದ ಘನವ (ಚಿದ್ವನವ) ನರಿವುದೆಂತು? ಸೂರ್ಯ-ಚಂದ್ರಾದಿಗಳ ಪ್ರಕಾಶವು, ಯಾರ ಸನ್ನಿಧಿಯಲ್ಲಿ ಅಪ್ರಕಾಶಿತವಾಗುವುವೋ ಅಂತಃಪ್ಪ ಲಿಂಗ ರೂಪ ಪರಶಿವನು, ಕರುಣೆಯಿಂದ ಜ್ಯೋತಿರ್ಲಿಂಗ ಸ್ವರೂಪವನ್ನು ತಾಳಿದನು. ಆ ಚಿಜ್ಯೋತಿರ್ಮಯ ಅರಿವಿನ ಕುರುಹೇ ಇಷ್ಟಲಿಂಗವೆಂಬುದು ಸಿದ್ಧಾಂತವಾಯಿತು. ಇಷ್ಟಲಿಂಗದ ಚಿನ್ಮುದ್ರೆ ಪ್ರಾಣಲಿಂಗದಲ್ಲಿ ಸ್ಥಾಪಿತವಾಗಿದೆ. ಇಷ್ಟಲಿಂಗವು ಶರಣನ ಕಂಠ, ಉರಪ್ರದೇಶಗಳಲ್ಲಿ ಪರಿಶೋಭಿಸಿದರೆ. ಪ್ರಾಣಲಿಂಗವು || ಸನ್ ಹೃದಯ ಪ್ರಕಾಶಃ || ಎಂಬಂತೆ ಹೃನ್ಮಂದಿರದಲ್ಲಿ ಬೆಳಗುತ್ತಲಿರುವುದು. ಪ್ರಾಣೇಷ್ಟ ಲಿಂಗಗಳು ಭ್ರೂಮಧ್ಯ ಸ್ಥಾನಗತವಾದ ಭಾವಲಿಂಗದಲ್ಲಿ ವಿಲೀನಗೊಂಡು ಪರಿಶೋಭಿತವಾಗಿರುವುವು. ಇಂತು ಒಬ್ಬನೇ ಆದ ಚಿತ್ಸ್ವರೂಪ, ಚಿದಂಗ, ಚಿನ್ಮಯನಾದ ಲಿಂಗ ಸ್ವರೂಪ ಪರಶಿವನು—

|| ಲಿಂಗಸ್ಥಲಂ ತ್ರಿಧಾಜ್ಞೇಯಂ | ಭಾವಪ್ರಾಣೇಷ್ಟಭೇದತಃ ||

ಭಾವಲಿಂಗ, ಪ್ರಾಣಲಿಂಗ ಮತ್ತು ಇಷ್ಟಲಿಂಗ ರೂಪಗಳಲ್ಲಿ ಪ್ರಕಟಗೊಂಡನು. ಮೂರಾದ ಲಿಂಗತತ್ವವು ಮತ್ತೆ ವಿಜೃಂಭ ಭಾವವನ್ನು ಹೊಂದಿ ಆರು ಪ್ರಕಾರವಾಗಿ ತನ್ನಿಚ್ಛೆಯಂತೆ ಹೊರಹೊಮ್ಮಿತು. || ಏಕಮೇಕಸ್ಥಲಂ ಭೂಯೋ | ದ್ವಿವಿಧಂ ದ್ವಿವಿಧಂ ಭವೇತ್ || ಅಂದರೆ ಭಾವಲಿಂಗದಿಂದ—ಮಹಾಲಿಂಗ, ಪ್ರಸಾದ ಲಿಂಗಗಳು

ಉದಿಸಿದವು ; ಪ್ರಾಣಲಿಂಗದಿಂದ—ಜಂಗಮಲಿಂಗ, ಶಿವಲಿಂಗಗಳು ಉದಿಸಿದವು ; ಇಷ್ಟಲಿಂಗದಿಂದ—ಗುರುಲಿಂಗ ಆಚಾರ ಲಿಂಗಗಳು ಉದಿಸಿದವು. || ಏಕಮೇವಾ ದ್ವಿತೀಯಂ ಬ್ರಹ್ಮ || ಎಂಬಂತೆ, ಅವಿನಾಭಾವ ಸಹಜ ಸಂಬಂಧದಿಂದ ವಿರಾಜಿಸುವ ಶಿವಶಕ್ತಿ ಸಂಪುಟವು ಮೊದಲು ದ್ವಿಮುಖಗೊಂಡಿತು.

|| ಸ್ವ ಶಕ್ತಿ ಕ್ಷೋಭ ಮಾತ್ರೇಣ | ಸ್ಥಲಂ ತದ್ವಿವಿಧಂ ಭವೇತ್ ||

ಏಕಂ ಲಿಂಗಸ್ಥಲಂ ಪ್ರೋಕ್ಷಂ | ಅನ್ಯದಂಗಸ್ಥಲಂ ಸ್ಮೃತಂ ||

ಒಂದು ಲಿಂಗಸ್ಥಲವೆಂತಲೂ, ಮತ್ತೊಂದು ಅಂಗಸ್ಥಲವೆಂತಲೂ ಪ್ರಸಿದ್ಧಗೊಂಡಿತು. ಲಿಂಗಸ್ಥಲವು, ಇಷ್ಟ, ಪ್ರಾಣಭಾವ ಲಿಂಗಗಳಾಗಿ ಪ್ರಕಟಗೊಂಡಿತು. ಇಷ್ಟಲಿಂಗಕ್ಕೆ ಆಚಾರಲಿಂಗ—ಗುರುಲಿಂಗವೆಂದು ದ್ವಿಮುಖವು ಉಂಟಾಯಿತು. ಪ್ರಾಣಲಿಂಗವು ಜಂಗಮಲಿಂಗ ಶಿವಲಿಂಗವಾಗಿ ವಿರಾಜಿಸಲು, ಭಾವಲಿಂಗವು ಮಹಾಲಿಂಗ ಪ್ರಸಾದ ಲಿಂಗವೆಂಬ ದ್ವಿಮುಖಗೊಂಡಿತು.

ಅಂಗಸ್ಥಲವು ಸಹ ಮೂರಾಗಿ ನಿಂತಿತು.

|| ಯೋಗಾಂಗಂ ಪ್ರಥಮಂ ಪ್ರೋಕ್ಷಂ |

ಭೋಗಾಂಗಂ ಚ ದ್ವಿತೀಯಂ ತ್ಯಾಗಾಂಗಂ ಚ ತೃತೀಯಂ ಸ್ಯಾ |

ದಿತ್ಯೇವಂ ತ್ರಿವಿಧಂ ಸ್ಮೃತಂ ||

ಯೋಗಾಂಗ, ಭೋಗಾಂಗ ಮತ್ತೂ ತ್ಯಾಗಾಂಗವೆಂದು ಮೂರು ಪ್ರಕಾರವಾಗಿ ಅಂಗಸ್ಥಲವು ಪ್ರಕಟವಾಯಿತು. ಇದನ್ನೇ ಕಾರಣ ಶರೀರ, ಸೂಕ್ಷ್ಮ ಶರೀರ ಮತ್ತೂ ಸೂಲ ಶರೀರವೆಂದು ಅದ್ವೈತದಲ್ಲಿ ಪ್ರತಿಪಾದಿತವಾಗಿದೆ. ಈ ತ್ರಿವಿಧ ಅಂಗಗಳು ಮತ್ತೆ, ಎರಡೆರಡಾಗಿ ವಿಭಾಗಗೊಂಡು ;

|| ಯೋಗಾಂಗಮೈಕ್ಯಂ ಶರಣಂ | ಸ್ಥಲಮಿತ್ಯುಭಯಂ ಭವೇತ್ |

ಪ್ರಾಣಲಿಂಗಿ ಪ್ರಸಾದೀತಿ | ದ್ವಯಂ ಭೋಗಾಂಗಮಿಷ್ಟತೇ ||

ಮಾಹೇಶ್ವರಸ್ಥಲಂ ಭಕ್ತಸ್ಥಲ | ಮಿತ್ಯುಭಯಂ ಸ್ಥಲಂ |

ತ್ಯಾಗಾಂಗಂ ಭವತೀತ್ಯೇವಂ | ಪ್ರೋಚ್ಯತೇ ತತ್ತ್ವದರ್ಶಿಭಿಃ ||

ಅಂದರೆ ಯೋಗಾಂಗವು ಐಕ್ಯಸ್ಥಲ, ಶರಣಸ್ಥಲಗಳೆಂದು ಕವಲೊಡೆಯಿತು. ಭೋಗಾಂಗವು ಪ್ರಾಣಲಿಂಗಸ್ಥಲ, ಪ್ರಸಾದಿ ಸ್ಥಲವೆಂದು ಇಬ್ಭಾಗವಾಯಿತು ; ತ್ಯಾಗಾಂಗವಾದರೋ ಮಾಹೇಶ್ವರಸ್ಥಲ, ಭಕ್ತಸ್ಥಲವೆಂದು ಹೊರಹೊಮ್ಮಿ ಆರು ಪ್ರಕಾರವಾಗಿ ಪ್ರಕಟವಾಯಿತು. ಅಂಗಸ್ಥಲವು ನ್ಯೂನೀಭೂತ ಲಿಂಗಸ್ಥಲದ ಅವಿನಾ ಭಾವ ಸಂಬಂಧವುಳ್ಳ ಶಿವಚೈತನ್ಯವೆಂಬುದು ಗಮನಾರ್ಹ, || ಜೀವೋ ದೇವಃ ಸ್ವಾತನಃ || ; ಮತ್ತೂ || ಮಮೈವಾಂಶೋ ಜೀವಲೋಕೇ | ಜೀವಭೂತಃ

ಸನಾತನಃ ||; || ಮಯಿ ಸರ್ವಂ ಪ್ರತಿಷ್ಠಿತಂ || ಇವೇ ಮೊದಲಾದ ಭಗವದ್ವಾಣಿ, ಲಿಂಗಾಂಗಗಳ ಅವಿನಾಭಾವ ಸಂಬಂಧವನ್ನು ದೃಢಪಡಿಸುತ್ತಿವೆ.

ಷಟ್ಸ್ಥಿಲ ಸಿದ್ಧಾಂತದಲ್ಲಿ ದೇಹವೇ ದೇಗುಲ. || ದೇಹೋ ದೇವಾಲಯ ಪ್ರೋಕ್ಷಃ || ಎಂದು ಶ್ರೀ ಆದಿ ಶಂಕರಾಚಾರ್ಯರು ನುಡಿದಿರುವರು. ಗೀತಾಚಾರ್ಯರು || ಇದಂ ಶರೀರಂ ಕೌಂತೇಯ | ಕ್ಷೇತ್ರಮಿತ್ಯಭಿಧೀಯತೇ || ಎಂದು ದೃಢಪಡಿಸಿರುವರು. ಜೀವಾತ್ಮನೆನಿಸಿದ ಅಂಗನೇ ಲಿಂಗಮಯನು. ಲಿಂಗ ಸಂಬಂಧದಿಂದ ಅಂಗವು (ಸ್ಥೂಲ-ಶರೀರವು) ದೇಗುಲವೇ ಸರಿ. || ದೇಹವಿದು ನೀನಿರುವ ಗುಡಿಯೆಂದು ತಿಳಿದು ! ದಿನದಿನವು ಗುಡಿಸುತಿಹೆನು ದೇವದೇವಾ ! ಬುದ್ಧಿಯಿದು ಈ ಗುಡಿಯೊಳುರಿಯುವ ದೀಪವೆಂದು (ಜ್ಞಾನಜ್ಯೋತಿಯೆಂದು) ದಿನದಿನವು ಪೂಜಿಸುತಿಹೆನು ದೇವಾ ||

ಸಮಗ್ರಶಕ್ತಿಯುತವಾದ ಲಿಂಗಸ್ಥೂಲವು ಐವತ್ತೇಳು ಪ್ರಕಾರವಾಗಿ ಅವಿರ್ಭವಿಸಲು, ಅಂಗಸ್ಥೂಲವು ನಲವತ್ತುನಾಲ್ಕು ಪ್ರಕಾರವಾಗಿ ಪ್ರಕಟಗೊಂಡು ಒಟ್ಟಿನಲ್ಲಿ ಲಿಂಗಾಂಗಗಳು 101 ಸ್ಥೂಲಗಳಿಂದ ವಿರಾಜಿತವಾದವು. ಅಂಗನ ಪ್ರತಿಯೊಂದು ಸ್ಥೂಲಗಳಲ್ಲೂ ಲಿಂಗಸ್ವರೂಪಾನು ಸಂಧಾನದಿಂದ ಹೆಚ್ಚು ಹೆಚ್ಚು ಲಿಂಗಸಂಬಂಧದ ಅರಿವು, ಆಚರಣೆ, ಅನುಭವಗಳನ್ನು ಪಡೆದು ಅಂಗರೂಪಿ ಜೀವಾತ್ಮನು ಶ್ರೀ ಗುರು ಕರುಣೆಯಿಂದ ಲಿಂಗಸ್ವರೂಪಿ ತಾನಾಗಿ, ನೂರೊಂದು ಸ್ಥೂಲಗಳು || ಏಕಮೇವಾ ದ್ವಿತೀಯಂ ಬ್ರಹ್ಮ || ಎಂಬಂತೆ ಒಂದೇ ಸ್ಥೂಲ ಸ್ವರೂಪವಾಗಿ ವಿರಾಜಿಸುವ ಸಿದ್ಧಾಂತ, ವೀರಶೈವ ಧರ್ಮದಲ್ಲಿ ಸ್ವಚ್ಛಂದವಾಗಿ ನೆಲೆಗೊಂಡು, ಏಕತ್ವದಿಂದ ಬಹುತ್ವ, ಬಹುತ್ವದಿಂದ ಏಕತ್ವ ಶಿವಾದ್ವೈತ ಸಿದ್ಧಾಂತದ ತಿರುಳಿನಿಸಿರುವುದು. Diversity in Unity and Unity in Diversity ಎಂಬ ಅವಿಕಾರ ಪರಿಣಾಮವಾದ ಪ್ರತಿಪಾದನೆಯನ್ನು ಷಟ್ಸ್ಥಿಲ ಸಿದ್ಧಾಂತದಲ್ಲಿ ಶೃತಿಪ್ರಮಾಣಾನುಸಾರ ಸ್ವಚ್ಛಂದವಾಗಿ ಮನಗಾಣಬಹುದು.

ಒಂದು ದೇವಾಲಯದಲ್ಲಿ ಅನೇಕ ಶಿವಲಿಂಗಗಳಿರುವಂತೆ ನಮ್ಮ ಪ್ರತಿಯೊಂದೊಂದು ದೇಹವೆಂಬ ದೇಗುಲದಲ್ಲಿ ಷಡ್ಲಿಂಗ ಹಾಗೂ ನವಲಿಂಗಗಳನ್ನು ಶಿವ ಪೂಜಾ ಕಾಲದಲ್ಲಿ ಅಂತರ್ಮುಖಿಗಳಾಗಿ, ಶಿವಯೋಗದ ಧ್ಯಾನ ದೃಷ್ಟಿಯಿಂದ ಕಾಣಬಹುದು. 1) ನಾಸಾಗ್ರದಲ್ಲಿ ಆಚಾರ ಲಿಂಗವನ್ನೂ; 2) ಜಿಹ್ವಾಗ್ರದಲ್ಲಿ ಗುರು ಲಿಂಗವನ್ನೂ; 3) ನೇತ್ರೇಂದ್ರಿಯಂಗಳಲ್ಲಿ ಶಿವಲಿಂಗವನ್ನೂ; 4) ತ್ವಗಿಂದ್ರಿಯದಲ್ಲಿ ಜಂಗಮ ಲಿಂಗವನ್ನೂ; 5) ಕರ್ಣದ್ವಯಂಗಳಲ್ಲಿ ಪ್ರಸಾದ ಲಿಂಗವನ್ನೂ ಮತ್ತು 6) ಮನಸ್ಸಿನಲ್ಲಿ ಮಹಾಲಿಂಗವನ್ನೂ ಕಾಣಲಾಗುವುದು. ಇವುಗಳೊಂದಿಗೆ, ಕರಪೀಠದಲ್ಲಿ ಅಥವಾ ಉರಸ್ಸಿನಲ್ಲಿ 7) ಇಷ್ಟಲಿಂಗವನ್ನು; 8) ಹೃನ್ಮಂದಿರದಲ್ಲಿ ಪ್ರಾಣಲಿಂಗ

ವನ್ನೂ, 9) ಭೂ ಮಧ್ಯದಲ್ಲಿ ಭಾವಲಿಂಗವನ್ನೂ ಸಂದರ್ಶಿಸಬಹುದು. ಇವು ಗಳೊಂದಿಗೆ 10) ಸಹಸ್ರಾರ ಚಕ್ರದಲ್ಲಿ ಪರಿಶೋಭಿಸುವ ಚಿಲ್ಲಿಂಗವನ್ನೂ ; 11) ಶಿಖಾ ಚಕ್ರದಲ್ಲಿ ನಿರಂಜನ ಲಿಂಗವನ್ನೂ ಮತ್ತೂ 12) ಪಶ್ಚಿಮ ಶಿಖಾಚಕ್ರದಲ್ಲಿ ಲಿಂಗರೂಪಿ ಪರಿವರ್ತನನ್ನೂ ತನ್ನೊಳಗೆ ಶರಣನು ಶಿವಯೋಗದಲ್ಲಿದ್ದು ಕಾಣುವ ಹಾಗೂ ಶಿವಾಕಾರ ವೃತ್ತಿಯಿಂದ ಶಿವನೇ ಆಗಿ ವಿರಾಜಿಸುವ ಯೋಗವು ಪಟ್ಟಿಲದಲ್ಲಿ ಅಡಕವಾಗಿದೆ.

ಇದರಿಂದಾಗಿ ಶಿವಶರಣನು ಸರ್ವಾಂಗಲಿಂಗಿಯೆನಿಸಿ, ಸರ್ವದಾ ಲಿಂಗಭೋಗೋಪ ಭೋಗಿಯೆನಿಸಿರುವನು. ವೀರಶೈವ ಧರ್ಮದಲ್ಲಿ ಲಿಂಗಾಂಗಗಳ ಸಂಬಂಧವನ್ನು ಪ್ರತಿಪಾದಿಸುತ್ತಾ, || ತನಗವಸಾನ ಭೂಮಿ ಶಿವಲಿಂಗ | ಶಿವಲಿಂಗಕ್ಕವಸಾನ ಭೂಮಿ ತಾನು || ಎಂಬ ನಿಕಟಸಂಬಂಧವಿರುವುದು ಕಂಡುಬರುತ್ತೆ.

|| ಶ್ರೀ ಗುರೂಕ್ತ ಮಂತ್ರಮಾರ್ಗೇಣ | ಇಷ್ಟಲಿಂಗತು ಶಾಂಕರೀ ||
ಎಂಬ ಶಿವಾಗವೋಕ್ತಿಯಂತೆ, ಇಷ್ಟಲಿಂಗದಲ್ಲಿ ಪಡ್ಲಿಂಗಗಳು ವಿರಾಜಿತವಾಗಿವೆ.

- 1) ಇಷ್ಟಲಿಂಗದ ಶಕ್ತಿಪೀಠದಲ್ಲಿ ಆಚಾರಲಿಂಗವೂ ;
- 2) ಇಷ್ಟಲಿಂಗದ ಕಟಿಪ್ರದೇಶದಲ್ಲಿ ಗುರುಲಿಂಗವೂ ;
- 3) ಇಷ್ಟಲಿಂಗದ ವರುಳದಲ್ಲಿ ಶಿವಲಿಂಗವೂ ;
- 4) ಇಷ್ಟಲಿಂಗದ ಗೋಮುಖದಲ್ಲಿ ಜಂಗಮಲಿಂಗವೂ ;
- 5) ಇಷ್ಟಲಿಂಗದ ನಾಳದಲ್ಲಿ ಪ್ರಸಾದಲಿಂಗವೂ ;
- 6) ಇಷ್ಟಲಿಂಗದ ಗೋಳಕದಲ್ಲಿ ಮಹಾಲಿಂಗವೂ ಸ್ಥಾಪಿತವಾಗಿರುವುವು.
ಅದರಂತೆಯೇ
- 7) ಇಷ್ಟಲಿಂಗದ ಶಕ್ತಿಪೀಠದಲ್ಲಿ ಪೃಥ್ವಿತತ್ವವೂ ;
- 8) ಇಷ್ಟಲಿಂಗದ ಕಟಿಪ್ರದೇಶದಲ್ಲಿ ಅಪ್ ತತ್ವವೂ ;
- 9) ಇಷ್ಟಲಿಂಗದ ವರುಳದಲ್ಲಿ ಅಗ್ನಿ ತತ್ವವೂ ;
- 10) ಇಷ್ಟಲಿಂಗದ ಗೋಮುಖದಲ್ಲಿ ವಾಯುತತ್ವವೂ ;
- 11) ಇಷ್ಟಲಿಂಗದ ನಾಳದಲ್ಲಿ ಆಕಾಶ ತತ್ವವೂ ; ಮತ್ತೂ
- 12) ಇಷ್ಟಲಿಂಗದ ಗೋಳಕದಲ್ಲಿ ಆತ್ಮತತ್ವವೂ ಸಮರಸಗೊಂಡು ವಿರಾಜಿಸುತ್ತ
ಲಿರುವುದರಿಂದ,

|| ಸರ್ವ ಲಿಂಗೇ ಸ್ಥಾಪಯತಿ ||

ಎಂದು ಶ್ರುತಿವಾಣಿ ಘೋಶಿಸುತ್ತಲಿರುವುದು.

|| ಲಿಂಗಮಧ್ಯೆ ಮಹಾದೇವಃ | ಸಾಕ್ಷಾನ್ನಿತ್ಯಂ ವ್ಯವಸ್ಥಿತಃ |

ಅನುಗ್ರಹಾಯ ಲೋಕಾನಾಂ | ತಸ್ಯ ಲಿಂಗಂ ಪ್ರಪೂಜಯೇತ್ ||

ದಯಾಮಯನಾದ ಪರಮಾತ್ಮನು ತನ್ನ ನಿಜ ಸ್ವರೂಪವೆನಿಸಿದ ಶಿವಲಿಂಗದಮಧ್ಯೆ, ಚಿನ್ಮಯ ಸ್ವರೂಪದಲ್ಲಿ ಅನವರತ ವಿಜೃಂಭಿತನಾಗಿಹನು. ಶಿವಾಗಮಗಳಲ್ಲಿ ಈ ಒಗ್ಗಲಿಂಗವು ತ್ರೈಲೋಕ ಸ್ವರೂಪವುಳ್ಳದ್ದಾಗಿ, ರಾರಾಜಿಸುತ್ತಲಿದೆ. ಅಂದರೆ, ಹರಿ, ಬ್ರಹ್ಮ ರುದ್ರೇಂದ್ರಾದಿಗಳಿಗೆ ಜನ್ಮಸ್ಥಾನವೆನಿಸಿರುವುದು.

॥ ಮೂಲೆ ಬ್ರಹ್ಮಾವಸತಿ | ಮಧ್ಯಭಾಗೇಚ ಭಗವಾ ವಿಷ್ಣುಃ ||

ಆಗ್ರೇ ಶಂಭುಃ ಪಶುಪತಿಃ | ತಸ್ಮಾಲ್ಲಿಂಗಂ ಪ್ರಪೂಜಯೇತ್ ||

ಇದರಿಂದಾಗಿ ತ್ರಿಮೂರ್ತ್ಯಾತ್ಮಕವಾದ ಲಿಂಗವು ತ್ರೈಲೋಕವೆನಿಸಿ ॥ ಅತ್ಯತಿಷ್ಠದ ಶಾಂಗಲಂ ॥ ಎಂದು ಸ್ತುತೃವಿರುವುದು.

॥ ಲಿಂಗಂ ಸತ್ಯಂ ನಿಷ್ಕಲಂ ಬ್ರಹ್ಮರೂಪಂ |

ಧಾರ್ಯಂ ಪೂಜ್ಯಂ ಹೃದಯೇ ಜ್ಯೋತಿರಾದ್ಯಂ ||

ಅಂತರ್ಲಿಂಗಂ ಜ್ಯೋತಿಷಾ ಸಂವಿಭಾತಂ |

ಬಾಹ್ಯಲಿಂಗಂ ಹೃದಯೇ ಸನ್ನಿವಿಷ್ಯಂ ||

ಇತ್ಯಾದಿ ಕಾರಣಗಳಿಂದ ಶ್ರುತಿದೇವಿಯು ಲಿಂಗತತ್ವವು ॥ ಅಣೋರಣೇರ್ಯಾಃ | ಮಹತೋ ಮಹೀರ್ಯಾಃ || ಎಂದು ಘೋಶಿಸಿರುವಳು. ॥ ಸರ್ವ ಲಿಂಗಂ ಸ್ಥಾಪಯತಿ || ಎಂಬುದು ಷಟ್ಸ್ಥಲ ಸಿದ್ಧಾಂತದ ನಿಲವು.

॥ ಉರ್ಧ್ವಭಾಗೇ ಗೋಳಕಶ್ಚ | ಅಧಃಪೀಠಂ ಸಮಾರಿತಂ ||

ಶಿವಶಕ್ತಿ ಸುಸಂಯೋಗಾ | ನೃಕ್ತಿ ಮಾಪ್ನೋತಿ ಶಾಂಕರೀ ||

ಅಂದರೆ, ಇಷ್ಟಲಿಂಗದ ಉರ್ಧ್ವ ಭಾಗದ ಗೋಳಕವು ಶಿವ ಸ್ವರೂಪವೆನಿಸಿದಲು, ಅದರ ಕೆಳಗಿನ ಪ್ರಣವಮಯ ಶ್ರೀ ಪೀಠವು ಶಕ್ತಿ, ಚಿಚ್ಚಕ್ತಿಮಯವೆನಿಸಿರುವುದು. ಅತಿ ಗುಹ್ಯಾತಿ ಗುಹ್ಯವಾದ ಶಿವಶಕ್ತಿ ಸಂಪುಟದ ಅವಿನಾಭಾವ ಸಂಬಂಧದಿಂದ ವಿರಾಜಿಸುವ ಲಿಂಗತತ್ವವನ್ನು ಯಾವಾತನು ಸ್ವಾತ್ಮದಲ್ಲಿ ಅರಿತು, ಅನುಭವಜ್ಞನೆನಿಸಿರುವನೋ, ಅಂತಪ್ಪ ಲಿಂಗಾಂಗಿ ಶಿವಶರಣನಿಗೆ ॥ ನಿಜಪದಂ ಕರಬಿಲ್ವಫಲಂ ಶಿವಾಧವಾ ॥ ಎಂಬಂತೆ ಮೋಕ್ಷವು ಹಸ್ತಗತವೆನಿಸಿರುವುದು.

॥ ಏಕೇನ ಜನ್ಮನಾಮುಕ್ತಿ | ವೀರಾಣಾಂತು ಮಹೇಶ್ವರಿ || ಎಂದಿದೆ ಶಿವಾಗಮ.

ಪ್ರಣವ ಸಹಿತ ಶಿವಪಂಚಾಕ್ಷರಿ ಮಹಾಮಂತ್ರ ಜಪಾನುಷ್ಠಾನ, ಶಿವಸಾಯುಜ್ಯಕ್ಕೆ ಮೂಲಾಧಾರವೆನಿಸಿದೆ. ಶಿವಪಂಚಾಕ್ಷರಿ ಮಂತ್ರದ ಬೀಜಾಕ್ಷರಗಳೆನಿಸಿದ

“ನ ಮಃ ಶಿ ವಾ ಯ” ವೆಂಬುವುಗಳು, ಲಿಂಗರೂಪ ಪರಶಿವ ಬ್ರಹ್ಮದ ನಿಷ್ಕಲವೆನಿಸಿದ ‘ಓಂ ಕಾ ರ’ ಪ್ರಣವ ಮಹಾ ಮಂತ್ರದ ವಿಶಾಸವೆನಿಸಿರುವುದು. ಇದರಿಂದಾಗಿ

ಶಿವಪಂಚಾಕ್ಷರಿ ಮಹಾಮಂತ್ರವನ್ನು ಜಪಿಸುವಾಗ ಪ್ರಣವ ಸಹಿತ ಜಪಿಸಬೇಕು. ಇದು ಶಿವನ ಕಟ್ಟಳೆ. ಶಿವನಿಗಿಂತಲೂ ಅಥವಾ ಇಷ್ಟಲಿಂಗ ತತ್ವಕ್ಕಿಂತಲೂ ಹೇಗೆ ಶ್ರೇಷ್ಠವಾದ ಮತ್ತೊಂದು ತತ್ವವಿಲ್ಲವೋ ಅದರಂತೆ—

|| ತಥಾ ಪಂಚಾಕ್ಷರೀ ಮಂತ್ರಾ | ನ್ನಾಸ್ತಿ ಮಂತ್ರಾಂತರಂ ಮಹತ್ ||

ಪ್ರಣವ ಸಹಿತ ಶಿವಪಂಚಾಕ್ಷರಿ ಮಹಾ ಮಂತ್ರಕ್ಕಿಂತಲೂ ಅಧಿಕವಾದ ಮಂತ್ರ ಮತ್ತಿಲ್ಲ. ಶ್ರೀ ಜಗದ್ಗುರು ಭಗವತ್ಪಾದ ರೇಣುಕಾಚಾರ್ಯರು ಆದಿ ಶ್ರೀ ಅಗಸ್ತ್ಯ ಮಹರ್ಷಿಗಳಿಗೆ ಶಿವತತ್ವವನ್ನು ಬೋಧಿಸುತ್ತಾ—

|| ಸಪ್ತಕೋಟಿಷು ಮಂತ್ರೇಷು | ಮಂತ್ರಃ ಪಂಚಾಕ್ಷರೋ ಮಹಾನ್ ||

ಬ್ರಹ್ಮ ವಿಷ್ಣುವಿ ದೇವೇಷು | ಯಥಾ ಶಂಭು ಮೌಹತ್ತರಃ ||

(ಸಿ.ಶಿ.ಅ. ೮ ಶ್ಲೋ ೪)

ಹರಿ. ಬ್ರಹ್ಮೇಂದ್ರಾದಿ ಮುವತ್ತುಮೂರು ಕೋಟಿ ದೇವಾದಿದೇವತೆಗಳ ಮಧ್ಯೆ ಶಂಭು ಹೇಗೆ ಸರ್ವೋತ್ತಮನಾದ ದೇವತಾ ಸಾರ್ವಭೌಮನೆನಿಸಿರುವನೋ, ಮಹಾ ದೇವನೆನಿಸಿ ಸ್ತುತನಿರುವನೋ, ಅದರಂತೆ, ಸಪ್ತ ಕೋಟಿ ಮಂತ್ರಗಳಲ್ಲಿ ಮುಕುಟ ಪ್ರಾಯವಾದ ಪ್ರಣವಸಹಿತ ಶಿವಪಂಚಾಕ್ಷರೀ ಮಹಾಮಂತ್ರವು, ಸರ್ವಶ್ರೇಷ್ಠ ವೆನಿಸಿರುವುದೆಂದು ಅಪ್ಪಣೆ ಕೊಡಿಸಿರುವರು. ಈ ಮಹಾ ಮಂತ್ರವನ್ನು ಜಪಿಸುವಾಗ—

|| ನಮಃ ಶಬ್ದಂ ವದೇತ್ಸೂರ್ವಂ | ಶಿವಾಯೇತಿ ತತಃ ಪರಂ |

ಮಂತ್ರಃ ಪಂಚಾಕ್ಷರೋ ಹ್ಯೇಷ | ಸರ್ವ ಶ್ರತಿ ಶಿರೋಗತಃ || (ಸಿ.ಶಿ.ಅ. ೮ ಶ್ಲೋ ೫)
ಆಖ್ಯಾಯಿಕೆಯೊಳಗೆ ನಿಷದಾದಿಗಳಿಗೆ—ಶಿರೋ ರತ್ನವಾಗಿ ಸ್ವಯಂ ಜೀವಂತವಾದ ಶಿವ ಪಂಚಾಕ್ಷರೀ ಮಹಾಮಂತ್ರವನ್ನು ಚ್ಚರಿಸುವಾಗ ಮೊದಲು “ನಮಃ” ಶಬ್ದವನ್ನು ಉಚ್ಚರಿಸಿ ನಂತರ “ಶಿವಾಯ” ಎಂಬ ಶಬ್ದೋಚ್ಚಾರಣೆ ಮಾಡಬೇಕೆಂದು ವಿಧಿಸಿದರು. “ನಮಃ” ಎಂದರೆ ನಮಸ್ಕರಿಸುವೆನೆಂದು ಅರ್ಥ ಭಾಸವಾಗುತ್ತದೆ. ಅಷ್ಟೇ ಅಲ್ಲ. ಶಿವಾದ್ವೈತ ಸಿದ್ಧಾಂತದ ಪ್ರಕಾರ, “ನಮಃ” ಎಂದರೆ ಜೀವಾತ್ಮ ಅಥವಾ ಅಂಗನೆನಿಸಿರುವನು ಈ ಅಂಗನು ಸಹಜವಾಗಿಯೋ “ಶಿವಾಯ” ಶಿವ ಸ್ವರೂಪಿಯಾಗಿಹನು ಎಂಬ ಅರುಹು ಬೋಧಿತವಾಗಿಹುದು. ಈ ತತ್ವವನ್ನೊಳಗೊಂಡಂತೆ ಆದಿ ಶ್ರೀ ಶಂಕರಾಚಾರ್ಯರು || ಜೀವೋಬ್ರಹ್ಮೈವಾ ಪರಃ || ಎಂದುಸಿರಿರುವರು. ಪ್ರಣವ ಸಹಿತ ಶಿವಪಂಚಾಕ್ಷರೀ ಮಹಾ ಮಂತ್ರದ ಮಹಿಮೆ || ಅನಿರ್ವಚನೀಯಂ ಪ್ರೇಮಸ್ವರೂಪಂ || ಎಂಬಂತೆ ಅತಿ ಗಹನವೆನಿಸಿರುವುದು. “ನಮಃ” ಶಬ್ದವು ಸ್ಥೂಲವಾದ ಪೃಥ್ವಿ, ಆಪ್, ತತ್ವಗಳನ್ನು ಪ್ರತಿನಿಧಿಸುತ್ತಿರಲು, “ಶಿವಾಯ” ಶಬ್ದವು ಸೂಕ್ಷ್ಮವಾಗಿರುವ ಅಗ್ನಿ, ವಾಯು ಮತ್ತು ಆಕಾಶ ತತ್ವಗಳನ್ನು ಪ್ರತಿನಿಧಿಸುವುದಾಗಿದೆ. ಈ ಪಂಚಭೂತಗಳಲ್ಲೂ, ಶಿವಪಂಚಾಕ್ಷರೀ ಬೀಜಾಕ್ಷರ ಮಹಾ

ಮಂತ್ರಗಳಲ್ಲೂ, ಲಿಂಗರೂಪ ಪರಶಿವನು, ಪ್ರಣವಮಯ ಪರಾಕಾಶ ಅಥವಾ ಚಿದಾಕಾಶ ಸ್ವರೂಪದಿಂದ ತಾನೇ ತಾನಾಗಿ ರಾ ರಾಜಿಸುತ್ತಿರುವನು. ಇದರಿಂದಾಗಿ ಮಾನವನು ಅನಾದಿ ಸಂಸಿದ್ಧವಾಗಿ, ಜನ್ಮಜನ್ಮಾಂತರಗಳಿಂದ ಸಿಕ್ಕುಬಿದ್ದು ಹಿಂಬಾಲಿಸುತ್ತಿರುವ ಆಣವಾದಿ ಮುಮ್ಮಲಗಳಿಂದ ಮುಕ್ತನಾಗಬೇಕಾದರೆ, "ಶ್ರೀ ಗುರುಕ್ಷ ಮಂತ್ರಮಾರ್ಗೇಣ | ಇಷ್ಟಲಿಂಗಂತು ಶಾಂಕರೀ" ಎಂಬಂತೆ ಶ್ರೀ ಗುರುವಿನಿಂದ ಉಪದೇಶಿಸಲ್ಪಟ್ಟಿರುವ ಪ್ರಣವಸಹಿತ ಶಿವಪಂಚಾಕ್ಷರೀ ಮಹಾಮಂತ್ರವನ್ನು ಅನವರತ ಶ್ರದ್ಧಾಭಕ್ತಿಗಳಿಂದ ಉಚ್ಚರಿಸುತ್ತಾ—

॥ ಚಿಂತಯ ಹೃದಯಾಂ ಭೋಜೇ !

ದೇವದೇವಂ ತ್ರಿಲೋಚನಂ ॥

ಎಂದು ಆದಿ ಶ್ರೀ ಜಗದ್ಗುರು ರೇಣುಕಪರಂಜ್ಯೋತಿ ವಿಶ್ವಕ್ಕೆ ಬೋಧಿಸಿರುವರು.

ಮಹಾಶಿವಪಂಚಾಕ್ಷರೀ ಮೂಲ ಮಂತ್ರ ಜಪಾನುಷ್ಠಾನವು ಮೂರು ಪ್ರಕಾರವಾಗಿರುವುದೆಂದು ಅಪ್ಪಣೆ ಕೊಡಿಸಿರುವರು. ವಾಚಕ, ಉಪಾಂಶು ಮತ್ತು ಮಾನಸಿಕವೆಂಬುದೇ ಆಗಿದೆ. ಇತರರು ಕೇಳಿಸುವ ಹಾಗೆ ಮಹಾ ಮಂತ್ರವನ್ನು ಉಚ್ಚರಿಸುವುದು ವಾಚಕವೆನಿಸುವುದು. ನಿಶ್ಶಬ್ದವಾಗಿ ತುಟಿಗಳೆರಡರ ಮಧ್ಯೆ ಓವ ಮಹಾ ಮಂತ್ರವನ್ನು ಪಠಿಸುವುದು ಉಪಾಂಶುವೆನಿಸುವುದು. ಮೂರನೆಯದಾಗಿ ಶುದ್ಧಾಂತರಂಗದಲ್ಲಿ ನಿಶ್ಚಿಂತೆಯಿಂದ ಸದಾ ಪ್ರಣವ ಸಹಿತ ಶಿವಪಂಚಾಕ್ಷರೀ ಮಹಾ ಮಂತ್ರವನ್ನು ಮೌನದಿಂದ ಮಾನಸಿಕವಾಗಿ, ಶ್ರದ್ಧಾ ಭಕ್ತಿ, ನಿಷ್ಠಾಭಕ್ತಿ; ಅವಧಾನ ಭಕ್ತಿ; ಅನುಭವ ಭಕ್ತಿ, ಸಮರಸ ಭಕ್ತಿ ಮತ್ತು ಆನಂದ ಭಕ್ತಿಗಳಿಂದ ವಿಜೃಂಭಿತ ನಾಗಿ, ಆನಂದಭಾಷ್ಯಗಳ ಮಧ್ಯೆ ಶರಣಾಗತಿ ಭಾವದಿಂದ ಮಾನಸಿಕವಾಗಿ ಜಪಿಸಿ, ತದ್ರೂಪ ಮಂತ್ರಾನು ಸಂಧಾನ ಗಂಗೆೋದಕದಲ್ಲಿ ಮಿಂದು, ॥ ಶಿವ ಶಿವೇತಿ ಸದಾ ಸ್ನಾನಂ | ಶಿವ ಶಿವೇತಿ ಸದಾ ಜಪಃ ॥ ಶಿವ ಶಿವೇತಿ ಸದಾ ಧ್ಯಾನಂ | ಸದಾ ಶಿವ ದರ್ಶನಂ ॥ ಎಂಬ ಅನುಭೂತಿಯಿಂದ ಶಿವಾಕಾರವೃತ್ತಿಯಲ್ಲಿ ತಲ್ಲೀನನಾಗಿರಬೇಕು. ಇದು ಷಟ್ಕ್ಷಿಲ ಸಿದ್ಧಾಂತದ ಸಾರಸರ್ವಸ್ವವೆಂದು ಮಹಾಚಾರ್ಯರು ಶ್ರೀ ಶಿವ ಸಿದ್ಧಾಂತ ಶಿಖಾಮಣಿಯಲ್ಲಿ ಬೋಧಿಸಿರುವರು.

ಆಧುನಿಕ ವೀರಶೈವಾಘ್ರಗಳಿಗೆಳಾದ, ಶ್ರೀ ಕಲ್ಯಾಣದ ಅಣ್ಣ ಬಸವಣ್ಣನವರೂ, ಶ್ರೀ ಅಲ್ಲಮಪ್ರಭು ದೇವರೂ, ಶ್ರೀ ಚನ್ನಬಸವಣ್ಣನವರೂ, ಮಹಾ ಮಾತೆ ಶ್ರೀ ಅಕ್ಕಮಹಾದೇವಿಯರೇ ಮೊದಲಾದ ಗಣ್ಯ ಶಿವಶರಣ ಶಿವಶರಣಿಯರು, ಪ್ರಣವ ಸಹಿತ ಶಿವಪಂಚಾಕ್ಷರೀ ಮಂತ್ರೋಚಾರಣೆಯಿಂದ ಹಾಗೂ ಶ್ರೀ ಮಹಾಚಾರ್ಯರ ಕೃಪಾನುಗೃಹ ಬಲದಿಂದ ಶಿವಸಾಯುಜ್ಯವನ್ನು ಹೊಂದಿರುವರು.

ಶ್ರೀ ಬಸವಣ್ಣನವರು ತಮ್ಮೊಂದು ವಚನದಲ್ಲಿ ಶಿವಪಂಚಾಕ್ಷರಿ ಮಹಾ ಮಂತ್ರ, ಜಪಾನುಷ್ಠಾನದ ಅವಶ್ಯಕತೆಯನ್ನು ಮನಮುಟ್ಟುವಂತೆ ಸಾರಿರುವರು.

ಅಕಟಕಟಾ! ಬೆಡಗು ಬಿನ್ನಾಣವೇನೋ?

“ಓಂ ನಮಃ ಶಿವಾಯ” ಎಂಬುದೇ ಮಂತ್ರ ।

“ಓಂ ನಮಃ ಶಿವಾಯ” ಎಂಬುದೇ ತಂತ್ರ ॥

ನಮ್ಮ ಕೂಡಲ ಸಂಗಮ ದೇವರ ।

ಮಾಣದೆ ನೆನೆವುದೇ ಮಂತ್ರ ॥

ಎಂಬುದಾಗಿ ಅರುಹಿ, ಪ್ರಣವ ಸಹಿತ ಶಿವ ಪಂಚಾಕ್ಷರಿ ಮಂತ್ರದ ವಿನಃ ಬೇರಾವ ಮಂತ್ರವನ್ನೂ ಜಪಿಸಬಾರದೆಂದು ಘಂಟಾಘೋಷದಿಂದ ಸಾರಿರುವರು.

ಈ ಪ್ರವರದಲ್ಲಿಯೇ ವಿರಾಜಿತರಾದ, ಎಡೆಯೂರು ಭಗವಾನ್ ಶ್ರೀ ತೋರಟದ ಸಿದ್ಧಲಿಂಗ ಯತಿ ಸಾರ್ವಭೌಮರು, ತಮ್ಮ ವಚನಾಮೃತದಲ್ಲಿ ಅಷ್ಟಣೆ ಕೊಡಿಸುತ್ತಾ ಪ್ರಣವ ಸಹಿತ ಶಿವ ಪಂಚಾಕ್ಷರಿ ಮಹಾ ಮಂತ್ರದ ಸರ್ವೋತ್ಕೃಷ್ಟ ತೆಯನ್ನು ಎತ್ತಿ ಹಿಡಿದು :—

॥ ಪರಶಿವನ ಜ್ಞಾನ ಚಿಕ್ಕವಿನಲ್ಲಿ ।

ಉದಯವಾದ ರುದ್ರಾಕ್ಷಿಯ, ಹಸ್ತ ।

ತೋಳು, ಉರ, ಕಂಠ, ಕರ್ಣ ಮಸ್ತಕದಲ್ಲಿ ।

ಧರಿಸಿದ ಶಿವಶರಣನೇ ರುದ್ರನು ; ॥

ಆ ರುದ್ರಾಕ್ಷಿಯ ಜಪಿಸಿದಾತನೆ—ಸದ್ಯೋನ್ಮುಕ್ತನು ।

ಇದು ಕಾರಣ

। ಅಜ ಹರಿ, ಸುರ, ಮನು ಮುನೀಶ್ವರರು ।

ಶ್ರೀ ವಿಭೂತಿ, ರುದ್ರಾಕ್ಷಿಯನೆ ಧರಿಸಿ ।

ಶಿವಲಿಂಗಾರ್ಚನೆಯ ಮಾಡುತಿಪ್ಪರು ।

ಪ್ರಮಥಗಣ, ರುದ್ರಗಣ ಮುಖ್ಯವಾದ

ಗಣಾಧೀಶ್ವರರು ॥ ಶ್ರೀ ವೀಭೂತಿ ರುದ್ರಾಕ್ಷಿಯನೆ ಧರಿಸಿ ।

ಪ್ರಣವ ಸ್ವರೂಪಿಗಳಾಗಿಪ್ಪರು ॥

ನೋಡಿದವರು, ಮುಟ್ಟಿದವರು, ಧರಿಸಿದವರು ।

ಜಪಿಸಿದವರೆಲ್ಲಾ ಸಕಲ ಪ್ರಪಂಚವನಳಿದು ।

ಪರಶಿವ ಸ್ವರೂಪ ರಪ್ಪುದು ತಪ್ಪುದು ನೋಡಾ !

ಇದು ಕಾರಣ—

॥ ನಾನು ಶ್ರೀ ವಿಭೂತಿ ರುದ್ರಾಕ್ಷಿಯನೆ ಧರಿಸಿ ।

ಶಿವಲಿಂಗಾರ್ಚನೆಯನೆ ಮಾಡಿ ;

ಪ್ರಣವ ಪಂಚಾಕ್ಷರಿಯನೆ ಜಪಿಸುತ್ತಿದ್ದೆನಯ್ಯಾ !

ಮಹಾಲಿಂಗ ಗುರು ಶಿವಸಿದ್ಧೇಶ್ವರ ಪ್ರಭುವೇ || (1)

|| ಶಿವನಲ್ಲದೆ ಬೇರೆ ದೈವವಿಲ್ಲ ನೋಡಾ ಎನಗೆ !

ಶಿವ ಮಂತ್ರವಲ್ಲದೆ ಬೇರೆ ಮಂತ್ರವಿಲ್ಲ ನೋಡಾ ಎನಗೆ ||

|| ಓಂ ನಮಃ ಶಿವಾಯ ಓಂ ನಮಃ ಶಿವಾಯ ಓಂ ನಮಃ ಶಿವಾಯ ||

ಎಂಬ ಪಡಕ್ಷರ ಮಂತ್ರವನೆ ಜಪಿಸುತ್ತಿದ್ದೆನು ಕಣಾ !

ಮಹಾಲಿಂಗ ಗುರು ಶಿವಸಿದ್ಧೇಶ್ವರ ಪ್ರಭುವೇ || (2)

ಎಂದು ನುಡಿದು ಜಗತ್ತಿಗೆ ಶಿವಪಂಚಾಕ್ಷರಿ ಮಹಾ ಮಂತ್ರದ ಹಿರಿಮೆಯನ್ನೂ, ಅವಶ್ಯ ಕತೆಯನ್ನೂ ಮನದೊರೆದು ಲಿಂಗಮೆಚ್ಚಿ ಅಹುದಹುದೆನ್ನುವ ರೀತಿಯಲ್ಲಿ ಬೋಧಿಸಿ ರುವರು.

ಮೇಲುಕ್ತವಾದ ವಚನಾಮೃತಗಳಿಂದ ಕಂಡುಬರುವುದೇನೆಂದರೆ - ಕೈಲಾಸದಲ್ಲಿ ಪ್ರಮಥ ಗಣಂಗಳಿಗೊಡೆಯನಾದ ಶ್ರೀ ನಂದೀಶ್ವರನೂ, ಶ್ರೀ ವೀರಭದ್ರದೇವರೂ, ಪರಮ ಅನಾದಿ ವೀರಶೈವಧರ್ಮದ ಪ್ರವರ್ತಕರಾದ ವೀರ ನಂದಿ, ಭೃಂಗಿ ಸ್ವಂದಹಾಗೂ ವೈಷಭ ಇವರೇ ಮೊದಲಾದ ಶಿವಲೋಕದ ಅಗ್ರಜರೂ ; ಭುವಿಯಲ್ಲಿ ಆದಿ ಶ್ರೀ ಜಗದ್ಗುರು ರೇಣುಕಾದಿ ಪಂಚಾಚಾರ್ಯರೂ, ಶ್ರೀ ಬಸವ, ಶ್ರೀ ಅಲ್ಲಮಪ್ರಭು ದೇವ, ಶ್ರೀ ಚನ್ನಬಸವಣ್ಣ ಇವರೇ ಮೊದಲಾದ ಶಿವಶರಣ ಶರಣಿಯರೂ ಹಾಗೂ ಸಮಸ್ತ ಶೈವಸಂಪ್ರದಾಯದ ಭಕ್ತಾಘ್ರಾಣಿಗಳೂ ಅನಾದಿ ಕಾಲದಿಂದ ಪ್ರಣವ ಸಹಿತ ಶಿವಪಂಚಾಕ್ಷರಿ ಮಹಾಮಂತ್ರವನ್ನೇ ನೆರನಂಬಿ ಉಚ್ಚರಿಸಿ, ಪಠಿಸಿ, ಜಪಿಸಿ ಲಿಂಗಾಂಗ ಸಾಮರಸ್ಯದಲ್ಲಿ, ಪಟ್ಟಲ ಪ್ರಭಾಪುಂಜ ರಂಜಿತರಾಗಿ ಶಿವಸಾಯುಜ್ಯವನ್ನು ಹೊಂದಿ ನಿತ್ಯ ತೃಪ್ತರೆನಿಸಿರುವರು. ಸತ್ಯಾಂಶ ಹೀಗಿದ್ದರೂ, ಕೆಲವರು, ಯಾವುದೋ ಅಂಥ ದುರಭಿಮಾನದಿಂದ, ಮಂದಾಂಧರಾಗಿ, ಹಿರಿಯರು ಆಚರಿಸಿ ಜಗತ್ತಿಗೆ ತೋರಿಸಿದ ರಾಜಮಾರ್ಗವನ್ನು ಬಿಟ್ಟು, ತಮ್ಮದೇ ಆದ ಆದೇಶ ಸಿದ್ಧಾಂತಗಳಿಂದ ಕೂಡಿ ಬೇರೆ ಬೇರೆ ನಾಮಾವಳಿಗಳನ್ನೇ ಮಂತ್ರವೆಂದು ಜಪಿಸುತ್ತ, ಪಾಮರ ಜನತೆಯನ್ನು ಆಡ್ಡ ದಾರಿಗಳೆದು ಕ್ಷುದ್ರ ಫಲಗಳಿಗೆ ಬಾಯ್ಬಿಡುತ್ತಿರುವುದನ್ನು ನೋಡಿದರೆ, ಶ್ರೀ ಬಸವಣ್ಣ ನವರು ನುಡಿದಂತೆ- || ಅಕಟಕಟಾ ! ಬೆಡಗು ಬಿನ್ನಾಣವೇನೋ.....? ಎಂದು ಮರುಳರನ್ನುದ್ದೇಶಿಸಿ ಎಚ್ಚರಿಸಿರುವರೆಂಬುದು ಗಮನಾರ್ಹ. ಇದರಿಂದಾಗಿ—

ಜಗದಾದಿ ಶ್ರೀ ಜಗದ್ಗುರು ರೇಣುಕಾದಿ ಪಂಚಾಚಾರ್ಯರು ಜಗದಾದಿಯಲ್ಲೇ ಮಾಣಿಕೃದ ಪ್ರದೀಪ್ತಿಯಂತೆ ಬೋಧಿಸಿರುವ :-

|| ಜ್ಞಾತೇ ಪಂಚಾಕ್ಷರೀ ಮಂತ್ರೇ | ಕಿಂ ವಾ ಮಂತ್ರಾಂತರೈಃ ಫಲಂ |

ಜ್ಞಾತೇ ಶಿವೇ ಜಗನ್ನೂಲೇ | ಕಿಂ ಫಲಂ ದೇವತಾಂತರೈಃ ||

(ಸಿ.ಶಿ.ಅ. ೪ ಶ್ಲೋ ೨)

ಅಂದರೆ ಶಿವನೊಬ್ಬನನ್ನೇ ನೆರೆ ನಂಬಿ ಶರಣಾಗತನಾದವನಿಗೆ ಅನ್ಯ ದೇವತೆಗಳಿಂದಾಗ ಬೇಕಾದ್ದೇನಿದೆ. ಅದರಂತೆಯೇ ಸಪ್ತಕೋಟಿ ಮಂತ್ರಗಳಿಗೆ ಮಕುಟಪ್ರಾಯವಾದ, ಪ್ರಣವ ಸಹಿತ ಶಿವಪಂಚಾಕ್ಷರೀ ಮಹಾಮೂಲ ಮಂತ್ರವನ್ನೇ ಸತತ ಜಪಿಸುವಾಗ, ಉಳಿದ ಮಂತ್ರಗಳ ಗೊಂದಲದಿಂದೇನಾಗಬೇಕಾಗಿದೆ, ಅಸ್ತು.

ಏಕತ್ವದಲ್ಲಿ ಬಹುತ್ವ ಬಹುತ್ವದಲ್ಲಿ ಏಕತ್ವ Diversity in Unity and Unity in Diversity ಎಂಬ ಸೂತ್ರಕ್ಕನುಗುಣವಾಗಿ ವಿರಾಜಿಸುವ ಷಟ್ಸ್ಥಿಲ ಸಿದ್ಧಾಂತದಲ್ಲಿ ಒಂದು ಸ್ಥಲವೇ ೧೦೧ ಸ್ಥಲಗಳಾಗಿ ಸ್ವೇಚ್ಛೆಯಿಂದ ಹಮ್ಮಿ ಪ್ರಕಟ ಗೊಂಡು, ಪುನಃ ನೂರೊಂದು ಒಂದಾಗಿ ಪರಿಣಮಿಸುವ ಅವಿಕಾರ ಪರಿಣಾಮ ಸಿದ್ಧಾಂತದ ತಿರುಳನ್ನು ಸಮಗ್ರವಾಗಿ ಅರಿತು ಅನುಭವಕ್ಕೆ ತಂದುಕೊಳ್ಳಲು, ಭಕ್ತನಿಗೆ ಪ್ರ ಪ್ರಥಮವಾಗಿ ಭಕ್ತಸ್ಥಲದ ಸುವಿಚಾರ ಮನನೀಯವಾಗಿ ಅನುಭವಕ್ಕೆ ಬರಬೇಕಾಗಿದೆ, ಅಂಗ ಷಟ್ಸ್ಥಿಲದಲ್ಲಿ ಭಕ್ತಸ್ಥಲ ಮೊದಲನೆಯದು. ಭಕ್ತಸ್ಥಲದಲ್ಲಿ ಶರೀರದ ಶುದ್ಧೀಕರಣವಾಗುವುದು. ಮಾಹೇಶ್ವರ ಸ್ಥಲದಲ್ಲಿ ಅಂತಃಕರಣಗಳು ಶುದ್ಧಿಯಾಗುವುವು. ಇದರಿಂದ ಬಾಹ್ಯಾಭ್ಯಂತರಗಳ ಶುದ್ಧಿ ಆಗುವುದು. ಭಕ್ತಸ್ಥಲದಲ್ಲಿ 15 ಉಪಸ್ಥಲಗಳಿರುವುವು. ಮಾಹೇಶ್ವರ ಸ್ಥಲದಲ್ಲಿ 9; ಪ್ರಸಾದಿ ಸ್ಥಲದಲ್ಲಿ 7; ಪ್ರಾಣ ಲಿಂಗಿ ಸ್ಥಲದಲ್ಲಿ 5; ಶರಣಸ್ಥಲದಲ್ಲಿ 12 ಮತ್ತೂ ಏಕಸ್ಥಲದಲ್ಲಿ 4 ಹೀಗೆ ಉಪಸ್ಥಲಗಳಿರುವುವು. ಈ ಮೇಲ್ಕಂಡ ಪ್ರತಿಯೊಂದು ಸ್ಥಲಗಳಲ್ಲೂ ಲಿಂಗಾಂಗಗಳ ಅನಾದಿ ಸಂಸಿದ್ಧವಾದ ಅವಿನಾಭಾವ ಸಂಬಂಭವನ್ನು ಹೊರಸೂಸಿ ಅಂಗನನ್ನು ಮಲತ್ರಯಂಗಳಿಂದ ಮುಕ್ತನನ್ನಾಗಿಸುವುದು, ಅವನ ತನು ಕರಣಗಳನ್ನು ಶಿವ ಕರಣಗಳನ್ನಾಗಿಸುವುದರಲ್ಲಿ, ಕರ್ಮಜ್ಞಾನಗಳ ಸಂಗಮದಲ್ಲಿ ಅತ್ಯಂತ ಪ್ರಭಾವಾನ್ವಿತವಾಗಿರುವುದು.

ಭಕ್ತಸ್ಥಲದ ಹದಿನೈದು ಉಪಸ್ಥಲಗಳಲ್ಲಿ—“ಪಿಂಡಸ್ಥಲ” ಪ್ರಥಮವೆನಿಸಿದೆ. ‘ಪಿಂಡ’ ಎಂದರೇನು ? ಪಿಂಡ ಶಬ್ದಕ್ಕೆ ಹಲವು ಅರ್ಥಗಳುಂಟು. ಕೆಲವರು, ಯಾರಾದರು ಒಂದು ವಿಷಯವನ್ನು ತಿಳಿಯದೆ ಏನಾದರೂ ಹೇಳಿದರೆ, ‘ನಿನ್ನ ಪಿಂಡ ಆದು ಹಾಗಲ್ಲ’ ಎಂದು ಹೇಳುವುದುಂಟು. ಶ್ರೀಮದ್ಭಗವದ್ಗೀತೆಯಲ್ಲಿ—ಅರ್ಜುನ ವಿಶಾದಯೋಗೋ ನಾಮ ಪ್ರಥಮೋಧ್ಯಾಯ’ದ ಕೊನೆಯಲ್ಲಿ ಅರ್ಜುನನು ಶ್ರೀಕೃಷ್ಣನಿಗೆ, ‘ಶ್ರೀಷು ದುಷ್ಟಾಸು ವಾರ್ಷ್ಣೇಯ.....’ ಎಂದು ವಿವರಿಸುತ್ತಾ, ಸಂಕರ ಜಾತಿಯ ಸುಪರ್ಕದಿಂದ ಜನಿಸಿದ ಪುತ್ರರು ಪಿತೃ ದೇವತೆಗಳಿಗೆ ಶ್ರಾದ್ಧಾದಿ ಕಾಲದಲ್ಲಿ ಪಿಂಡ ಪ್ರದಾನವನ್ನು ಸಂಕಲ್ಪ ಪೂರ್ವಕ, ಅರ್ಪಿಸಿದರೆ || ಪತಂತಿ ಪಿತರೋ ಹ್ಯೇಷಾಂ | ಉಪ್ತ ಪಿಂಡೋದಕ ಕ್ರಿಯಃ || ಎಂದು ಹೇಳುವಾಗ ‘ಪಿಂಡ’ ಶಬ್ದ ಪ್ರಯೋಗವಾಗಿದೆ. “ಪಿಂಡ” ಶಬ್ದಕ್ಕೆ ಮೇಲ್ಕಂಡ ಅರ್ಥಗಳು ಗೊತ್ತಾಗಿವೆ.

ಆದರೆ, ಸನಾತನವಾದ ಪರಮಾ ವಿರಶೈವ ವೈದಿಕ ಧರ್ಮದಲ್ಲಿ 'ಪಿಂಡ' ಶಬ್ದಕ್ಕೆ ತನ್ನದೇ ಆದ, ಶ್ರುತಿ ಸಮ್ಮತವಾದ, ವೈಶಿಷ್ಟ್ಯ ಪೂರ್ಣವಾದ. ಗಹನಾರ್ಥಗರ್ಭಿತ ವಾಗಿರುವುದು ಎದ್ದುಕಾಣುತ್ತೆ.

ಜೀವಾತ್ಮನು ತನ್ನೊಳಗಿರುವ ಅರ್ಥಾರ್ಥ, ತಾನೇ ಆಗಿರುವ ಪರಮಾತ್ಮನನ್ನು ಮರೆತು, ಮೈ, ಮನಗಳ ಮಮತೆಯಿಂದ ಶೋಕಮೋಹಗಳಿಗೆ ತುತ್ತಾಗಿದ್ದಾನೆ. ಆಣವಾದಿ ತ್ರಿಮಲಗಳಿಗೆ ದೀನನಾಗಿದ್ದಾನೆ. ಇವನು ಶುದ್ಧ, ಸಿದ್ಧ, ಪ್ರಬುದ್ಧ ನಾಗಬೇಕಾದರೆ, ಶುದ್ಧ ಸ್ಥಿತಿಕದಂತ ಪ್ರಸನ್ನತೆಯಿಂದ ಕೂಡಿದ ಮನಸ್ಸು ವಿಕಾಸವಾಗ ಬೇಕು. ಶ್ರೀ ಜಗದ್ಗುರು ರೇಣುಕ ಮಹಾಚಾರ್ಯರು ಈ ಬಗ್ಗೆ ಅಪ್ಪಣೆ ಕೊಡಿಸುತ್ತಾ, ಹೇ ಅಗಸ್ತ್ಯ || ಶಿವಪ್ರಸಾದಾ ಜೀವೋಯಂ | ಜಾಯತೇ ಶುದ್ಧ ಮಾನಸಃ || ಶುದ್ಧಾಂಥಃ ಕರಣೋಜೀವೇ | ಶುದ್ಧ ಕರ್ಮ ವಿಪಾಕತಃ | ಜಾಯತೇ ಶಿವಕಾರುಣ್ಯಾತ್ | ಪ್ರಸ್ಫುಟಾ ಭಕ್ತಿರೈಶ್ವರಿ || ಜಂತುರಂತ್ಯ ಶರೀರೋ ಸಾ ಪಿಂಡ ಶಬ್ದಾ ಭೇದೀಯತೇ || ಶ್ರೀಮಹಾ ಗುರುವಿನ, ದಿವ್ಯಾನುಗ್ರಹ ವಿಲ್ಲದೆ ಮುಮ್ಮಲ ಗಳು ತೊಳೆಯುವು. ತ್ರಿಮಲಗಳು ನಿರ್ಮಲವಾಗದೆ ಪ್ರಾರಬ್ಧಾದಿ ಕರ್ಮತ್ರಯಗಳು ಪೂರ್ಣ ಕ್ಷಯಿಸಲಾರವು. ಜನ್ಮಾಂತರದ ಕರ್ಮ ಪೂರ್ಣ ಕೈಬಿಡದೆ ಮನಸ್ಸು ಶುದ್ಧ ವಾಗದು. ಮನಸ್ಸು ಪ್ರಸನ್ನತೆಯಿಂದ ಪರಿಶುದ್ಧವಾಗದೆ, ಶ್ರದ್ಧಾಭಕ್ತಿ, ನಿಷ್ಕಾಭಕ್ತಿ, ಅವಧಾನಭಕ್ತಿ, ಅನುಭವ ಭಕ್ತಿ, ಅನಂದ ಭಕ್ತಿ ಮತ್ತು ಸಮರಸ ಭಕ್ತಿಮಯ ಪರ ಭಕ್ತಿ ಶಿವ ಭಕ್ತಿ ಸಂಭವಿಸದು. ಶಿವಪ್ರಸಾದ ಉಂಟಾಗದು. ಶಿವಭಕ್ತಿವುಂಟಾಗದೆ ಜೀವನು "ಪಿಂಡ" ನೆಂದೆನಿಸಲಾರನು. ಇದರಿಂದಾಗಿ ಪಿಂಡನಿಗೆ ಅಂದರೆ ಜೀವಾ ತ್ಮಂಗೆ ಅರ್ಥಾರ್ಥ ಅಂಗನಿಗೆ ಭಕ್ತಿಯೇ ಬೆನ್ನಾಸರ. ಪರಾಭಕ್ತಿಯೇ ಅವನ ಬಾಳಿನ ನೈಜ ಜೀವಾಳ. ಭಕ್ತಿಯಿಲ್ಲದ ಅಂಗನಿಗೆ ಪಿಂಡತ್ವ ಸಿದ್ಧಿಯಾಗದು. ನಿಷ್ಕಾಮಕರ್ಮ ಯೋಗದ ಭಗವದ್ಭಕ್ತಿಯಿಂದ ತನು ತ್ರಯಂಗಳ ಶುದ್ಧೀಕರಣವಾಗುವುದು. ಭಕ್ತ ಸ್ಥಲದ ಹದಿನೈದು ಉಪ ಸ್ಥಲಗಳಲ್ಲಿ 1. ಪಿಂಡ ಸ್ಥಲ 'ಪ್ರಪ್ರಥಮ ವೆನಿಸಿರುವುದು. ನಂತರ ಅನುಕ್ರಮವಾಗಿ 2. ಪಿಂಡ ಜ್ಞಾನ ಸ್ಥಲ; 3. ಸಂಸಾರ ಹೇಯ ಸ್ಥಲ; 4. ದೀಕ್ಷಾಲಕ್ಷಣಗುರುಕಾರುಣ್ಯ ಸ್ಥಲ; 5. ಲಿಂಗ ಧಾರಣ ಸ್ಥಲ; 6. ಭಸ್ಮ ಧಾರಣ ಸ್ಥಲ; 7. ರುದ್ರಾಕ್ಷ ಧಾರಣ ಸ್ಥಲ; 8. ಪಂಚಾಕ್ಷರಜಪ ಸ್ಥಲ; 9. ಭಕ್ತ ಮಾರ್ಗ ಕ್ರಿಯಾ ಸ್ಥಲ; 10. ಉಭಯ ಸ್ಥಲ; 11. ತ್ರಿವಿಧ ಸಂಪತ್ತಿಸ್ಥಲ; 12. ಪ್ರಸಾದ ಸ್ವೀಕಾರ ಸ್ಥಲ; 13. ಸೋಪಾಧಿಕದಾನ ಸ್ಥಲ; 14. ನಿರುಪಾಧಿಕ ದಾನಸ್ಥಲ ಮತ್ತೂ 15. ಸಹಜ ದಾನಸ್ಥಲ. ಮೇಲ್ಕಂಡ ಹದಿನೈದು ಉಪಸ್ಥಲಗಳಿಂದ ಅಂಗ ಸ್ಥಲದ ಷಡ್ ಸ್ಥಲಗಳಲ್ಲಿ ಪ್ರಥಮ ಸ್ಥಲವೆನಿಸಿದ ಭಕ್ತ ಸ್ಥಲವು ಅತಿ ಗಂಭೀರವೆನಿಸಿದೆ. ಅಂಗ ಷಡ್ ಸ್ಥಲಗಳಲ್ಲಿನ ಉಳಿದ ನಾಲ್ಕು ಸ್ಥಲಗಳಲ್ಲಿ ಅಂತರ್ಗತವಾಗಿರುವ ಉಪ ಸ್ಥಲಗಳು, ಜೀವ ಬ್ರಹ್ಮೈಕ್ಯ ಆಧವಾ ಲಿಂಗಾಂಗ ಸಾಮರಸ್ಯವೆಂಬ ಸಾಯುಜ್ಯ ಪದಕ್ಕೆ ಕೊಂಡೊಯ್ಯುವ ಷಡಧಾ ತೀತವಾದ ಸತ್ಯ ಧವೆನಿಸಿದೆ.

ಶುದ್ಧಾಂಧಃ ಕರಣಗಳಿಂದ ಪರಾಭಕ್ತಿಯುಕ್ತನಾದ ಅಂಗನು ಚರಮ ಶರೀರಿಯಾಗಿ (ತನು ಕರಣಗಳನ್ನು ಶಿವ ಕರಣಗಳಾಗಿಗೊಂಡು) ಪಿಂಡ ಶಬ್ದವಾಚಕನಾಗಿ ಹನು.

॥ ಶಿವೇ ಭಕ್ತಿಃ ಸಮುತ್ಪನ್ನಾ | ಯಸ್ಯಾಸೌ ಭಕ್ತ ಉಚ್ಚತೇ | ತಸ್ಯಾನುಷ್ಠೇಯ ಧರ್ಮಾಣಾ | ಮುಕ್ತಿರ್ಭಕ್ತ ಸ್ಥಲಂ ಮತಂ ॥ (ಸಿ.ಶಿ.ಅ. 5 ಶ್ಲೋಕ 26)

॥ ಭಕ್ತಿ ಮುಕ್ತಿ ವಿಧಾಯಿನಿ ॥ ಎಂಬ ಹಿರಿಮೆಯುಳ್ಳದ್ದು. ಹದಿನೈದು ಉಪ ಸ್ಥಲಗಳ ಲಕ್ಷಣಗಳಿಂದ ವಿರಾಜಿಸುವ ಭಕ್ತನ ಹಿರಿಮೆಯೂ ಸಹ ಅಷ್ಟೇ ಗಂಭೀರ ವೆನಿಸಿರುವುದು. ಪಿಂಡ ಸ್ಥಲದ ಅಂಗನು ಪಿಂಡನೆನಿಸಿ ಕೊಳ್ಳಬೇಕಾದರೆ—

॥ ಬಹು ಜನ್ಮ ಕೃತ್ಯಃ ಪುಣ್ಯೈಃ | ಪ್ರಕ್ಷೀಣೇ ಪಾಪ ಪಂಜರೇ | ಶುದ್ಧಾಂತಃ ಕರಣೋ ದೇಹೇ | ಪಿಂಡ ಶಬ್ದೇನ ಗೀಯತೇ ॥ (ಸಿ.ಶಿ.ಅ. 5 ಶ್ಲೋಕ 31)

॥ ಶಿವ ಶಕ್ತಿ ಸಮುತ್ಪನ್ನೇ | ಪ್ರಪಂಚೇಸ್ಥಿ ವಿಶಿಷ್ಟತೇ | ಪುಣ್ಯಾಧಿಕಃ ಕ್ಷೀಣಪಾಪಃ | ಶುದ್ಧಾತ್ಮಾ ಪಿಂಡನಾಮಕಃ ॥ (ಸಿ.ಶಿ.ಅ. 5 ಶ್ಲೋಕ 32)
ಮೇಲಿನ ಎರಡು ಶ್ಲೋಕಗಳ ಸಾರವೇನೆಂದರೆ

॥ ಏಕೇಳು ಜನ್ಮದಲ್ಲಿ ಗಳಿಸಿದ ಪುಣ್ಯ ಪುಂಜದಿಂದೆ |

ತನ್ನ ಬಳಸಿರ್ಪ ಪಾಪ ಪಂಜರಕ್ಕೆ ಪಂಜಕ್ಕೆ |

ಪರಿಶುದ್ಧಾಂತಃ ಕರಣ| ನೆನಿಸಿರ್ಪ ಅಂಗನಿಗೆ |

“ಪಿಂಡ” ನೆಂಬರು ಕಾಣಾ ॥

॥ ಶಿವಶಕ್ತಿ ಸಂಪುಟ ಸಂಭವವಾದೀ ಪ್ರಪಂಚದಲ್ಲಿ |

ಪಿಂಡನಾಮಕನು ಪರಮೋ ತ್ಯಷ್ಟ ನಪ್ಪನುಕಾಣಾ |

ಪುಣ್ಯ ಬಲಿದು ಪಾಪವಳಿದು | ಪರಿಶುದ್ಧಾತ್ಮನಾದ ಕಾರಣ ॥

“ಚಿತ್” ಅದುವೇ ಪಿಂಡ ಪಿಂಡವೇ ಚಿದಾಕಾಶ. ಚಿದಾಕಾಶದಿಂದ ಭೂತಾಕಾಶಾದಿ ಅಖಿಲ ಪಂಚ ಭೂತಗಳೂ, ಓಷಧಿಗಳೂ, ಅದರಿಂದ ಅನ್ನ, ಅನ್ನದಿಂದ 84 ಲಕ್ಷ ಜೀವ ಕೋಟಿಗಳೂ ಉದ್ಭವಿಸಿರುವುವು. ಚಿದಾಕಾಶವು ಅಕ್ಷರಮಯವೆನಿಸಿರುವುದು. ॥ ಅಕ್ಷರಾತ್ಸಂಭವತೇಹ ವಿಶ್ವಂ ॥ ಎಂದು ಶ್ರುತಿದೇವಿಯು ಸಾರುತ್ತಿರುವಳು.

ಪಿಂಡವು, ಅಂದರೆ ಪರಿಶುದ್ಧಾಂತಃ ಕರಣನಾದ ಅಂಗನು ಒಂಭತ್ತು ಅಂಶ ಗಳಿಂದ ಕೂಡಿರುವನೆಂಬುದು ಗಮನಾರ್ಹ:-

(ಎ) ॥ ಮಾತೃತ್ರೀಣಿ, ಪಿತೃತ್ರೀಣಿ |

ಶಿವಾಂಶತ್ರೀಣಿ ಚೋಚ್ಯತೇ ॥

ತತ್ತ್ವಾಧ್ಯಾ ಮಿಶ್ರ ಸಂಖ್ಯಾನಾಂ ।

ನವಾಂಶಃ ಪಿಂಡಸಂಜ್ಞಕಃ ॥

(ಬಿ) ॥ ರುದಿರಂ ಮಾಂಸಕಂ ತ್ವಕ್ಚ ॥

ಮಾತೃಕಾಂಶ ಇತಿ ಸ್ತೃತಾಃ ॥

॥ ಅಸ್ತಿ ನಾಡ್ಯಶ್ಚ ರೋಮಾಣಿ ।

ಪಿತ್ರಂಶಾಃ ಪರಿ ಕೀರಿತಾಃ ॥

(ಸಿ) ॥ ಅಗ್ನಿಶ್ಚ, ವಾಯುರಾತ್ಮಾಚ್ಚ ।

ಶಿವಾಂಶಾ ಪರಿಕೀರಿತಾಃ ॥

ಇದು ಪಿಂಡದ ಸಮಗ್ರ ಅಸ್ತಿತ್ವವೆನಿಸಿದೆ

ರಕ್ತ, ಮಾಂಸ, ಮೈ ಚರ್ಮದ ಭಾಗಗಳು ತಾಯಿ ಸಂಬಂಧದಿಂದಲೂ ; ಏಮಕೆ ಸಮಸ್ತನಾಡಿ ಕೂಟ ಮತ್ತೂ ರೋಮಗಳು ತಂದೆ ಸಂಬಂಧದಿಂದಲೂ, ಮತ್ತೂ ಅಗ್ನಿ (ಶಾಕಾಂಶ) ದಶವಾಯುಗಳು ಮತ್ತೂ ಆತ್ಮನು ಶಿವಾಂಶದಿಂದಲೂ ಷಂಟಾಗಿರುವುವು. ಪಿಂಡಸ್ಥಲದ ಸಂಗ್ರಹ ವಿವರಣೆ, ತನ್ನ ಸ್ವರೂಪದ ಬಗ್ಗೆ ಅಂತರಂಗದ ಕಣ್ಣನ್ನು ಸ್ವಲ್ಪ ತೆರೆದಂತಾಗಿರುವುದು.

ಮುಂದೆ ಪಿಂಡಜ್ಞಾನ ಸ್ಥಲ, ಸಂಸಾರಹೇಯ ಸ್ಥಲ, ದೀಕ್ಷಾಲಕ್ಷಣ ಶ್ರೀಗುರು ಕಾರುಣ್ಯ ಸ್ಥಲ, ಇವೇ ಮೊದಲಾದ ಭಕ್ತ ಸ್ಥಲದ ಉಪ ಸ್ಥಲಗಳ ಗಂಭೀರವಾದ ವಿವರಣೆ, ಹಾಗೂ ಇನ್ನುಳಿದ, ಮಾಹೇಶ್ವರ ಸ್ಥಲದಿಂದ ಪರಮ ಐಕ್ಯ ಸ್ಥಳಗಳಲ್ಲಿನ ಉಪ ಸ್ಥಲಗಳ ಅನುಭವ ವೇದ್ಯವಾದ ಪ್ರತಿಪಾದನೆ—

॥ ಕಡಲು ಮೈದರೆದರೆ । ನವರತ್ನಗಳ ಕಾಣಬಹುದು ।

ಶಿವಶರಣರು ಮನದರೆದು । ಮಾತನಾಡಿದರೆ ಲಿಂಗವ ಕಾಣಬಹುದು ॥

ಎಂಬ ಅನುಭವದ ನುಡಿಯಂತೆ ಅಖಿಲ ಲಿಂಗಾಂಗಗಳಲ್ಲಿ ತತ್ವವೇತ್ತರಾದ ಹಿರಿಯ ಶಿವಾಚಾರ್ಯರುಗಳು, ವಿರಕ್ತವೃಂದದ ಘನ ಮಠಾಧಿಪತಿಗಳೂ ಹಾಗೂ ಅನಂತ ಪಂಡಿತ ಪ್ರಕಾಂಡರು ನಿರ್ಮಲವಾದ ಅತಿ ವಿಶಾಲ ದೃಷ್ಟಿಕೋನದಿಂದ, ಸರ್ವ ಶೃತಿ ಸಮನ್ವಯ ಭಾವದಿಂದ, ಎಂದು, ಶ್ರೀ ಸಿದ್ಧಾಂತ ಶಿಖಾಮಣಿಯ ಪ್ರತಿ ಪರಿಚ್ಛೇದಕ್ಕೂ, ಪೊಂದೊಂದು ಭಾಗದಂತೆ 21 ಪರಿಚ್ಛೇದಗಳಿಗೆ ಇಪ್ಪತ್ತೊಂದು ವಾಲ್ಯುಂಗಗಳಂತೆ, ಪ್ರತಿ ಶ್ಲೋಕದ ಶಬ್ದಾರ್ಥಗಳೊಂದಿಗೆ, ರಮಣೀಯವಾದ ಭಾಷ್ಯವನ್ನು ರಚಿಸಿ, ದಯಾಳುಗಳಾದ ಶ್ರೀಮಂತರ ಧನ ಸಹಾಯದಿಂದ ಅನೇಕರು, ಕರ್ನಾಟಕದ ಮೂಲೆ ಮೂಲೆಗಳಲ್ಲಿ ಸಹಸ್ರ ಗಟ್ಟಲೆ ಗ್ರಂಥಗಳನ್ನು ಪ್ರಕಟಿಸಿ, ಕೆಚ್ಚಿದೆಯಿಂದ, ಕ್ಷುದ್ರಭಾವವನ್ನು ತ್ಯಜಿಸಿ, ಮಿಷಿನರಿಗಳೋಪಾದಿಯಲ್ಲಿ ದಿನವಹಿ ಅಲ್ಲಲ್ಲಿ

ಈ ಸುಂದರವಾದ ಧರ್ಮದ (ವಿಶ್ವಧರ್ಮದ) ಪಾಠ. ಪ್ರವಚನ ಪ್ರಯೋಗಾದಿಗಳನ್ನು ಪ್ರಭಾವಶಾಲಿಗಳಾಗಿ, ನಿವೃತ್ತಿ ಧರ್ಮದ ಒಳಿಕೆಯ ಆಶ್ರಯದಲ್ಲಿ ಪ್ರವೃತ್ತಿ ಧರ್ಮವನ್ನು ಭಾನುಕೋಟಿ ಪ್ರಕಾಶಮಾನವಾಗಿ ಅಖಿಲ ಮಾನವರಲ್ಲಿ ಸತತ ಪ್ರಚಾರ ಮಾಡುವ ಹೊಣೆಯನ್ನು ನೆತ್ತಿಯಲ್ಲಿ ಹೊತ್ತು ಕಾರ್ಯತಃ ವಿಜೃಂಭಿತರಾಗುತ್ತಾರೋ, ಅಂದು, ಆದಿ ಶ್ರೀ ಜಗದ್ಗುರು ರೇಣುಕಾದಿ ಪಂಚಾಚಾರ್ಯರು ಹಾಗೂ ಇತ್ತೀಚಿನ ಪರಾದ ಶ್ರೀ ಬಸವಾದಿ ಅಖಿಲ ಪ್ರಮುಖ ಗಣಾಧೀಶ್ವರರೂ ಸಂತಸಗೊಂಡು ಹರ್ಷಿಸಿ ಮುಗಳಾಶೀರ್ವಾದಗಳನ್ನು ವರ್ಷಿಸುವರು. ಯಾಕೆಂದರೆ, || ಕಣ್ಣು ಕಾಣದೆ ಮನ ನೆನೆಯದು | ಮನ ನೆನೆಯದೆ ಭಾವ ಅನುಭವಿಸದು || ಅನುಭವ, ನಿತ್ಯಾನುಸಂಧಾನ ದಿಂದ, ಹೊರಹೊಮ್ಮಿದ ಬಲಿತ ಶಿವಭಾವದಿಂದ, ಹೊರಹೊಮ್ಮಿದ ಶಿವಯೋಗ ಪ್ರಭಾವದಿಂದ ಪಿಂಡನಾಮಕ ಅಂಗನು, ಸರ್ವಾಂಗ ಲಿಂಗಿಯಾಗಿ; ನಿತ್ಯಲಿಂಗ ಭೋಗೋಪಭೋಗಿಯಾಗಿ ರಂಜಿಸಿರ್ಪನು.

ಅನಾದಿ ಸಂಸಿದ್ಧವಾದ ಪರಮ ವೀರಶೈವ ಸಿದ್ಧಾಂತ. ಮನಕ್ಕೆ ನಿರ್ಮಲತೆ, ಶಾಂತಿ ಹಾಗೂ ತೃಪ್ತಿಯನ್ನು ನೀಡುವುದು. ಇದಕ್ಕಾಧಾರವೆನಿಸಿದ ಶ್ರೀ ಜಗದ್ಗುರು ರೇಣುಕಾಗಸ್ತ್ಯ ಸಂವಾದ, ಭಾವ, ಅನುಭವಗಳಿಗೆ ಹೊಂದಿಕೆಯನ್ನು ನೀಡಿ ಬಾಳನ್ನು ಬೆಳಗಿಸುವುದರಲ್ಲಿ ಅದ್ವಿತೀಯವೆನಿಸಿರುವುದು, ಶ್ರೀ ಸಿದ್ಧಾಂತ ಶಿಖಾಮಣಿ ಏಕೋತ್ತರ ಶತಸ್ಥಲ ಪ್ರತಿಪಾದಕ ಮಹಾಕೃತಿ ಎನಿಸಿರುವುದು. ಕಾರಣ 28 ಶಿವಾಗಮಗಳ ಸಾರಸರ್ವಸ್ವವಾಗಿ ರಾರಾಜಿಸುತ್ತಲಿರುವುದು. ಶಿವಶಕ್ತಿ ಸಂಪುಟದ ತತ್ವನಿರೂಪಣೆಯಲ್ಲಿ, ಪಟ್ಟಿಲ ಸಿದ್ಧಾಂತ ತತ್ವಪ್ರತಿಪಾದನೆಯಲ್ಲಿ, ಸಕಲೋಪನಿಷತ್ತುಗಳ ಸಾರವನ್ನು ಆಳವಡಿಸಿಕೊಂಡು ಶ್ರೀಮದ್ಭಗವದ್ಗೀತೆಗಿಂತ ಬಹುದೂರ ಮಹೋನ್ನತವಾಗಿ ತತ್ವಪ್ರತಿಪಾದನೆಯಲ್ಲಿ ಮುಂದೆ ಸಾಗಿದೆ. ಮುಕ್ತಗ್ಗಿನ ಸ್ವರೂಪ ಸಾಕ್ಷಾತ್ಕಾರ ದನುಭವವನ್ನು ಮೈಗೂಡಿಸಿಕೊಂಡು || ಏಕೇನ ಜನ್ಮನಾಮುಕ್ತಿ | ವೀರಾಣಾಂತಂ ಮಹೇಶ್ವರಿ || ಎಂದು ಪ್ರತಿಪಾದಿಸಿದೆ. ಶ್ರೀ ಭಗವದ್ಗೀತೆಯು ತತ್ವಪ್ರತಿಪಾದನೆಯಲ್ಲಿ ಎಲ್ಲಿ ವಿರಮಿಸುತ್ತದೆಯೋ, ಅಲ್ಲಿಂದ ಮುಂದೆ ಶ್ರೀ ರೇಣುಕ ಗೀತೆಯಲ್ಲಿ ಭೋಕ್ತೃವಾಗಿರುವ ತತ್ವವು ಗಂಭೀರವಾಗಿ ಆರಂಭವಾಗಿದೆ. ಪರಮ ಪುರುಷನ ತತ್ವವನ್ನು ಸಾರುತ್ತಿದೆ ಗೀತೆ. || ಈಶ್ವರಃ ಸರ್ವ ಭೂತಾನಾಂ | ಹೃದ್ವೇಶೇರ್ಜುನ ತಿಷ್ಠತಿ || ಪುರುಷೋತ್ತಮನು ಸರ್ವ ಪ್ರಾಣಿಗಳ ಹೃದಯದಲ್ಲಿದ್ದಾನೆಂದು ಸಾರುತ್ತಿದೆ ಗೀತೆ. ಪಟ್ಟಿಲ ಸಿದ್ಧಾಂತದಲ್ಲಿ—

|| ಮೂಲಾಧಾರೇಚ ಹೃದಯೇ | ಭ್ರೂಮಧ್ಯೇ ಸರ್ವದೇಹಿನಾಂ |

ಜ್ಯೋತಿರ್ಲಿಂಗಂ ಸದಾಭಾತಿ | ಯದ್ವ್ಯಹ್ಮೇತ್ಯಾಹುರಾಗಮಾಃ ||

|| ಅಪರಿಚ್ಛಿನ್ನಮವ್ಯಕ್ತಂ | ಲಿಂಗಂ ಬ್ರಹ್ಮ ಸನಾತನಂ |

ಉಪಾಸನಾರ್ಥಮಂತಃಸ್ಥಂ | ಪರಿಚ್ಛಿನ್ನಂ ಸ್ವಮಾಯಯಾ ||

|| ಲಯಂ ಗಚ್ಛತಿ ಯತ್ತ್ವೇವ | ಜಗದೇತಚ್ಚರಾಚರಂ |
 ಪುನಃ ಪುನಃ ಸಮಂತ್ಪತ್ತಿಂ | ತಲ್ಲಿಂಗಂ ಬ್ರಹ್ಮಶಾಶ್ವತಂ ||
 || ತಸ್ಮಾಲ್ಲಿಂಗಮಿತಿಖ್ಯಾತಂ | ಸತ್ತಾನಂದ ಚಿದಾತ್ಮಕಂ |
 ಬ್ರಹ್ಮತ್ವಾದ್ಬ್ರಂಹಣತ್ವಾ | ಚ್ಚ ಬ್ರಹ್ಮಶಬ್ದಾಭಿದೇಯಕಂ ||
 || ಆಧಾರೇ ಹೃದಯೇವಾಪಿ | ಭ್ರೂಮಧ್ಯೇವಾ ನಿರಂತರಂ |
 ಜ್ಯೋತಿರ್ಲಿಂಗಾನುಸಂಧಾನ | ಮಾಂತರಂ ಲಿಂಗಧಾರಣಂ ||
 || ಆಧಾರೇ ಕನಕಪ್ರಖ್ಯಂ | ಹೃದಯೇ ವಿದ್ವಾಮಪ್ರಭಂ |
 ಭ್ರೂಮಧ್ಯೇ ಸ್ಫಟಿಕಚ್ಚಾಯಂ | ಲಿಂಗಂ ಯೋಗೀ ವಿಭಾವಯೇತ್ ||

(ಸಿ.ಶಿ.ಅ. 6 ಶ್ಲೋಕಗಳು: 34, 35, 36, 38, 39)

ಏಕೋತ್ತರ ಶತಸ್ಥಲಗಳ ಆರಿವು, ಅನುಭವ, ಅನುಸಂಧಾನಗಳನ್ನು ನಿರಂತರ
 ಮಾಡುವ ಶಿವಶರಣನು ಪಟ್ಟಿಲ ಬ್ರಹ್ಮ ಎನಿಸಿರುವನು. ಪಟ್ಟಿಲ ಬ್ರಹ್ಮಿಯ
 ವಾಸಸ್ಥಾನ, ಸಹಸ್ರಾರ ಮತ್ತೂ ಶಿಖಾ ಚಕ್ರಗಳೆಂದು ಅರಿತಿದ್ದರೂ, ವಿಶೇಷತಃ
 ಪಶ್ಚಿಮ ಶಿಖಾ ಚಕ್ರದಲ್ಲಿ ವಿರಾಜಿಸುವ ಲಿಂಗರೂಪಿ ಪರಶಿವಬ್ರಹ್ಮದ ಪರಂಜ್ಯೋತಿ
 ಯಲ್ಲಿ ಮಗ್ನನಾಗಿರುವನು. ಗೀತಾಚಾರ್ಯನು, “ತಿಷ್ಠತಿ, ಈಶ್ವರ” ಎಂದರೆ,
 ಪಟ್ಟಿಲ ಸಿದ್ಧಾಂತ ಸ್ಥಾಪನಾಚಾರ್ಯರು “ಭಾತಿ, ಜ್ಯೋತಿರ್ಲಿಂಗ” ಎಂದು ಅಪ್ಪಣೆ
 ಕೊಟ್ಟಿರುವರು. ಈ ಭಾಷೆಯ, ಭಾವಗಳ ಗಾಂಭೀರ್ಯವನ್ನು ಸ್ವಾನುಭೂತಿಯಿಂದ
 ಮಥಿಸಿ ಅರಿಯಬೇಕು. ಇದಕ್ಕೆ ಶ್ರೀ ಮಹಾ ಗುರೂಪದೇಶದ ಅನುಗ್ರಹ ಅತ್ಯಾ
 ವಶ್ಯಕವೆನಿಸಿದೆ. ಅಸ್ತು.

|| ಸರ್ವೇ ಸುಜ್ಞಾನ ಯೋಗೇನ |

ಸರ್ವ ಕಾರಣ ಕಾರಣಂ | ಪಶ್ಯಂತಿ

ಹೃದಯೇ ಲಿಂಗಂ ಪರಮಾನಂದ ಲಕ್ಷಣಂ || (ಸಿ.ಶಿ.ಅ. 6 ಶ್ಲೋ 45)

ಲಿಂಗಾಂಗಗಳ ಸಂಬಂಧ ಅವಿನಾಭಾವ ಸಂಬಂಧವುಳ್ಳದ್ದಾಗಿ ಅನಾದಿ ಸಂಸಿದ್ಧ
 ವಾದುದು. ಶ್ರೀಮಗ್ಗಮಾಯಿ ದೇವರು ತಮ್ಮ ಶಿವಾಧವ ಶತಕದಲ್ಲಿ ಈ ಸಂಬಂಧ
 ವನ್ನು ವಿವರಿಸುತ್ತಾ:—

|| ತನಗವಸಾನ ಭೂಮಿ ಶಿವಲಿಂಗ | ಮದಕ್ಕವಸಾನ ಭೂಮಿ ತಾನೆನಿಸಿ |

ಬಹಿಃ ಪ್ರಪಂಚ ರಚನಾ ಕ್ರಿಯೆಯಂ || ನೆರೆಬಿಟ್ಟು ಚಿತ್ಪರಾಣ್ವನು ಭವದಿಂ |

ದಹಂ ತ್ವಮಿತಿ ಶಬ್ದವಿಭೇದವಡಂಗಿ | ತೋರ್ವಡಾತನ ಪರಮೈಕ್ಯ ನಿಷ್ಕಳ |

ಮಹಾಸ್ಥಲ ಯುಕ್ತವಿದಂ ಶಿವಾಧವಾ ||

|| ಶ್ಲೋ. 18 ||

ತನಗೆ ಶಿವಲಿಂಗ ಶಿವಲಿಂಗಕ್ಕೆ ತಾನು ನಿಲುಕಡೆಯ ನೆಲೆಯೆಂದು ತಿಳಿದು ಬರುವುದು. ಪಟ್ಟಲ ಸಿದ್ಧಾಂತವನ್ನು ನಿರೂಪಿಸುತ್ತಾ ಜೀವ ಬ್ರಹ್ಮೈಕ್ಯಾನು ಸಂಧಾನದ ತಿರುಳಿ ಸೂಚಿಸುವ ಲಿಂಗಾಂಗಗಳ ಸಂಬಂಧವನ್ನು ಹೃದಯಂಗವಾವಾಗಿ ಜಗದ್ಗುರು ಶ್ರೀ ರೇಣುಕಾಚಾರ್ಯರು—

ಏವಂ ಚ ಲಿಂಗ ತತ್ವಸ್ಯ । ಶರಣ ತತ್ವಮಂಗಂ ।
ಶರಣಸ್ಯ ಲಿಂಗಂ ಪ್ರಾಣಃ । ಅನಯೋರ್ಬೀಜ ವೃಕ್ಷ
ನ್ಯಾಯೇನ । ಅನ್ಯೋನ್ಯ ಸಾಮರಸ್ಯಮೇವ ॥
ಏವಮನಾದಿತಃ, ಶರಣ ಏವ ಲಿಂಗಂ ।
ಲಿಂಗಮೇವ ಶರಣ ಇತಿ ನೂನಂ ॥

ಅಂದರೆ ಲಿಂಗ ತತ್ವಕ್ಕೆ ಶರಣ ತತ್ವವು ಅಂಗವೆನಿಸಿದೆ. ಶರಣನಿಗೆ ಲಿಂಗವು ಪ್ರಾಣ ಸ್ವರೂಪವಾಗಿದೆ. ಬೀಜವೃಕ್ಷ ನ್ಯಾಯಾನುಸಾರ ಲಿಂಗಾಂಗಗಳ ಸಂಬಂಧ ಅನಾದಿ ಸಹಜ ಸಂಸಿದ್ಧವೆನಿಸಿದೆ. ಇದರಿಂದ ಕಂಡುಬರುವುದೇನೆಂದರೆ, ಸಮುದ್ರದಿಂದ ತರಂಗಗಳು ತೋರಿ ಅಲ್ಲೇ ವಿಲೀನವಾಗುವಂತೆ, ಲಿಂಗ ತತ್ವದಿಂದ ತೋರಿದ ಅಂಗನು (ಶರಣನು) ಶ್ರೀ ಗುರು ಕಟಾಕ್ಷದಿಂದ ಆ ಲಿಂಗ ತತ್ವದಲ್ಲೇ ಸಮರಸ ಹೊಂದುವ ನೆಂದು ಅಪ್ಪಣೆ ಕೊಡಿಸಿರುವರು. ಅಸ್ತು.

॥ ಸಾಗರ ತರಂಗ ಭಂಗಿ ನ್ಯಾಯೇನ ॥
॥ ಸಾಮುದ್ರೋಹಿ ತರಂಗಃ ।
॥ ಕ್ವಚನ ಸಮುದ್ರೋ ನ ತಾರಂಗಃ ॥

ಅಂದರೆ, ಸಮುದ್ರದಿಂದ ತರಂಗಗಳೇ ಹೊರತು, ತರಂಗಗಳಿಂದ ಸಮುದ್ರವಲ್ಲ.

॥ ಶಿವಂ ಭೂಯಾತ್ ॥



The Philosophy of Shatsthala Siddhanta

The Scriptures hail the Philosophy of Shat Sthala in a pre-eminently clear manner as narrated herebelow. Shat Sthala is of two kinds. The former is hailed as Linga Shat Sthala and the latter is known as Anga Shat Sthala.

Linga Shat Sthala ಲಿಂಗ ಪಟ್ಟಲ

The word 'Sthala' is meant in Sivadwaita Philosophy as 'Linga Roopi Parasivabrahma. The same is defined below to commence with the description of the Linga Shat Sthala :—

Ghana Lingam Mahaa Bhaasam |

Sacchidaananda Lakshanam |

Nishkalam Nishkriyam Shaantham |

Swathantram Swaprakaashi Tath

|| 1 ||

Sarveshaam Sthaana Bhutha Twaa |

Laya Bhutha Twatha Sthathaa |

Tathwaanaam Mahadaadeenaam |

Sthala Mithyabhi Dheeyateh

|| 2 ||

Sthaanou Sarvaashrayehnanthe |

Sacchidaananda Roopini |

Yasmin Brahmani Leeyeta |

Prapancha Shathsthalam Smrutham

|| 3 ||

Swa Shakti Kshobha Maatrena |

Sthalam Taddvidham Bhaveth |

Ekam Linga Sthalam Proktham |

Anyad Anga Sthalam Smrutham

|| 4 ||

Linga Sthalam Tridhaa Gnyeyam |
 Bhaava Praaneshta Bhedataha |
 Prathamam Bhaava Lingam Syaadviteeyam |
 Prana Lingakam || 5 ||

Triteeyam Ishta Lingam Syaadityevam |
 Trividham Smrutham |
 Ekamekam Sthalam Bhuyoh |
 Dvividham Dvividham Bhaveth || 6 ||

Mahalingam Prasaadaakhyam |
 Bhaavalinga Vibhaagajam |
 Praanalingaajangamaakhyam |
 Shivalingam Cha Bhidyateh |
 Gurulingam Thathaa-chaaralingam
 Ishta Vibhaagathaha || 7 ||

ಘನಲಿಂಗಂ ಮಹಾ ಭಾಸಂ ಸಚ್ಚಿದಾನಂದ ಲಕ್ಷಣಂ |
 ನಿಷ್ಕಲಂ ನಿಷ್ಕ್ರಿಯಂ ಶಾಂತಂ ಸ್ವತಂತ್ರಂ ಸ್ವಪ್ರಕಾಶಿ ತತ್ || 1 ||

ಸರ್ವೇಷಾಂ ಸ್ಥಾನಭೂತತ್ವಾಲ್ಲಯಭೂತತ್ವತಸ್ತಥಾ |
 ತತ್ತ್ವಾನಾಂ ಮಹದಾದೀನಾಂ ಸ್ಥಲಮಿತ್ಯಭಿಧೀಯತೇ || 2 ||

ಸ್ಥಾಣೌ ಸರ್ವಾಶ್ರಯೇಽನಂತೇ ಸಚ್ಚಿದಾನಂದರೂಪಿಣಿ |
 ಯಸ್ಮಿನ್ ಬ್ರಹ್ಮಣಿ ಲೀಯೇತ ಪ್ರಪಂಚಸ್ತತ್ಸ್ಥಲಂ ಸ್ಮೃತಂ || 3 ||

ಸ್ವಶಕ್ತಿಕ್ಷೋಭಮಾತ್ರೇಣ ಸ್ಥಲಂ ತದ್ವಿವಿಧಂ ಭವೇತ್ |
 ಏಕಂ ಲಿಂಗಸ್ಥಲಂ ಪೋಕ್ತಮನ್ಯದಂಗಸ್ಥಲಂ ಸ್ಮೃತಂ || 4 ||

ಲಿಂಗಸ್ಥಲಂ ತ್ರಿಧಾ ಜ್ಞೇಯಂ ಭಾವ ಪ್ರಾಣೇಷ್ಟಭೇದತಃ |
 ಪ್ರಥಮಂ ಭಾವಲಿಂಗಂ ಸ್ಯಾದ್ವಿವಿಧತೀಯಂ ಪ್ರಾಣಲಿಂಗಕಂ || 5 ||

ಕೃತೀಯಮಿಷ್ಟಲಿಂಗಂ ಸ್ಯಾದಿತ್ಯೇವಂ ತ್ರಿವಿಧಂ ಸ್ಮೃತಂ
 ಏಕಮೇಕಂ ಸ್ಥಲಂ ಭೂಯೋ ದ್ವಿವಿಧಂ ದ್ವಿವಿಧಂ ಭವೇತ್ || 6 ||

ಮಹಾಲಿಂಗಂ ಪ್ರಸಾದಾಖ್ಯಂ ಭಾವಲಿಂಗವಿಭಾಗಜಂ |
 ಪ್ರಾಣಲಿಂಗಾಜ್ಞಂಗಮಾಖ್ಯಂ ಶಿವಲಿಂಗಂ ಚ ಭಿದ್ಯತೇ ||
 ಗುರುಲಿಂಗಂ ತಥಾಚಾರಲಿಂಗ ಮಿಷ್ಟವಿಭಾಗತಃ || 7 ||

Anga Shat Sthala ಅಂಗ ಪಟ್ಟಲ

Anga Sthalam Tathaa Proktam |
 Aacharai Sookshma Darshibhihi |
 Yogaangam Prathamam Proktham |
 Bhogaangam Cha Dviteeyakam |
 Thyaagaangam Cha Triteeyam |
 Syaa Dithyevam Trividham Smrutham

|| 8 ||

Yogaangamaikyam Sharanam |
 Sthala Mithyubhayam Bhaveth |
 Praanalingi Prasaadeeti Dwayam |
 Bhogaangamishyateh |

|| 9 ||

Maaheswara Sthalam Bhaktha Sthala |
 Mithyubhayam Sthalam |
 Thyaagaangam Bhavatee Tyevam |
 Prochyateh Tathwa Darshibhihi |

|| 10 ||

ಅಂಗಸ್ಥಲಂ ತಥಾ ಪ್ರೋಕ್ತಮಾಚಾರೈಃ ಸೂಕ್ಷ್ಮದರ್ಶಿಭಿಃ ||
 ಯೋಗಾಂಗಂ ಪ್ರಥಮಂ ಪ್ರೋಕ್ತಂ ಭೋಗಾಂಗಂ ಚ ದ್ವಿತೀಯಕಂ |
 ತ್ಯಾಗಾಂಗಂ ಚ ತೃತೀಯಂ ಸ್ಯಾದಿತ್ಯೇವಂ ತ್ರಿವಿಧಂ ಸ್ಮೃತಂ ||

|| 8 ||

ಯೋಗಾಂಗಮೈಕ್ಯಂ ಶರಣಂ ಸ್ಥಲಮಿತ್ಯುಭಯಂ ಭವೇತ್ |
 ಪ್ರಾಣಲಿಂಗಿ ಪ್ರಸಾದೀತಿ ದ್ವಯಂ ಭೋಗಾಂಗಮಿಷ್ಯತೇ ||

|| 9 ||

ಮಾಹೇಶ್ವರಸ್ಥಲಂ ಭಕ್ತಸ್ಥಲಮಿತ್ಯುಭಯಂ ಸ್ಥಲಂ |

ತ್ಯಾಗಾಂಗಂ ಭವತೀತ್ಯೇವಂ ಪ್ರೋಚ್ಯತೇ ತತ್ತ್ವದರ್ಶಿಭಿಃ ||

|| 10 ||

The all pervasive God Supreme is Omnipresent, Omnipotent and Omniscient. He is the very Total Awareness and stupendous Whole. He is the very embodiment of divine Knowledge, Energy and Light Eternal. Scriptures hail Linga Roopi Parasiva-brahma is Formless and Nameless. Veerasaiva Philosophy hails "Ghana Lingam" is meant Linga Roopi

Parasivabrahma since because Parasivabrahma is Niraakaara Nirguna and Nishkala. Ghana Lingam ಘನಲಿಂಗಂ is the subtlest of the subtle tattva. The same is invisible, intangible, incomprehensible and unperceptible to the gross senses of organs. Simultaneously that Stupendous whole is the very source of dynamic Power, the most vital and subtle divine Energy which is all pervasive and permeated through and through in all things movable and immovable. "Ghana Linga" is beyond the limitations of time, space and causation and yet He is Paripurna :

Poorna Madah Poorna Midam ।

Purnaath Purna Mudachyate ।

Purnasya Purnamadaaya ।

Purnamevaa Vasishyate ।

ಪೂರ್ಣಮದಃ ಪೂರ್ಣಮಿದಂ । ಪೂರ್ಣಾತ್ಪೂರ್ಣ ಮದಚ್ಯತೇ ।

ಪೂರ್ಣಸ್ಯ ಪೂರ್ಣಮಾದಾಯ । ಪೂರ್ಣಮೇವಾ ವಶಿಷ್ಯತೇ ॥

So hail Scriptures loudly. This is the stature and eminence of Ghana Linga in brief.

2. "Mahaa Bhaasam-ಮಹಾಭಾಸಂ": Linga Roopi Parasivabrahma is the very Self existing stupendous Divine Light. He is indeed Swayam Jyoti and Jyotishaam Jyoti. Beyond all, He is Paranjyoti. In the most magnanimous Presence of Paranjyoti the dazzling light of either the Sun or any other luminous bodies that are in the firmament appears quite dim and dark. Scriptures hail that :

Na Tad Bhaasayate Suryo ।

Na Shashaanko Nacha Paavakaha ।

ನ ತದ್ಭಾಸಯತೇ ಸೂರ್ಯೋ । ನ ಶಶಾಂಕೋ ನಚ ಪಾವಕಃ ॥

3. "Sacchidananda Lakshanam—ಸಚ್ಚಿದಾನಂದ ಲಕ್ಷಣಂ". The word Sacchidananda is an unique and high sounding expression. Ocean depth of meaning and sense is hidden in that utterance. Spiritually the very fathomless depth of Linga Roopi Parasivatattva is focused beyond one's imagination within the pure heart of God intoxicated Siva Yogins. The above expression is composed of three words such as "Sath—Chith and Ananda—ಸತ್—ಚಿತ್—ಆನಂದ". Further the three etymological syllables such as 'ಅ' Akaara, 'ಉ' Ukaara and 'ಮ' Makaara are embedded in the divine Womb of Omkaara Maha Vaakya. The same is the very Sacchidananda Swaroopa of Linga Roopi Parasivabrahma. The divine form of Sacchidananda Swaroopa is an outcome from the Formless, Self existing infinite tattva viz., OM KAR. OM is Nirakaara, Nirguna and Nishkala Parasivabrahma. Whereas Sacchidananda Form or Swaroopa is hailed as Sakala—Nishkala in essence Sprung forth from the Nirakaara tattva. Sacchidananda is Sakala Nishkala Swaroopa of Linga Roopi Parasivabrahma. Sacchidananda is the manifested divine Form of OM-KARA tattva in reality. Both the Swaroopas are to be realised as One and the same Entity. They are identical. Sath—Chith and Ananda are the manifested forms from the Divine Womb of Omkaara. Similar to that of Akaara, Ukaara and Makaara which are embedded in Omkaara in an inseparable manner. Such an unmanifested and inexplicable Divinity Mercifully manifested of its own accord in the Form of Jyotirlinga. The Knowledge of Linga Roopi Parasivabrahma and about His creation is considered

to be the most supreme one. This is the greatest Science in the midst of various sciences. Munda-kopanishad hails—"Brahma Vidyaam Sarva Vidya Pratishtitham — ಬ್ರಹ್ಮ ವಿದ್ಯಾಂ ಸರ್ವ ವಿದ್ಯಾ ಪ್ರತಿಷ್ಠಿತಂ". —

ब्रह्मविद्यां सर्वविद्या प्रतिष्ठितं ।

ಲಿಂಗಸ್ಥಲವು : || ಆಲಯಂ ಸರ್ವಭೂತಾನಾಂ । ಲಯಾತ್ಮಕಂ ಲಿಂಗ ಮುಚ್ಯತೇ ||
ಆದರೆ ಸರ್ವ ಭೂತಗಳ ಉತ್ಪತ್ತಿಗೆ, ಸ್ಥಿತಿ ಹಾಗೂ ಲಯಕ್ಕೆ ಆವಾಸಸ್ಥಾನವಾಗಿರುವುದು ಹಾಗೂ ವಿಶ್ರಾಂತ ಸ್ಥಾನವೆನಿಸಿರುವುದು.

ಅಂದಬಳಿಕ, ತ್ಯಾಗಾಂಗ ಭೋಗಾಂಗ ಮತ್ತೂ ಯೋಗಾಂಗಗಳ ತೋರ್ವಿಕೆಗೆ ಲಿಂಗತ್ವವೇ ಮೂಲಸ್ಥಂಭಾಯವಾನವಾಗಿರುವುದು. ಸ್ಥೂಲ ತ್ಯಾಗಾಂಗದಾಶ್ರಯಕ್ಕೆ ಸೂಕ್ಷ್ಮಭೋಗಾಂಗವು, ಎಲೆಯಿಂದ ಹೂವಾಗುವಂತೆ ರೂಪಿತಗೊಳ್ಳುತ್ತದೆ. ಸೂಕ್ಷ್ಮಭೋಗಾಂಗದಿಂದ, ಸೂಕ್ಷ್ಮಾತ್ಮಸ್ಸೂಕ್ಷ್ಮವಾದ ಯೋಗಾಂಗವು ಹೂವು ಹಣ್ಣಾದಂತೆ, ಶಿವಕರಣವಾಗಿ ಪರಿಣಮಿಸುತ್ತೆ. ಶಿವಾದ್ವೈತ ಸಿದ್ಧಾಂತದಲ್ಲಿ ಕಾಣುವ ವೈಶಿಷ್ಟ್ಯವಿದು. ಅಂಗಸ್ಥಲದ ವಿದ್ಯಮಾನವು ಭಕ್ತಿಲತೆಯಿಂದ ಆವೃತವಾಗಿರುವುದರಿಂದ, ಈ ಲತೆಯಲ್ಲಿ ಶಾಂತಿ-ಕಾಂತಿಗಳೆಂಬ ಹೂವು ಹಣ್ಣುಗಳು ಪಲ್ಲವಿಸಿ ಕಂಗೊಳಿಸುತ್ತಿರುವುವು. ಇದರಿಂದಾಗಿ ಲಿಂಗಾಂಗಗಳ ಸಂಬಂಧ ಅಪ್ಯುರ್ಥಕ್ ಸಿದ್ಧವೆನಿಸಿದೆ. The knowledge of Lingaroorpi Parasivabrahma is the subtratum for all other Sciences. He who masters this Pathi-Vidya (Athma Vidya) is considered as an accomplished person. So, - " Athahpara Yayaa tath-Akshara Madhigamyateh—ಅಥಃ ಪರಾ ಯಯಾ ತದಕ್ಷರ ಮಧಿ ಗಮ್ಯತೇ".

अथः परा यया तदक्षर मधिगम्यते ।

"Oh Ye children of immortality, listen, learn, and practice the knowledge of Lingaroorpi Parasivabrahma the most immutable Reality. Whereas the knowledge of Pasu Vidya (Vignaana-various branches of science relating to the phenominal world) illumines only limited objects of fleeting

nature and this gives rise only to knowledge of finitude so to say Samsara. And whereas the infinite thought rising as a result of the practice of Pathi-vidya is hailed as para vidya in other words the knowledge and experience of Lingaroorpi Parasivabrahma. The Katopanishad declares—"Arise-Arise Awake-Awake and stop not till the Goal is reached". The knowledge of Athma Swaroopa arouses the inner consciousness which helps to dauntlessly pursue the Path of realisation and salvation despite the odd obstacles that may come in the way. The finite and samsaric experiences gradually get evaporated from our minds and annihilated. The path of devotion is inevitable in this pursuit. The same is of two kinds. One is sadhana and the other is phala. Devotion is the ladder to climb up the Abode of Perfection. Bhagavad Bhakti Rasaayana should be tasted through self introspection incessantly with faith. The continued experience of the same gradually leads one to the state of Perfection. The infinite Sath, Chith, Ananda, Nithya Paripoorna Parasivabrahma should be ultimately realised during one's life time through the process of Sivadwaitic School of Thought. The philosophy of Sivadwaita enlightens that the whole universe of names and forms is the Glory of the Most Supreme God Almighty viz., Lingaroorpi Parasivabrahma || ಧರ್ಮ ಸಾರ ಮಿದಂ ಜಗತ್ ||. Hence, devotion to this divine Form is advised and the same should be practiced with faith and earnestness. This is not an opinion of an individual. It is so declared in the Scriptures. The relationship between Lingaroorpi Parasivabrahma

and His creation is similar to that of Beeja Vruksha Nyaaya ಬೀಜ ವೃಕ್ಷನ್ಯಾಯಾನುಸಾರದಂತೆ ಜಗದೀಶ್ವರ ಜಗತ್ತು ಜೀವರಾಗಳ ಸಂಬಂಧ ಅನಾದಿ ಅವಿನಾಭಾವ ಸಂಬಂಧ.

The argument that the world is a myth do not hold good in the real sense. The truth focussed in Sivadwaitha in this regard is that the forms and the names attributed to the objects are not substance in themselves. So, the same are unreal and whereas the five colossal elements such as Prithvi, Appu, Agni, Vaayu and Aakaasha cannot be classified as unreal. In essence they are real Dravyaas—substance projected from the divine will of the Providence. Scriptures, Agamic and Upanishadic lore lend support to this effect. The Mantras in Sri Purusha Sooktha are proof enough to substantiate the fact that the entire Universe is Real. It is emphatically enunciated that all invisible and visible planetary systems and the whole creation has been emerged out at the Sweet Will of Almighty God—Lingarooipi Parasivabrahma. Its sustenance and ultimate dissolution takes place in His divine Bosom. In spite of such projections and amazing operations wrought out under His divine Power (Shakti), God Supreme remains aloft and absolutely unaffected. The undermentioned Scriptural enunciations eminently reveal that—

॥ Yatha Sarva Gatasya—Niraakaarasya ।
 Maha Vaayoscha । Tadaathmakasya । Twakpati—
 Twena prasiddhasya । Saakaarasya Mahavaayu
 Devasya cha । Abheda Yeva Shruyateh Sarvatra ।
 Tadvath—Lingarooipi Parasivabrahmanaha ।

Sarvaathmakasya Saakaara-Niraakaara ।

Bheda virodho naastyeva ॥

(Tripada Vibhuti Mahanarayanopanishad)

॥ ಯಥಾ ಸರ್ವಗತಸ್ಯ ನಿರಾಕಾರಸ್ಯ । ಮಹಾ ವಾಯೋಶ್ಚ ತದಾತ್ಮಕಸ್ಯ ।

ತ್ವಕ್ಷತಿತ್ವೇನ ಪ್ರಸಿದ್ಧಸ್ಯ ಸಾಕಾರಸ್ಯ । ಮಹಾ ವಾಯುದೇವಸ್ಯ ಚ ।

ಅಭೇದ ಏವ ಶ್ರೂಯತೇ ಸರ್ವತ್ರ ॥

ತದ್ವತ್-ಪರಬ್ರಹ್ಮಣಃ । ಸರ್ವಾತ್ಮಕಸ್ಯ ಸಾಕಾರ ನಿರಾಕಾರ ।

ಭೇದ ವಿರೋಧೋ ನಾಸ್ತೀವ ॥

(ತ್ರಿಪಾದ್ವಿಭೂತಿ ಮಹಾ ನಾರಾಯಣೋಪನಿಷತ್)

यथा सर्वगतस्य निराकारस्य महावायोश्च तदात्मकस्य

त्वक्पतित्वेन प्रसिद्धस्य साकारस्य महावायुदेवस्य चाभेद

एव श्रूयते सर्वत्र तद्वत् परब्रह्मणः सर्वात्मकस्य

साकारनिराकार-भेदविरोधो नास्त्येव ॥

(त्रिपाद्विभूतिमहानारायणोपनिषत्)

It is seen from the above Upanishadic citation, the Sacchidaananda Swaroopa of Lingaroopi Parasivabrahma remains aleft and absolutely unaffected in spite of the creation and the created phenominal Universe, with its astonishing processes of evolution-of Avikaara Parinaama swaroopa. The metaphor given hereunder is an appropriate symbolic factor which convinces beyond doubt in asserting that 'Dharma Saara Midam Jagat'. The projected Universe and its objects are but the Parts of Divine Form of God Supreme.

The air, that is everywhere at all times, can only be known and felt to our comprehension, when the gentle breeze comes and touches our skin. It assumes the nature of existence to us, but its

pervasiveness all the while is not minimised in the least thereby.

Tadwath (likewise) Lingaroopi Parasivabrahman-the Infinite, and Eternal, even if He be worshipped and prayers offered as having forms and names such as Siva, Vishnu, Brahma, etc., cannot be contaminated at all, by the limitations or attributes so superimposed upon Him. Parasivabrahma is ever All Pervasive, Absolute, Immortal and is simply Glorious.

The gist of all Scriptures such as the Upanishads, Sivagamas and Siva Siddhantha etc., naturally the terms connote that the essence of all Knowledge, the culmination in pure and divine insight and wisdom, the very core of the Hindu Gospel, viz., the Twenty Eight Sivagamas and the Upanishads is that of the realisation of Lingaanga Saamarasya Swaroopa Gnana and its experience and the ecstasy. The sum and substance of the Philosophy of Shat Sthala Siddhantha and its deep and incessant study, results in the final realisation of the Absolute Existence which brings the culmination of all sorrows arising from our sense of limitations, and blesses us with the actual experience of the Oneness with Lingaroopi Parasivabrahma. Therefore the special glory of this philosophy of Sivadwaita is Reality.

“Om namah ! Parama Purushaaya !

Linga Roopi Para Brahmane Parasivaya ” ॥

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ಅಂಗಸ್ಥಲದ ಷಟ್ಸ್ಥಲಗಳ ಸೂಕ್ಷ್ಮ ವಿವರಣೆ

1. ಭಕ್ತಸ್ಥಲ :

॥ ಆದೌ ಭಕ್ತಸ್ಥಲಂ ಪ್ರೋಕ್ತಂ । ಯಥೋಕ್ತಂ ಶಂಭುನಾ ॥

ಜಗಜ್ಜನನಿಯಾದ ಗಿರಿಜೆಗೆ ಶಂಭು ಪೇಳಿದ ತತ್ವದ ಸಾರಾಂಶವನ್ನು ಶ್ರೀ ಜಗದ್ಗುರು ರೇಣುಕಾಚಾರ್ಯರು, ಶ್ರೀ ಆದಿ ಅಗಸ್ತ್ಯರ ಪ್ರಾರ್ಥನಾನುಸಾರ ಉಪದೇಶಿಸಿದ ಸಾರ ಸಂಗ್ರಹವನ್ನು ಇಲ್ಲಿ ಪ್ರಕಟಿಸಲಾಗಿದೆ :—

ಶ್ರೀ ಅಗಸ್ತ್ಯರ ಪ್ರಾರ್ಥನೆ

॥ ಭೋ ! ಕಲ್ಯಾಣ ಮಹಾಭಾಗ । ಶಿವಜ್ಞಾನ ಮಹೋದಧೇ ।

ಆಚಾರ್ಯವರ್ಯ ಸಂಪ್ರಾಪ್ತಂ । ರಕ್ಷಮಾಂ ಭವರೋಗಿಣಾಂ ॥

ಎಂದು ಪ್ರಾರ್ಥಿಸಿದ ಮುನಿಕುಲ ಲಲಾಮನನ್ನು ದ್ವೇಶಿಸಿ ಬೋಧಿಸಿದ ಸಾರಾಮೃತ:-

ಭಕ್ತ:—ಶ್ರೀ ಗುರು ಕರುಣಿಸಿರುವ ಇಷ್ಟಲಿಂಗದಲ್ಲಿ ಶ್ರದ್ಧಾಭಕ್ತಿಯನ್ನಿಟ್ಟು, “ಲಿಂಗಪತಿ ತಾ ಮಹಾಸತಿ” ಭಾವದಿಂದ ಉರ್ಜಿತ ಭಕ್ತಿಭಾವದಿಂದಿರುವಾತನೆ ಭಕ್ತನೆನಿಸುವನು. ಇದರಿಂದ “ಲಕ್ಷಕ್ಕೊಬ್ಬ ಭಕ್ತ” ಎಂಬ ನುಡಿ ಸತ್ಯವಿರುವುದು. ಭಕ್ತನು ನಡೆನುಡಿಗಳಲ್ಲಿ ಪೊಂದಾಗಿ, ಸಂಯಮಿಯಾಗಿರಬೇಕು. ನಡೆನುಡಿಗಳು ಶ್ರೀ ಗುರುವಿನ ಎರಡು ಶ್ರೀಪಾದಗಳೆಂದರಿಯಬೇಕು. ಸತ್ಯ, ಧರ್ಮಮಾರ್ಗವಲಂಬಿಯಾಗಿರಬೇಕು. ಕಬ್ಬನ್ನು ಮುರಿದು, ಜಜ್ಜಿ, ದಂಡಿಸಿ ಗಾಣದೊಳಗೆ ಅರೆಯಲು. ಆಗಲೂ ಅದು ನೋವಿಲ್ಲದೆ ಸುಮಧುರವಾದ ರಸವನ್ನೀಯುವಂತೆ, ಸದ್ಭಕ್ತನು ತಾನು ತನ್ನದೆಂಬ ಮಮಕಾರದಿಂದ ವರ್ಜಿತನಾಗಿ, ಶಿವಶರಣರ ಭೃತ್ಯರ ಭೃತ್ಯ ತಾನೆಂಬ ವಿನಯಾನ್ವಿತನಾಗಿರಬೇಕು. ॥ ವಿನಯಾ ದ್ಯುತಿ ಪಾತ್ರತಾಂ ॥ ಎಂಬುದು ಗಮನಾರ್ಹ. ಆದಿ ಜಗದ್ಗುರು ಶ್ರೀ ರೇಣುಕಾಚಾರ್ಯರು—

॥ ಶಿವೇ ಭಕ್ತಿಃ ಸಮಂತ್ಪನ್ನಾ । ಯಸ್ಯಾಸೌ ಭಕ್ತ ಉಚ್ಯತೇ ।

ತಸ್ಯಾನುಷ್ಠೇಯ ಧರ್ಮಾಣಾ । ಮುಕ್ತಿರ್ಭಕ್ತಸ್ಥಲಂ ಮತಂ ॥

(ಸಿ.ಶಿ.ಅ. 5, ಶ್ಲೋ. 26)

ಎಂದು ಅಪ್ಪಣೆ ಕೊಟ್ಟಿರುವರು. ಭಕ್ತಸ್ಥಲವು 15 ಉಪಸ್ಥಲಗಳಿಂದ ಮಹೋನ್ನತವಾದ ಧರ್ಮಪ್ರಭೆಯಿಂದ ಬೆಳಗುತ್ತಲಿರುವುದು.

2. ಮಾಹೇಶ್ವರಸ್ಥಲ :

॥ ಭಕ್ತೋ ಮಾಹೇಶ್ವರೋ ಭವೇತ್ ॥

ಮಾಹೇಶ್ವರ ಸ್ಥಳದಲ್ಲಿ ಸಾಧಕನು ಭಕ್ತಸ್ಥಳದ ನಡೆನುಡಿಗಳ ಹಾಗೂ, ಆಚಾರ, ವಿಚಾರ, ಅನುಭವಗಳಿಂದ ಪ್ರದೀಪ್ತನಾಗಿ, ನಿಷ್ಕಾಭಕ್ತಿಯಿಂದ ವೀರ ಮಾಹೇಶ್ವರ

ನೆನಿಸಿಕೊಳ್ಳುವನು. ತಾನು ನಿಷ್ಠೆಯಿಂದ ಆಚರಿಸುವ ಶಿವ ವ್ರತವನ್ನು ದೇಹಾಂತ್ಯದ ವರೆವಿಗೆ ಬಿಡದೆ ವೈರಾಗ್ಯ ಭಾವದಿಂದ ಕೂಡಿ, ಜಗವನಾವರಿಸಿರುವ ಮಾಯಾ ವಿಡಂಬನೆಗೆ ಸಿಲುಕದೆ, ಸ್ಥಿತಪ್ರಜ್ಞೆಯಿಂದಿರ್ಪನು. ಮಾಹೇಶ್ವರನು ಸತತ ಅಂತರ್ಮುಖಿಯಾಗಿ, ಮಾಯೆಗೆ ಅಂಟದೆ, ಅನ್ಯಸತಿ, ಅನ್ಯಧನ, ಅನ್ಯದೇವತಾ ನಂದನೆ ಯಿಲ್ಲದೆ, ಸಹಿಷ್ಣುತಾಭಾವದಿಂದ ವರ್ತಿಸುತ್ತಿರ್ಪನು. ಇಷ್ಟ ಲಿಂಗೋಪಾಸನೆಯಿಂದ ನೆಟ್ಟ ಮನೋಬುದ್ಧಿ ಅಂತಃಕರಣವುಳ್ಳವನಾಗಿ, ಧಾರಣ, ಧ್ಯಾನ, ಸಮಾದಿಯೋಗ ದಲ್ಲಿ ಗಂಭೀರವಾದ ಮನೋಭಾವದಿಂದ ಮಗ್ನನಾಗಿರ್ಪನು. ವೀರ ಮಾಹೇಶ್ವರನು ಸತತ ಮಹಾದೇವನನ್ನು ಚಿಂತಿಸುತ್ತಾ—

॥ ಶಿವ ಶಿವೇತಿ ಸದಾ ಸ್ನಾನಂ । ಶಿವ ಶಿವೇತಿ ಸದಾ ಜಪಃ ।

ಶಿವ ಶಿವೇತಿ ಸದಾ ಧ್ಯಾನಂ । ಸದಾ ಶಿವ ದರ್ಶನಂ ॥ ಎಂಬಂತೆ ಶಿವ ಯೋಗದಲ್ಲಿ ನಿರತನಾಗಿರ್ಪನು.

॥ ಕೇವಲಂ ಸಹಜೇ ದಾನೇ । ನಿಷ್ಣಾತಃ ಶಿವ ತತ್ಪರಃ ।

ಬ್ರಹ್ಮಾದಿ ಸ್ಥಾನ ವಿಮುಖೋ । ಭಕ್ತೋ ಮಾಹೇಶ್ವರ ಸ್ಮೃತಃ ॥

(ಸಿ.ಶಿ.ಅ. 10, ಶ್ಲೋ. 2)

ಮಾಹೇಶ್ವರ ಸ್ಥಲದಲ್ಲಿ ಸುಜ್ಞಾನಪ್ರದವಾದ ಒಂಭತ್ತು ಉಪಸ್ಥಲಗಳಿರುವುವು.

3. ಪ್ರಸಾದಿ ಸ್ಥಲ :

॥ ಮನಃ ಪ್ರಸಾದಯೋಗೇನೇ । ಪ್ರಸಾದೀತ್ಯೇಷ ಕಥ್ಯತೇ ॥

ಮನಸ್ಸಿನ ಶಾಂತಿ, ಪ್ರಸನ್ನ ಭಾವವುಳ್ಳವನಾಗಿ, ॥ ಮಡಿಯೇ ನಿರ್ಮಲ ಚಿತ್ತವೈ ॥ ಯಂಬಂತುಳ್ಳ ವೀರ ಮಾಹೇಶ್ವರನೇ ಪ್ರಸಾದಿಯೆನಿಸುವನು. ಶ್ರದ್ಧಾ ಭಕ್ತಿ, ನಿಷ್ಠಾ ಭಕ್ತಿಗಳ ನಿತ್ಯಾನುಷ್ಠಾನದಿಂದ, ಶುದ್ಧಾಂತಃಕರಣವುಳ್ಳ ವ್ಯವಸ್ಥಿತ ಪುರುಷನನ್ನು ಪ್ರಸಾದಿವನ್ನಲಾಗಿದೆ. ಯಾವಾತನು ಅನುದಿನ ಶ್ರೀ ಗುರು ಲಿಂಗ. ಜಂಗಮರು ಅನುಗ್ರಹಿಸಿದ ಪ್ರಸಾದವನ್ನು ಭಕ್ತಿ ಭಾವದಿಂದ ಸೇವಿಸುತ್ತಾನೋ ಅವನೇ ನಿಜವಾದ ಪ್ರಸಾದಿಯೆಂದರಿಯಬೇಕು. ಶ್ರೀ ಗುರುವಿನ ಶುದ್ಧ ಪ್ರಸಾದ, ಇಷ್ಟ ಲಿಂಗದ ಸಿದ್ಧ ಪ್ರಸಾದ ಹಾಗೂ ಜಂಗಮಮೂರ್ತಿಯ ಪ್ರಸಿದ್ಧ ಪ್ರಸಾದ ಗಳನ್ನು ಶ್ರದ್ಧಾ ಭಕ್ತಿಯಿಂದ ಭುಂಜಿಸಿ ಸಂತುಷ್ಟನಾದ ವೀರ ಮಾಹೇಶ್ವರನೇ ಮಹಾಪ್ರಸಾದಿ. ಪ್ರಸಾದ ಸೇವನೆಯಿಂದ ಸಮಸ್ತ ಪಾತಕಗಳು ನಶಿಸಿ, ಶುದ್ಧ ಸ್ವಚಿದಂತ ಮನೋ ವೃತ್ತಿಗಳು ಪ್ರಪುಲ್ಲಿತವಾಗುವುವು. ॥ ಸಾಕ್ಷಾಲಿಂಗ ಪ್ರಸಾದಂಕು । ಸ್ವದೇಹೇ ಧಾರಯೇನ್ನರಃ । ವಜ್ರಕಾಯಶ್ಚ ಭವತಿ । ಶಿವ ಸಾಯುಜ್ಯ ಮಾಪ್ನಯಾತ್ ॥ ನಿತ್ಯ ಶಿವ ಪ್ರಸಾದ ಸೇವನೆಯಿಂದ ನರನು ವಜ್ರಕಾಯಿಯಾಗಿ, ಶತಾಯುವೆನಿಸಿ. ವೀರಮಾಹೇಶ್ವರ ಮಹಾವ್ರತ ಶೀಲನಾಗಿ, ದೇಹಾಂತ್ಯದಲ್ಲಿ ಶಿವ

ಸಾಯಂಜ್ಯವನ್ನು ಹೊಂದುವನು. ಅಷ್ಟಾವರಣದಲ್ಲಿ ಪ್ರಸಾದಕ್ಕೆ ಅತ್ಯಂತ ಹಿರಿಯ ಸ್ಥಾನವಿದೆ. ಪ್ರಸಾದವೇ ಚಿತ್ಕಳಿ ಅದನ್ನು ಭಂಜಿಸಿದಾತನು ಚಿನ್ಮಯನಾಗುವನು. ಇಂತಪ್ಪ ನಿಜಪ್ರಸಾದಿಗೆ—

॥ ಸರ್ವಂ ಶಿವಮಯಂ ವಿಶ್ವಂ । ದೃಶ್ಯತೇ ನಾತ್ರ ಸಂಶಯಃ ॥

ಬಹುನಾತ್ರ ಕಿಮುಕ್ತೇನ । ನಾಸ್ತಿ ನಾಸ್ತಿ ಜಗತ್ಪಯೇ ॥

ಸಮಾನ ಮಧಿಕಾಂಚಾಪಿ । ಪ್ರಸಾದಸ್ಯ ಮಹೇಶಿತುಃ ॥

(ಸಿ.ಶಿ.ಅ. 11, ಶ್ಲೋ. 74)

ಶಿವಪ್ರಸಾದಕ್ಕೆ ಸಮಾನವಾದ ಅಥವಾ ಅಧಿಕವಾದ ಬೇರೆ ಯಾವುದೂ ಇಲ್ಲ ಪ್ರಸಾದಿಸ್ಥಲದಲ್ಲಿ ಏಳು ಉಪಸ್ಥಲಗಳಿರುವುವು.

4. ಪ್ರಾಣಲಿಂಗಿ ಸ್ಥಲ :

॥ ಭಕ್ತೋ ಮಾಹೇಶ್ವರ ಶ್ವೇತಿ । ಪ್ರಸಾದೀತಿ ನಿಜೋಧಿತಃ ।

ಏಕ ಏವ ಕಥಂ ಚೈವ । ಪ್ರಾಣ ಲಿಂಗೀತಿ ಕಥ್ಯತೇ ॥

ಓರ್ವನೇ, ಆಚಾರ, ವಿಚಾರ. ಅನುಭವ, ಶಿವಪೂಜ, ಶಿವವ್ರತಾನುಷ್ಠಾನಗಳ ಫಲವಾಗಿ, ಅಂತರ್ಬಾಹ್ಯೇಂದ್ರಿಯಗಳ ಶುದ್ಧೀಕರಣದಿಂದ, ನೈವೃಣ್ಯವನ್ನು ಹೊಂದಿ, ಶ್ರೀ ಗುರುಕಟಾಕ್ಷದಿಂದ, ಭಕ್ತ, ಮಾಹೇಶ, ಪ್ರಸಾದಿ ಸ್ಥಲಗಳನ್ನು ಹುತ ಹಂತವಾಗಿ ಹತ್ತಿ ಅಂಗ ಪಟ್ಟಲದಲ್ಲಿ ನಾಲ್ಕನೆಯದಾದ ಪ್ರಾಣಲಿಂಗಿ ಸ್ಥಲವನ್ನು ಮುಟ್ಟುವನು. ಪಂಚಪ್ರಾಣಗಳಿಗೆ ಕಾರಣವೆನಿಸಿದ ಪ್ರಾಣವಾಯುವು ಹೃದಯದಲ್ಲಿ ಸ್ಥಾಪಿತವಾಗಿರುವುದು. ಪ್ರಾಣವಾಯುವಿಗೆ ನಿಲುಕಡೆ ಮಹಾಪ್ರಾಣವೆಂಬುದು ಗಮನಾರ್ಹ. ಮಹಾಪ್ರಾಣವೇ ಚಿಚ್ಚೋತಿ ಶಿವಚೈತನ್ಯವೆನಿಸಿದ ಪ್ರಾಣಲಿಂಗ. ಈ ಕಾರಣದಿಂದ ಶ್ವೇತಿಯು ಪ್ರಾಣಲಿಂಗವನ್ನೇ ॥ ಅಥ ಏವ ಪ್ರಾಣಃ ॥ ಎಂದೂ ಮತ್ತೂ ॥ ಸನ್ ಹೃದಯ ಪ್ರಕಾಶಃ ॥ ಎಂದೂ ಸ್ತುತಿಸಿರುತ್ತೆ. ಪ್ರಾಣಲಿಂಗದೊಡನೆ ಪ್ರಾಣವನ್ನು ಸಮರಸ ಭಾವದಿಂದ ಏಕೀಕರಿಸಿ, ಬಾಹ್ಯ ವಿಷಯಾದಿಗಳಲ್ಲಿ ಯಾವಾತನು ಪರಾಙ್ಮುಖನಾಗಿರುವನೋ ಆತನೇ ಪ್ರಾಣಲಿಂಗಿ ಎನಿಸುವನು. ಪಡ್ವಿಂಗಗಳ ಚಿತ್ಕಳಾಮಯ, ಕ್ರಿಯಾಶಕ್ತಿಯುತವಾದ ಇಷ್ಟಲಿಂಗದ ಕುರುಹಿನ ಅರುಹು ಸ್ವಾನುಭೂತಿಯಲ್ಲಿ ವೇದ್ಯವಾದಾಗ, ಪ್ರಾಣಲಿಂಗಾನುಭವವು ವೇದ್ಯವಾಗುವುದು. ಇಂತಪ್ಪ ಸ್ವಾನುಭೂತಿಯಿಂದ, ಅಂತರಂಗದಲ್ಲಿ ಪ್ರಾಣಲಿಂಗಾನು ಸಂಗಿಯಾದ ಮಹಾತ್ಮನೇ ಪ್ರಾಣಲಿಂಗಿ ಎನಿಸುವನು. ಪ್ರಾಣಲಿಂಗವು ಹೈತ್ಯಮಲ ಕರ್ಣಿಕಾ ಕುಹರದಲ್ಲಿ ಸ್ವಯಂ ಜ್ಯೋತಿ ಯಾಗಿ ಬೆಳಗುತ್ತದೆ.

॥ ಪ್ರಾಣೋ ಯತ್ರ ಲಯಂ ಯಾತಿ । ಭಾಸ್ಕರೇಂದು ವಿಘಟ್ಟನಾತ್ ॥

ತತ್ರಾಣ ಲಿಂಗ ಮುದ್ರಿ ಪಂ । ತದ್ಗಾದೀ ಸ್ವಾತ್ಮ ವಾಕ್ಯ ತಿಃ ॥

ಅಂತಸ್ತುತಂ ಪರಂ ಲಿಂಗಂ | ಜ್ಯೋತಿರೂಪಂ ಶಿವಾತ್ಮಕಂ |

ವಿಹಾಯ ಬಾಹ್ಯ ಲಿಂಗಸ್ಥಾ | ವಿಮೂಢಾ ಇತಿ ಕೀರ್ತಿತಾಃ ||

(ಸಿ.ಶಿ.ಅ. 12, ಶ್ಲೋ. 9)

ಪ್ರಾಣವಾಯುವಿನೊಂದಿಗೆ ಅಪಾನ ವಾಯುವು ಹೃದಯ ಕುಹರದಲ್ಲಿ ಸಂಘಟಿಸುವುದರಿಂದ ಏರ್ಪಡುವ ಅಖಂಡಾಕಾರವಾದ ಜ್ಯೋತಿಯೇ ಪ್ರಾಣಲಿಂಗವೆನಿಸುವುದು.

ಪ್ರಾಣಲಿಂಗಿಯ ಹೃದಯದಲ್ಲಿ ಪ್ರಾಣ ಲಿಂಗವು ಸತತವಾಗಿ—

|| ಸ್ಫುರತಿ ದೀಪವತ್ ||

ಪ್ರಾಣಲಿಂಗಿ ಸ್ಥಲದಲ್ಲಿ ಪ್ರಮುಖವಾದ ಐದು ಉಪಸ್ಥಲಗಳಿರುವುವು.

5. ಶರಣಸ್ಥಲ :

ಶ್ರದ್ಧಾಭಕ್ತಿ, ನಿಷ್ಕಾಭಕ್ತಿ, ಅವಧಾನ ಭಕ್ತಿ, ಅನುಭವ ಭಕ್ತಿಗಳ ಸಾರಸರ್ವಸ್ವವನ್ನು, ಭಕ್ತಸ್ಥಲ, ಮಾಹೇಶಸ್ಥಲ, ಪ್ರಸಾದಿಸ್ಥಲ ಹಾಗೂ ಪ್ರಾಣಲಿಂಗಿ ಸ್ಥಲಗಳಲ್ಲಿ, ತಾನೇತಾನಾಗಿ ಸ್ವಯಂ ಅನುಭವಿಸಿ, ಶಿವಯೋಗದಿಂದ ಷಟ್ಸ್ಥಲ ಜ್ಞಾನಪುಂಜದಿಂದ ರಂಜಿತನಾದ ಅಂಗನೇ, ಶರಣಸ್ಥಲದ ಮಹೋನ್ನತವಾದ ಹಂತವನ್ನು ಏರಿ ಶರಣನೆನಿಸಿರುವನು. ಶರಣನು ಅನವರತ ಶಿವಾನಂದಮಯನಾಗಿ, ಸಮರಸ ಭಕ್ತಿ ಸಾಮ್ರಾಜ್ಯದಲ್ಲಿ ಮೂರ್ಛಿಪ್ಪನು.

|| ಶಿವ ಏವ ಸಮಸ್ತಾನಾಂ | ಶರಣ್ಯಃ ಶರಣಾರ್ಥಿನಾಂ || ಎಂಬಂತೆ ಏಕೀಶ್ವರ ಭಾವದಿಂದ, ಸದಾ ಶಿವ ಸರ್ವೋತ್ತಮತ್ವವನ್ನು ಎತ್ತಿ ಹಿಡಿದು, ದೃಢಭಾವದಿಂದ ಶಿವನೊಬ್ಬನೇ ಶರಣಾಗತ ರಕ್ಷಕನೆಂದು ತ್ರಿಕರಣಗಳಿಂದಲೂ ಸರ್ವಾರ್ಪಣ ಮಾಡಿದಾತ ಶರಣ. ಪ್ರಾಣಲಿಂಗಿ ಸ್ಥಲದಲ್ಲಿ ಸರ್ವವಿಧದಿಂದಲೂ ಪ್ರಾಣಲಿಂಗಿಯು ಅನನ್ಯ ಭಕ್ತಿಭಾವದಿಂದ—

|| ಶ್ರತಿ ವಚನವಾಡುವುದು | ಶರಣಾಗತ ರಕ್ಷಕನೆಂದಂ |

ಮತಿವಿಡಿದು ನಂಬಿದನಯ್ಯ | ರಕ್ಷಿಸು ರಕ್ಷಿಸು ನಮ್ಮನನುವರತ || ಎಂದು ಸಮರಸ ಭಕ್ತಿಭಾವದಿಂದ ಶಿವನನ್ನು ನೆನೆನೆನೆದು ಶಿವಾಕಾರ ವೃತ್ತಿಯಿಂದ ಮಗ್ನನಾಗಿ ಪುನಃ. ಯಾವಾತನು ಸರ್ವಲೋಕ ಶರಣ್ಯನಾದ ಲಿಂಗರೂಪ ಪರಶಿವನಲ್ಲಿ ಆತ್ಮಾರ್ಪಣಪೂರ್ವಕ ಅನನ್ಯ ಭಕ್ತಿಭಾವದಿಂದ ಶರಣಾಗತನಾಗಿರುವನೋ ಅವನೇ ಶರಣ.

|| ಅನ್ಯಥಾ ಶರಣಂ ನಾಸ್ತಿ ತ್ವಮೇವ ಶರಣಂ ಮಮ |

ತಸ್ಮಾತ್ ಕಾರುಣ್ಯ ಭಾವೇನ | ರಕ್ಷ ರಕ್ಷ ಮಹೇಶ್ವರ || ಎಂಬ ದೃಢವಾದ ಭಕ್ತಿಭಾವದಿಂದ ಧರ್ಮಜ್ಞನೂ, ಕೃತಜ್ಞನೂ, ಭಾವಜ್ಞನೂ, ಆಗಿ ಸದಾ ತೃಪ್ತನಾಗಿರುವಾತನೇ ನಿಜಕ್ಕೂ ಶರಣನು. ಶರಣನು ನವವಿಧ ಭಕ್ತಿಭಾವದಿಂದ ಆವೃತನಾಗಿ—

॥ ಸರ್ವ ದುಃಖ ನಿವೃತ್ತಿ । ಪರಮಾನಂದ ಪ್ರಾಪ್ತಿಗಾಗಿ ॥ ಪ್ರಪೃಲಿತವಾದ ಅಂಕ ಕರಣಗಳಿಂದ ಲಿಂಗರೂಪಿ ಪರಶಿವನಲ್ಲಿ ಅವ್ಯಭಿಚಾರಿಣೀ ಭಕ್ತಿಯೋಗದಿಂದ, ತೈಲ ಧಾರೆಯಂಥಾ ಪೂಜಾ, ಜಪ, ಧ್ಯಾನಾದಿ ಸಮಾದಿಯೋಗದಲ್ಲಿ ತ್ಯಾಗಶೀಲನಾಗಿ ವಿರಾಜಿಸುವವನೇ ಶರಣನು.

॥ ತಸ್ಮಾತ್ ಸರ್ವಪ್ರಯತ್ನೇನ । ಶಂಕರಂ ಶರಣಂ ಗತಃ ॥ ಇತ್ಯಾದಿ ಕಾರಣಗಳಿಂದ ಇಷ್ಟಲಿಂಗಾರಾಧನೆಯಲ್ಲಿ ನಿರತನಾಗಿ ॥ ಲಿಂಗಪತಿ ಅಂಗಸತಿ ॥ ಎಂಬ ಬಲಿತ ಸಮರಸ ಭಕ್ತಿ ಭಾವದಿಂದ ಶರಣನು ನಿರಂತರ ವಿಜೃಂಭಿತನಾಗಿರ್ಪನು. ಯಾಕೆಂದರೆ, ॥ ಧರ್ಮೋ ಲಿಂಗಾರ್ಚನಾತ್ಮಕಃ ॥ ಎಂಬ ಶಿವಾಗಮೋಕ್ತಿಯನ್ನು ಶಿವಶರಣನು ಮನಗಂಡಿಹನು.

॥ ಧರ್ಮ ಏವ ಸಮಸ್ಥಾನಾಂ । ದುಃಖಾನಾಂ ಶಮನೌಷಧಂ ।

ತಸ್ಮಾತ್ ಧರ್ಮಾಮೃತಂ । ಪೀತ್ವಾ ಸುಖಿನಸ್ಸಂತು ಮಾನವಾಃ ॥ ಎಂಬ ಸಿದ್ಧಾಂತ ಶರಣಸ್ಥಲದ ವ್ಯವಸ್ಥಿತ ಮಾರ್ಗವಾಗಿರುತ್ತೆ. ॥ ಶರಣಸ್ಯ ಪ್ರಾಪಂಚಿಕ ಸುಖಂ ನಾಸ್ತಿ ॥ ಎಂದಿದೆ ಶ್ರೀ ರೇಣುಕ ಗೀತೆ. ಪ್ರಾಪಂಚಿಕರ ಮಧ್ಯೆ ಶರಣ ನಿರ್ದರೂ, ಪ್ರಪಂಚದ ಆಗುಹೋಗುಗಳಿಗೆ ಅವನು ಬದ್ಧನಾಗಿಲ್ಲ. ಸರೋಜ ಪತ್ರದ ಮೇಲುರುಳ್ಳ ಜಲಬಿಂದುವಿನಂತೆ ಅಂಟಿಯೂ ಅಂಟದ ಹಾಗೆ, ಶರಣನು ವಿರಾಜಿಸುವನು. ಶರಣನ ಕ್ರಿಯಾ ಜ್ಞಾನಗಳು ವಂದಾಗಿ ಕರಿಗೊಂಡುದೇ ಅನುಭವಕ್ಕೆಡೆ ಮಾಡಿದಂತಾಗುವುದು. ಅವನ ಅರಿವು ಅನುಭವಗಳು ವಂದಾಗಿ ನೆಲೆಗೊಂಡುದೇ ಆನಂದವೆನಿಸಿಹುದು. ಅಂಗಪಟ್ಟಿಲದಲ್ಲಿನ ಭಕ್ತಸ್ಥಲಾದಿ ಪ್ರಥಮ ಮೂರು ಸ್ಥಲಗಳು ಕ್ರಿಯಾಪ್ರಧಾನವಾದವುಗಳು. ಅದರಂತೆ ಪ್ರಾಣಲಿಂಗಿ, ಶರಣ ಮತ್ಸು ಐಕ್ಯಸ್ಥಲಗಳು ಶಿವಯೋಗದಲ್ಲಿನ ಜ್ಞಾನಪ್ರಧಾನವಾದವುಗಳಾಗಿವೆ. ಒಂದು ಆರಾಗಿ, ಆರು ಒಂದಾಗುವ ವೈಶಿಷ್ಟ್ಯದಿಂದ ಕೂಡಿದೆ ಪಟ್ಟಿಲ ಸಿದ್ಧಾಂತ.

ಮಧುರಾತಿ ಮಧುರವಾದ ಹಣ್ಣೊಂದನ್ನು ಆರು ಭಾಗಗಳಾಗಿ ಮಾಡಿದ ಬಳಿಕ, ಅವುಗಳಲ್ಲಿ ಹೆಚ್ಚಿನ ಸಿಹಿ ಭಾಗ ಹಾಗೂ ಕಡಿಮೆ ಸಿಹಿ ಭಾಗ ಯಾವುದೆಂದು ಹೇಗೆತಾನೆ ಹೇಳಲು ಸಾಧ್ಯ. ಅದರಂತೆ ಉರ್ಧ್ವಗತಿಯಲ್ಲಿ ಕಂಗೊಳಿಸುವ ಭಾವ ಪೂರ್ಣವಾದ ಪಟ್ಟಿಲ ಸಿದ್ಧಾಂತ “ನಿತ್ಯವೂ, ಸತ್ಯವೂ, ಧೃವವೂ ಆಗಿ ಪರಿಪೂರ್ಣವಾದ ಮೃದದರ್ಶನ” ವೆನಿಸಿರುತ್ತೆ. ॥ ಲಿಂಗದಲ್ಲಿ ಪ್ರಾಣವ ನಿಲ್ಲಿಸಿ | ಪ್ರಾಣದಲ್ಲಿ ಲಿಂಗವನಿರಿಸಿ । ಅವ್ಯಭಿಚಾರಿಣೀ ಭಕ್ತಿಯೋಗದಿಂದ ಸದಾ ಮಗ್ನನಾಗಿರುವವನು ಘನಪ್ರಾಣಲಿಂಗಿ ಯೆನಿಸುವನು ॥ ಅಷ್ಟಾಂಗ ಯೋಗದ ಪ್ರಾಣಾಯಾಮ ಪ್ರತ್ಯಾಹಾರಗಳನ್ನು ಪ್ರಾಣಲಿಂಗಿ ತನ್ನೊಳಗೆ ಅಳವಡಿಸಿಕೊಂಡಿರುವನು. ಇದರಿಂದ ಪ್ರಾಣ ಶಕ್ತಿ ಮತ್ತೂ ಪ್ರಾಣದ ಕಳೆಗಳನ್ನು ಸಮೃದ್ಧಿಗೊಳಿಸಿಕೊಂಡು, ಅತಿ ಉನ್ನತವಾದ ಶರಣಸ್ಥಲದಲ್ಲಿ ಹೆಜ್ಜೆಯೂರಿರುವನು. “ ಶರಣನು ಶಿವನ ಚಿದಾಭರಣವೆಂದರಿಯಬೇಕು ”.

॥ ಅಂಗಲಿಂಗೀ ಜ್ಞಾನರೂಪಃ । ಸತೀಜ್ಞೇಯಃ ಶಿವಃ ಪತಿಃ ॥

ಯತ್ಸೌಖ್ಯಂ ತತ್ಸಮಾವೇಶೇ । ತದ್ವಾನ್ ಶರಣ ನಾಮವಾನ್ ॥

(ಸಿ.ಶಿ.ಅ. 13, ಶ್ಲೋ. 2.)

ಸ್ವಾನುಭೂತಿಯಲ್ಲಿ ಲಿಂಗಾಂಗಗಳಲ್ಲಿನ ನಿಕಟ ಅವಿನಾಭಾವ ಸಂಬಂಧವನ್ನು ಅರಿ
ವಾತನೇ ನಿಜಶರಣ. ॥ ಪತಿಲಿಂಗಂ ಸತೀಚಾಹಂ । ಸೋಯಂ ಜ್ಞಾತಃ ಶರಣ
ನಾಮವಾನ್ ॥ ತಾನೇ ಮಹಾಸತಿ ಕರದಿಷ್ಟ ಲಿಂಗವೇ ಪತಿಯೆಂಬ ಪತಿವ್ರತಾಭಾವ
ದಿಂದ ಶಿವನನ್ನು (ಲಿಂಗವನ್ನು) ಅಂಗನು ಕೂಡಿರುವ ಸ್ಥಿತಿಯೇ ॥ ಸರ್ವ ದುಃಖ
ನಿವೃತ್ತಿ । ಪರಮಾನಂದ ಪ್ರಾಪ್ತಿ ॥ ಎನಿಸಿರುವುದು.

6. ಪಕ್ಷಿಸ್ಥಲದ ಐಕ್ಯಸ್ಥಲ :

॥ ಶಿವಾನಂದ ಮಹಾಸಿಂಧಿ । ಮಜ್ಜನಾದೈಕ್ಯ ಮಂಚೈತೇ ॥

ಭಕ್ತಸ್ಥಲದಿಂದ ಪಡಿಪಡಿಯಾಗಿ ಶರಣಸ್ಥಲದವರೆವಿಗೆ ಶಿವಯೋಗದಲ್ಲಿ ನಿಷ್ಠಾ
ಗುಪ್ತನಾದ ಶರಣಸ್ಥಲದ ಶರಣನು ಜ್ಞಾನಿಯಾಗಿ ಸತಿ ಎನಿಸಿದರೆ, ಜ್ಞೇಯರೂಪ
ನಾದ ಲಿಂಗರೂಪಿ ಪರಶಿವನು, ಪತಿಯೆನಿಸಿರುವನು. ॥ ಲಿಂಗಪತಿ ಅಂಗ ತಾ ಮಹಾ
ಸತಿ ॥ ಎಂಬ ಯೋಗದಲ್ಲಿ ಅನಿರ್ವಚನೀಯವಾದ ಶಾಂತಿ, ತೃಪ್ತಿ, ಸೌಖ್ಯವಿದೆ.
॥ ತದ್ವಾನ್ ಶರಣನಾಮವಾನ್ ॥ ಅಂತಷ್ಟ ಪರಮಸೌಖ್ಯ ಸಂಪನ್ನನೇ ನಿಜಕ್ಕೂ
ಶರಣ. ಜೀವಾತ್ಮನನ್ನು ಪರಮಾತ್ಮನೆಂದಿಗೆ ವಿಲೀನಗೊಳಿಸುವ ಶಿವಯೋಗವು
ಲಿಂಗಾಂಗಗಳ ಅಪೂರ್ವವಾದ ಕಲ್ಯಾಣ. ಜೀವನು ಕರ್ಮಾನುಗುಣವಾಗಿ ಶತ
ಕೋಟಿ ಜನ್ಮಗಳನ್ನೆತ್ತಿದರೂ ಮೇಲ್ಕಂಡ ಸಾಯುಜ್ಯ ಮೋಕ್ಷವು ಲಭಿಸುವುದು
ದಾರ್ಲಭ. ಶ್ರೀ ಶೃಂಗೇರಿ ಜಗದ್ಗುರು ಆದಿ ಶಂಕರಾಚಾರ್ಯರು, ಜೀವಾತ್ಮನಿಗೆ
ಮೋಕ್ಷ ಸಿಗಬೇಕಾದರೆ : ॥ ಶತಜನ್ಮ ಕೋಟಿ ಸುಕೃತ್ಯೈಃ । ಪುಣ್ಯವಿನಾ ಲಭ್ಯತೇ ॥
ಎಂದು ಸ್ಪಷ್ಟಪಡಿಸಿರುವರು. ಶಿವಾದ್ವೈತ ಮತಸ್ಥಾಪನಾಚಾರ್ಯವರೇಣ್ಯರಾದ
ಆದಿ ಶ್ರೀ ಜಗದ್ಗುರು ಪಂಚಾಚಾರ್ಯರು, ಆಗಮಾಮ್ನಾಯಾದಿಗಳ ಆಧಾರವನ್ನೊಳ
ಗೊಂಡಂತೆ ॥ ಏಕೇನ ಜನ್ಮನಾ ಮುಕ್ತಿ । ವೀರಾಣಾಂತು ಮಹೇಶ್ವರಿ ॥ ಎಂದು
ಅಷ್ಟೇ ಕೊಡಿಸಿರುವರು.

ಮೋಕ್ಷದ ವಿಷಯದಲ್ಲಿ ಶ್ರೀಮನ್ ಮಧ್ವಾಚಾರ್ಯರು, ದ್ವೈತಸಿದ್ಧಾಂತ
ದಂತೆ ॥ ತಸ್ಯೈವಾಹಂ ॥ ಅಂದರೆ, “ನಾನು ನಿನಗೆ ಭೃತ್ಯ. ದೇವಾ ! ನೀನು
ಈಶ್ವರ, ಪ್ರಭು. ನಿನ್ನ ಸನ್ನಿಧಿಯಲ್ಲಿನ, ಸಾಲೋಕ್ಕ, ಸಾಮೀಪ್ಯಾನಂದವೇ
ಮೋಕ್ಷ”ವೆಂದಿರುವರು. ವಿಶಿಷ್ಟಾದ್ವೈತ ಮತದಲ್ಲಿ ಶ್ರೀಮನ್ ರಾಮಾನುಜಾಚಾ
ರ್ಯರು, ಶ್ರೀವೈಷ್ಣವ ಪಂಥದ ದ್ವಾದಶ ಶ್ರೀ ಆಳ್ವಾರಾದಿಗಳು ಪ್ರತಿಪಾದಿಸಿದಂತೆ,
॥ ತಸ್ಯೈವಾಹಂ ॥ ಎಂಬ ಸಿದ್ಧಾಂತವನ್ನು ಪ್ರತಿಪಾದಿಸಿರುವರು. ಅಂದರೆ, “ಓ
ಪರಮಪುರುಷೋತ್ತಮಾ ! ನಾನು ನಿನ್ನ ಸೇವಕನು, ನಿನ್ನ ಸಾಲೋಕ್ಕ,

ಸಾಮೀಪ್ಯ ಮತ್ತೂ ಸಾರೂಪ್ಯಾನಂದಾನುಭವವೇ ಮೋಕ್ಷವೆಂದು ಸಾರಿರುವರು. ಮೇಲ್ಕಂಡ ಉಭಯಾಚಾರ್ಯರುಗಳು ಪಾಂಚರಾತ್ರಾಗಮಗಳ ಆಧಾರದಂತೆ ಶ್ರೀ ಮಹಾವಿಷ್ಣುವಿನ ಸರ್ವೋತ್ತಮತ್ವವನ್ನು ಎತ್ತಿ ಹಿಡಿದಿರುವರು. ಅದ್ವೈತ ಮತ ಸ್ಥಾಪನಾಚಾರ್ಯವರೇಣ್ಯರಾದ ಶ್ರೀ ಆದಿ ಶಂಕರಾಚಾರ್ಯರು; || ತ್ವಮೇವಾಹಂ | ಅಂದರೆ, "ಓ ಪರಮಾತ್ಮಾ ! ನೀನೇ ನಾನು. || ಜೀವೋ ಬ್ರಹ್ಮೈವ ನಾ ಪಃ | ನೀನೇ ನಾನು ಅನ್ಯನಲ್ಲ. ಪರಮ ಭಕ್ತಿಯ ಪ್ರಭಾವದಿಂದ—

|| ಮೋಕ್ಷಸಾಧನ ಸಾಮಗ್ರ್ಯಂ | ಭಕ್ತಿರೇವ ಗರೀಯಸೀ |

ಸ್ವಸ್ವರೂಪಾನು ಸಂಧಾನಂ | ಭಕ್ತಿರಿತ್ಯಭಿಧೀಯತೇ ||

ಮೋಕ್ಷಾನಂದವನ್ನು ಅಂದರೆ, ಸರ್ವಾಂತರ್ಯಾಮಿ ಸರ್ವವ್ಯಾಪಕನಾದ ನಿನ್ನ ದಿವ್ಯ ಮಂಗಳ ಸ್ವರೂಪದಲ್ಲಿ, || ಸಿಂಧೋಃ ಸರಿದ್ವಲ್ಲಭಂ || ಎಂಬಂತೆ, ನಿನ್ನ ದಿವ್ಯಾಸು ಗ್ರಹದಿಂದ ನಿನ್ನ ಸಾಯುಜ್ಯ ಸ್ವರೂಪದಲ್ಲಿ ಐಕ್ಯನಾಗುವುದೇ ಮೋಕ್ಷವೆಂದು ಉಪ ನಿಷದ್ವೈತ ಸಿದ್ಧಾಂತವನ್ನು ಅಮೋಘವಾಗಿ ಪ್ರತಿಪಾದಿಸಿರುವರು.

ಶಿವಾದ್ವೈತ ಸಿದ್ಧಾಂತದಲ್ಲಿ, ಜಗದಾದಿ ಪರಮ ಜಗದ್ಗುರು ಸಾರ್ವಭೌಮ ಜ್ಯೋತಿರ್ಲಿಂಗೋದ್ಭವ ಮಂತ್ರಮಯ ದಿವ್ಯದೇಹಧಾರಿಗಳಾದ, ಶ್ರೀ ರೇಣುಕಾದಿ ಪಂಚಾಚಾರ್ಯರು ಶಿವೋಕ್ತಿಯಂತೆ, ಕಾಮಿಕಾದಿ ವಾತುಲಾಂತ ಪರ್ಯಂತರವಿರುವ ಇಪ್ಪತ್ತೆಂಟು ಶಿವಾಗಮಗಳ ಸಾರಸರಸ್ವವನ್ನು ಪ್ರತಿಪಾದಿಸುತ್ತಾ, || ತದೇವಾಹಂ ||, || ತತ್ವಮಸಿ ||, || ತ್ವಂ ತದಸಿ || ಮತ್ತೂ || ಅಹಂ ಪರಶಿವ ವಿಮರ್ಶಾ ಶಕ್ತಿ ರಭಿನೋಸ್ಮಿ || ಎಂಬಿವೇ ಗೂಢಾತಿಗೂಢವಾದ ಶ್ರುತ್ಯರ್ಥಗಳಿಂದ ಪ್ರತಿಪಾದಿಸಲ್ಪಟ್ಟ ಮಹಾ ವಾಕ್ಯಾರ್ಥಗಳನ್ನು ಸುಲಿದ ಬಾಳೆಯ ಹಣ್ಣಿನಿಂದದಿ ಬೋಧಿಸಿರುವರು. ಆಗಮಾಮ್ನಾಯಾದಿಗಳ ವಾಙ್ಮಯವು, ಶಿವಶರಣರ ವಾಙ್ಮಯಗಳಲ್ಲಿ ಪುಟಕ್ಕಿಟ್ಟ ಬಂಗಾರದಂತೆ ಪ್ರದೀಪ್ತಿಗೊಂಡಿತು.

ಐಕ್ಯಸ್ಥಲದ ಶಿವಶರಣನು ಅಂತರ್ಮುಖಿಯಾಗಿ ಸ್ವಸ್ವರೂಪ ದರ್ಶನವನ್ನು ಕಾಣುತ್ತಿರ್ಪನು. ನೀರಿನ ಪಾತ್ರೆಯೊಳಗೆ ಉಪ್ಪಿನ ಹಳಿಗಳನ್ನು ಹಾಕಿದಾಗ—ಆ ಹಳಿಗಳು ಮೊದಮೊದಲು ಕಾಣುವಂತೆ, ಸ್ವಸ್ವರೂಪ ದರ್ಶನವನ್ನು ಐಕ್ಯಸ್ಥಳದ ಶರಣನು ಕಾಣುವನು. ಸ್ವಲ್ಪ ಕಾಲಾನಂತರ ಉಪ್ಪಿನ ಹಳಿಗಳು ನೀರೊಡನೆ ನೀರಾಗುವಂತೆ, ಶಿವಶರಣನು ಪರಂಜ್ಯೋತ್ಯಾತ್ಮಕವಾದ ಶಿವಾನಂದದಲ್ಲಿ ಏಕೀಭವಿಸಿ ವಿಲೀನಗೊಳ್ಳುವನು. ಐಕ್ಯಸ್ಥಳದಲ್ಲಿನ ಶಿವಶರಣನು ಕತ್ಯತ್ವ ಭೋಕ್ತೃತ್ವಾದಿಗಳ ಪರಿವೆಯಿಲ್ಲದೆ ಇರುವಾಗ, ಅವನಲ್ಲಿ ಅಹಂಕಾರಕ್ಕೆಡೆಯೇ ಇಲ್ಲವಷ್ಟೆ. || ಅಹಂಕಾರಕ್ಕೆ ಮನ ಇಂಬುಗೊಂಡಲ್ಲಿ ಲಿಂಗವೆಲ್ಲಿರ್ಪದೋ || ಎಂಬುದು ಗಮನಾರ್ಹ. ಐಕ್ಯಸ್ಥಳದಲ್ಲಿನ ಶಿವಶರಣನಿಗೆ ಜನನ, ಮರಣ, ಶೋಕ, ಮೋಹ, ಹಸಿವು. ಬಾಯಾರಿಕೆಗಳೆಂಬ ಷಡೂರ್ಮಿಗಳಾಗಲಿ, ಷಡ್ಭಾವಗಳಾಗಲಿ ಇರುವುದಿಲ್ಲ. ಅವನು ಸದಾ—

॥ ನಿರ್ಭಾವೋ ನಿಜಲಿಂಗೈಕ್ಯಃ । ಶಿಖಿ ಕರ್ಪೂರ ಯೋಗವತ್ ॥ “ ಶಿವೋಹಂ ; ಆಯಮಾತ್ಮಾ ಬ್ರಹ್ಮ ; ಪ್ರಜ್ಞಾನಂ ಬ್ರಹ್ಮ ; ಅಹಂ ಬ್ರಹ್ಮಾಸ್ಮಿನ್ ; ಸೋಹಂ ; ತ್ವಂ ತದಸಿ ” ಇವೇ ಮೊದಲಾದ ಶ್ರುತಿಶಿರೋ ಮಹಾ ವಾಕ್ಯಗಳ ನಿತ್ಯಾನುಸಂಧಾನ ದಿಂದ ಶರಣನು ಅಂದರೆ ಐಕ್ಯಸ್ಥಲದಲ್ಲಿನ ಐಕ್ಯನು, ಲಿಂಗರೂಪಿ ಪರಶಿವನೊಂದಿಗೆ ॥ ಲಿಂಗೇನ ಸಹವರ್ತತೇ ॥ ಜ್ಯೋತಿಯ ಅಂಚಿನೊಂದಿಗಿರುವ ಕರ್ಪೂರದಂತೆ ವಿರಾಜಿಸುವನು.

ಲೌಕಿಕರಿಗೆ ಅಪ್ರಾಪ್ತವಾದ—

॥ ಸರ್ವಂ ಖಿಲ್ವಿದಂ ಬ್ರಹ್ಮ । ಈಶಾವಾಸ್ಯಮಿದಂ ಸರ್ವಂ ।

ಸರ್ವಂ ಶಿವಮಯಂ ಜಗತ್ । ಮಮಾತ್ಮ ಸರ್ವಭೂತಾತ್ಮಾ ॥ ಎಂಬಿವೇ ಮಂತ್ರ ಸ್ಮರಣಾನುಭವಗಳಿಂದ ಐಕ್ಯನು ಪರಶಿವ ಸ್ವರೂಪವನ್ನೇ ಕಾಣುತ್ತ ಸಮರಸ ಭಕ್ತಿಯಲ್ಲಿ ಮಗ್ನನಾಗಿರ್ಪನು.

ಕಠೋಪನಿಷತ್ತಿನ ಮಹಾ ಮಂತ್ರವು ಈ ಮಹದಂಶವನ್ನೇ ಸ್ಪಷ್ಟವಾಗಿ ಪ್ರತಿ ಪಾದಿಸುತ್ತಾ—

॥ ಯಾ ನಿಶಾ ಸರ್ವಭೂತಾನಾಂ । ತಸ್ಯಾಂ ಜಾಗರ್ತಿ ಸಂಯಮಿ ॥

ಯಸ್ಯಾಂ ಜಾಗ್ರತಿ ಭೂತಾನಿ । ಸಾ ನಿಶಾ ಪಶ್ಯತೋ ಮುನೇಃ ॥

ಲೋಕದ ಜನರಿಗೆ ಯಾವುದು ಅಗೋಚರವೋ, ಮಹಾಂಧಕಾರದಂತಿದೆಯೋ, ಅದು ಸಂಯಮಿಗಳಾದ ಆತ್ಮವೇತ್ತರಿಗೆ ಕೋಟಿ ಸೂರ್ಯ ಪ್ರಕಾಶಮಾನವಾಗಿ ಸತತ ಭಾಸವಾಗುತ್ತಲಿರುತ್ತೆ. ಆ ಪರಂಜ್ಯೋತಿಯನ್ನು ಐಕ್ಯಸ್ಥಲದ ಶಿವಶರಣನು—

॥ ಧ್ಯಾನಾವಸ್ಥಿತ ತದ್ಗತೇನ ಮನಸಾ । ಪಶ್ಯಂತಿ ಯಂ ಯೋಗಿನಃ ॥

ಎಂಬಂತೆ ತನ್ನಂತರಂಗದಲ್ಲಿ ಕಾಣುತ್ತಿರ್ಪನು. ಮತ್ತಾವುದು ಲೌಕಿಕರಿಗೆ ಭಾಸಮಾನ ವಾಗಿದೆಯೋ ಅದು ಶಿವಯೋಗಿಗಳಿಗೆ ಕತ್ತಲಿನಂತಿರುತ್ತೆ. ಈ ಕಾರಣದಿಂದ ಭಗವ ತ್ನಾದ ಆದಿ ಶ್ರೀ ಜಗದ್ಗುರು ರೇಣುಕಾಚಾರ್ಯರು, ॥ ಶರಣಸ್ಯ ಪ್ರಾಪಂಚಿಕ ಸುಖಂ ಷಾಸ್ತಿ ॥ ಎಂದು ಘಂಟಾಘೋಷದಿಂದ ಶ್ರೀ ಸಿದ್ಧಾಂತ ಶಿಖಾಮಣಿಯಲ್ಲಿ ಪ್ರತಿಪಾದಿ ಸುವರು. ಐಕ್ಯಸ್ಥಲದ ಪರಮ ಐಕ್ಯನ ಸ್ಥಿತಿಯನ್ನು ಹೃದಯಂಗಮವಾಗಿ ವಿಸ್ತರಿ ಸುತ್ತಾ—

॥ ಶಿವೇನೈಕ್ಯಂ ಸಮಾಪನ್ನ । ಶ್ವಿದಾನಂದ ಸ್ವರೂಪಿಣಾ ॥

ಸ ಪಶ್ಯತಿ ಜಗಜ್ಜಾಲಂ । ಮಾಯಾ ಕಲ್ಪಿತ ವೈಭವಂ ॥

॥ ವಿಷಯಾನಂದ ಕಣಕಾ । ನಿಸ್ಪ್ರಹೋ ನಿರ್ಮಲಾಶಯಃ ।

ಶಿವಾನಂದ ಮಹಾ ಸಿಂಧೌ । ಮಜ್ಜನಾದ್ಯಕ್ಕ ಮುಚ್ಛತೇ ॥

(ಸಿ.ಶಿ.ಅ. 14, ಶ್ಲೋ. 4)

ಲಿಂಗರೂಪಿ ಪರಶಿವ ತತ್ವವು ತನ್ನೊಳಗೆ ತಾನೇತಾನಾಗಿ. ಸದಾ ವಿಮರ್ಶಾಶಕ್ತಿಯಿಂದ ಸ್ಫುರಿಸುತ್ತಾ, ॥ ಸ್ವ ಸ್ವ ರೂಪೈಕ ಚಿಚ್ಛಕ್ತಿಯಿಂದ ಸ್ಫುರಿಸುತ್ತಿದ್ದು ತತ್ವ ಪರಮಾತ್ಮ ತತ್ವಂ ॥ ಎಂಬುದರಲ್ಲಿ ಐಕ್ಯನು ನೀರಿನಲ್ಲಿ ನೀರೂ, ಹಾಲಿನಲ್ಲಿ ಹಾಲೂ, ಜ್ಯೋತಿಯಲ್ಲಿ ಜ್ಯೋತಿ, ಬಯಲಿನಲ್ಲಿ ಬಯಲು ಅಭೇದದಿಂದಿರುವಂತೆ ರಂಜಿಸುತ್ತಿರ್ಪನು. ಅದೆಂತೆಂದೋಡೆ—

॥ ನಿರ್ಭಾವಂ ನಿಜಲಿಂಗೈಕ್ಯಂ । ಶಿವಿ ಕರ್ಪೂರ ಯೋಗವತ್ ॥

ಭಾವವಿರಹಿತನಾಗಿ ಅಂದರೇ, ॥ ಭಾವೇ ಭಾವೇ ಹೃದಯ ಭವನೇ । ಭಾವ ವಿಯಂ ಭವಂತಃ ॥ ಶುದ್ಧಾಂತರಂಗದಲ್ಲಿ ಆತ್ಮಲಿಂಗಾನುಸಂಧಾನದಿಂದ ॥ ಅಯಮಾತ್ಮಾ ಬ್ರಹ್ಮ-ಸೋಹಂ, ತದೇವಾಹಂ ॥ ಎಂಬೀ ಅಸ್ಪೃಶ್ಯ ದೃಢಭಾವದಿಂದ ಶೃತಿಶೋವಾಕ್ಯದಲ್ಲಿ ನೆಟ್ಟ ವನಸ್ಪುಳ್ಳವನಾಗಿ ತದಾಕಾರ ವೃತ್ತಿಯಲ್ಲಿ ವಿಲೀನನಾಗುವಿಕೆಯೇ ಆನಂದ ಭಕ್ತಿಯ ನಿಜಲಿಂಗೈಕ್ಯ ಉರಿಯುಂಡ ಕರ್ಪೂರದಂತೆ ಲಿಂಗಾಂಗ ಸಾಮರಸ್ಯ ಸ್ಥಾನುಭೂತಿಗೆ ಗೋಚರವೆನಿಸುವುದು. ಅದ್ವಿತೀಯವಾದ ಆಕಾಶ ತತ್ವವು, ಉಪಾಧಿ ಭೇದದಿಂದ ಘಟಾಕಾಶ, ಮಠಾಕಾಶ, ಮಹಾಕಾಶಗಳೆಂದು ವ್ಯವಹರಿಸಲ್ಪಟ್ಟರೂ, ವಾಸ್ತವಾಂಶದಲ್ಲಿ, ಮಠದಲ್ಲಿದ್ದ ಘಟವು ಒಡೆದು ಹೋದರೆ, ಅದರೋಗಿನ ಘಟಾಕಾಶವು ಮಠಾಕಾಶದಲ್ಲಿ ಕಣ್ಮರೆಯಾಯಿತು. ನಂತರ ಮಠವು ಸಲಸಮವಾಗಿ ಕಣ್ಮರೆಯಾದರೆ, ಮಠಾಕಾಶವು ಮಹಾಕಾಶದಲ್ಲಿ ಬಯಲಾಯಿತು. ಇದರಂತೆ, ಆತ್ಮ ಸರ್ವತ್ರವ್ಯಾಪಕನಾಗಿಹನು. ಭೂತಾಕಾಶಕ್ಕೆ ತಾಯ್ತನೆಯಾಗಿಹನು, ಹೇಗೆಂದರೆ. ಪರಾಕಾಶ ಅಥವಾ ಚಿದಾಕಾಶವೆಂಬ ನಿರ್ಬಯಲಿನ ಒಡಲಿಲ್ಲದ ಒಡಲಿನಿಂದ ಬಯಲೆಂಬ ಆಕಾಶ ತತ್ವವು ಪ್ರಪ್ರಥಮವಾಗಿ ಭಗವತ್ಸಂಕಲ್ಪದಂತೆ ಹೊರಹೊಮ್ಮಿತು. ಈ ಬಯಲಿಗೆ ಕೊನೆಯ ವಿಶ್ರಾಂತಿ ಸ್ಥಾನ (Ultimate Refuge) ನಿರ್ಬಯಲು ಎಂತೋ ಅದರಂತೆಯೇ ಅಂಗನಿಗೆ ನಿಜೇಷ್ಟಲಿಂಗ ಪರಮ ಐಕ್ಯಸ್ಥಾನವೆನಿಸಿದೆ. ಉರಿಯುಂಡ ಕರ್ಪೂರಕ್ಕೆ ಉರಿಯ ಬಸರಿನಲ್ಲಿ ಕರ್ಪೂರವಾಗಿಯೇ ಉಳಿಯಲು ಹೇಗೆ ಸಾಧ್ಯವಾದೀತು ? ಕಟ್ಟಿಗೆಯೊಳಗಣ ಉರಿ ಹೊರಬಿದ್ದ ಬಳಿಕ, ದಗದ್ವಳಾಯ ಮೂನವಾಗಿ ದಶದಿಕ್ಕುಗಳನ್ನು ವ್ಯಾಪಿಸಿ ಬೆಳಗುವ ಆ ಜ್ವಾಲಾಮುಖಿಯಲ್ಲಿ ಕಟ್ಟಿಗೆ, ಕಟ್ಟಿಗೆಯಾಗಿಯೇ ಉಳಿಯಲು ಹೇಗೆತಾನೆ ಸಾಧ್ಯವಾದೀತು ?

॥ ಯಥಾ ಘೃತಂ ಘೃತೇ ನೃಸ್ತಂ । ಕ್ಷೀರಂ ಕ್ಷೀರೇ ಯಥೈವ ಚ ॥

ಕೇವಲತ್ವಂ ತಥಾಪ್ರಾಪ್ತಂ । ನ ಕಿಂಚಿದಪಿ ತದ್ಭವೇತ್ ॥

ತುಷ್ಟದೊಳಗೆ ತುಷ್ಟವನ್ನೆರದರೆ ಅದು ತುಷ್ಟವೇ; ಕ್ಷೀರದಲ್ಲಿ ಕ್ಷೀರವನ್ನೆರದರೆ ಸರ್ವವೂ ಕ್ಷೀರಾಮೃತವೇ. ಅದರಂತೆ ಪಿಂಡನಾಮಕನಾದ ಅಂಗನು, ಪರಮ ಪರತರ ಲಿಂಗರೂಪ ಪರಶಿವನಲ್ಲಿ ಅಂದರೆ ಮಹಾ ಪಿಂಡ ಚೈತನ್ಯದಲ್ಲಿ ಶ್ರೀ ಗುರೂಕ್ತ ಮಂತ್ರ ಮಾರ್ಗೇಣ ಬೋಧಿತವಾದ ಷಟ್ಸ್ಥಿಲ ಮಾರ್ಗದ ಶಿವಸಿದ್ಧಾಂತ ತತ್ವಾನುಸಂಧಾನ ದಿಂದ ಕ್ರಮೇಣ ಲಿಂಗೈಕ್ಯಾನಂದ ಶಿವಸಮುದ್ರದಲ್ಲಿ ಅಂತರ್ಧಾನನಾಗುವನು.

ಷಟ್ಸ್ಥಿಲ ಸಿದ್ಧಾಂತ:—ಶಿವನ ಜಠಾ ಭಾರದಿಂದ ಶಿವನಷ್ಟುಣೆಯಂತೆ ಧುಮ್ಮಿ ಕ್ಕಿದ ದೇವಗಂಗ, ತ್ರಿಭುವನಗಳನ್ನು ತನ್ನ ಸಾನ್ನಿಧ್ಯದಿಂದ ಪುನಿತಗೊಳಿಸಿ, ಸತತ ಜೀವಂತವಾಗಿ ಪ್ರವಹಿಸುತ್ತಾ ವಿರಾಜಿತವಾಗಿರುವಂತೆ; ಭಗವಂತನ ಪ್ರಣವಮಯ ಶ್ರೀ ತತ್ಪರಾಷ ಮುಖಿಕಮಲದಿಂದ ಹೊರಹೊಮ್ಮಿದ ಇಷ್ಟತ್ತೇಟು ಶಿವಾಗಮಗಳ ಸಾರಸರ್ವಸ್ವವು—ಕೆನೆಯ ಕೆನೆಯಂತೆ, ಅಮೃತದಂತಿರುವುದೇ ಷಟ್ಸ್ಥಿಲ ಸಿದ್ಧಾಂತ, ಜಗತ್ತಿನ ತಾಯ್ತಂದೆಗಳಾದ ಶ್ರೀ ಉಮಾಮಹೇಶ್ವರರು, ಹಾಗೂ ಜ್ಞಾನ ಪಂಡಿತ ಸ್ವಾಮಿಯಾದ ಶ್ರೀ ಷಣ್ಮುಖಸ್ವಾಮಿಯೂ ಸಹ ಕಂಡುಂಡನುಭವಿಸಿದ ಷಟ್ಸ್ಥಿಲ ಸಾರಾಮೃತವನ್ನು ಭುವಿಯಲ್ಲಿ ದ್ವಾಪರಯುಗದಾದಿಯಲ್ಲೇ, ಶಿವ ಲಿಂಗೋದ್ಭವ ಮಂಗಳ ಮೂರ್ತಿ ಭಗವತ್ಪಾದ ಶ್ರೀ ಆದಿ ಜಗದ್ಗುರು ರೇಣುಕಾ ಚಾರ್ಯರು ಶಿವನಷ್ಟುಣೆಯಂತೆ, ಕುಂಭೋದ್ಭವನಾದ ಆದಿ ಶ್ರೀ ಅಗಸ್ತ್ಯ ಮಹರ್ಷಿಗಳಿಗೆ, ಮಲಯಾಚಲ ಪವಿತ್ರ ಪ್ರಶಾಂತವಾದ ಮಹರ್ಷಾಶ್ರಮದಲ್ಲಿ ಪ್ರಸನ್ನಭಾವ ದಿಂದ ಉಪದೇಶಿಸಿದ ಸುಜ್ಞಾನ ಗಂಗಾಪ್ರವಾಹ ಈ ಷಟ್ಸ್ಥಿಲ ಸಿದ್ಧಾಂತ. ಈ ದೇವ ಗಂಗೆಯು ನಿರಂತರವಾಗಿ ಸದ್ಭಕ್ತರ ಹೃದಯ ಭೂಮಿಕೆಯಲ್ಲಿ ಪ್ರದೀಪ್ತಿಗೊಂಡು ಪ್ರವಹಿಸುತ್ತಾ—|| ಮೃತೋರ್ಮಾ ಅಮೃತಂ ಗಮಯ || ಎಂಬ ಉಪನಿಷದ್ವಾಣಿ ಯನ್ನು ಉದ್ಧರಿಸುವಂತೆ ವಿರಾಜಿತವಾಗಿರುವುದು. ಶ್ರೀ ಮಹಾ ಗುರುವಿನ ಕರುಣಾ ಕಟಾಕ್ಷ ಪ್ರಭಾವದಿಂದ, ಪ್ರಾಪ್ತವೆನಿಸಿದ ನಿಜೇಶ್ವ ಲಿಂಗಾಂಗ ಸಾಮರಸ್ಯ ರೂಪ ಸಾಯುಜ್ಯಪದಕ್ಕೆ ಷಟ್ಸ್ಥಿಲ ಸಿದ್ಧಾಂತ ಅಕ್ಷಯಾಗರವೆನಿಸಿ, ಶಿವಾದ್ವೈತಾಂಬುಧಿ ಯಂತೆ ಅತಿ ಗಂಭೀರವೆನಿಸಿರುವುದು.

|| ಯಥಾ ನದ್ಯಃ ಸ್ತಂದಮಾನಾ ಸಮುದ್ರೇ | ಅಸ್ತಂ ಗಚ್ಛಂತಿ ನಾಮರೂಪೇ ವಿಹಾಯ || ತಥಾ ವಿದ್ವಾನ್ ನಾಮರೂಪಾ ದ್ವಿಮುಕ್ತಃ | ಪರಾತ್ಪರಂ ಪುರುಷಮಪ್ಯೈತಿ ದಿವ್ಯಂ ||

The Philosophy of Shatsthala Siddhantha is highly intuitive, universal in divine approach and self introspective in the Spiritual Path of Salvation, Moksha.

Bangalore-5
South India
10-11-1977

Yours truly
T. B. BASAVARAJAYYA
Author



उप-राष्ट्रपति, भारत
नई दिल्ली

VICE-PRESIDENT
INDIA

NEW DELHI
October 1, 1977

Dear Shri Basavarajayya,

Received your letter.

I have gone through few pages of your proposed book under caption " Essentials of Spiritualism ". I wish you all success in your endeavour in the literary field.

With regards,

Yours sincerely,
B. D. JATTI

Shri T. B. Basavarajayya,
Care Shri N. Rudriah & Sons,
Merchants, New Tharagupet,
Bangalore-2.

॥ ಶ್ರೀ ಶಾರವಾಂಬಾಯೈ ನಮಃ ॥



INVOCATION

ಪ್ರಾರ್ಥನೆ

OM Saha Naavavatu Saha Nau Bhunaktu :

Saha Viryam Karavavahai :

Tejasvi Naavadhitamastu : Maa Viddhi shavahai :

OM Shanthi Shanthi Shanthihi

OM Aapyaayantu Mamaangaani :

Vaak praana Chakshuhu :

Shrotamatho Bala Mindriyaanicha : Sarvaani Sarvam

Brahmoupanishadham :

Maaham Brahma Niraakuryaam :

Maa Maa Brahma Niraakaroda :

Niraakarana, Masthvaa Niraakaranam Meh Astu-

Thadaathmani Niratheya : Upanishadsu Dharmaasthe :

Mayi Santu Teh Mayi Santu :

OM Shanthi Shanthi Shanthihi

॥ ಓಂ ಸಹ ನಾವವತು ಸಹ ನೌ ಭುನಕ್ತು ।

ಸಹ ವೀರ್ಯಂ ಕರವಾವಹೈ ।

ತೇಜಸ್ವಿ ನಾವಧೀತಮಸ್ತು । ಮಾ ವಿದ್ವಿಷಾವಹೈ ॥

ಓಂ ಶಾಂತಿಃ ಶಾಂತಿಃ ಶಾಂತಿಃ

॥ ಓಂ ಆಪ್ಯಾಯಂತು ಮಮಾಂಗಾಣಿ ವಾಕ್ ಪ್ರಾಣ ಚಕ್ಷುಃ ।

ಶ್ರೋತ್ರಮತೋ ಬಲ ಮಿಂದ್ರಿಯಾಣಿ ಚ ।

ಸರ್ವಾಣಿ ಸರ್ವಂ ಬ್ರಹ್ಮೌಪನಿಷದಂ ।

ಮಾಹಂ ಬ್ರಹ್ಮ ನಿರಾಕುರ್ಯಾಂ । ಮಾ ಮಾ ಬ್ರಹ್ಮ ನಿರಾಕರೋದಂ ।

ನಿರಾಕರಣ । ಮಸ್ತು ನಿರಾಕರಣಂ ।

ಮೇ ಆಸ್ತು ತದಾತ್ಮನಿ ನಿರತೇಯ ।

ಉಪನಿಷತ್ಸು ಧರ್ಮಾಸ್ತೇ । ಮಯಿ ಸನ್ತು ತೇ ಮಯಿ ಸನ್ತು ॥

ಓಂ ಶಾಂತಿಃ ಶಾಂತಿಃ ಶಾಂತಿಃ

ಒಂ ಸಹ ನಾವವತು ಸಹ ನೌ ಭುನಕ್ತು । ಸಹ ವೀರ್ಯ ಕರವಾವಹೈ ।

ತೇಜಸ್ವಿ ನಾವಧೀತಮಸ್ತು । ಮಾ ವಿದ್ವಿಷಾವಹೈ ॥

ಒಂ ಶಾಂತಿಃ ಶಾಂತಿಃ ಶಾಂತಿಃ

ಒಂ ಆಪ್ಯಾಯಂತು ಮಮಾಜ್ಞಾನಿ । ವಾಕ್ ಪ್ರಾಣಚಕ್ಷುಃ ।

ಶ್ರೋತ್ರಮಥೌ ಬಲಮಿಂದ್ರಿಯಾಣಿ ಚ । ಸರ್ವಾಣಿ ಸರ್ವ ಬ್ರಹ್ಮೋಪನಿಷದಂ ।

ಮಾಹಂ ಬ್ರಹ್ಮ ನಿರಾಕುರ್ಯಾ । ಮಾಮಾಬ್ರಹ್ಮ ನಿರಾಕಾರೋದನಿರಾಕರಣ ।

ಮಸ್ತುನಿರಾಕರಣಂ ಮೇಽಸ್ತು । ತದಾತ್ಮನಿ ನಿರತೇಯ ।

ಉಪನಿಷತ್ಸು ಧರ್ಮಾಸ್ತೇ । ಮಯಿ ಸನ್ತು ತೇ ಮಯಿ ಸನ್ತು ॥

ಒಂ ಶಾಂತಿಃ ಶಾಂತಿಃ ಶಾಂತಿಃ

ಕೃಯಾ ಜ್ಞಾನ ಸಮಾಯುಕ್ತಂ ।

ವೀರಶೈವಸ್ಯ ಲಕ್ಷಣಂ ॥

ವೀರಶೈವೈಕ ಸಿದ್ಧಾಂತೇ ।

ಸರ್ವ ಶ್ರುತಿ ಸಮನ್ವಯಃ ॥

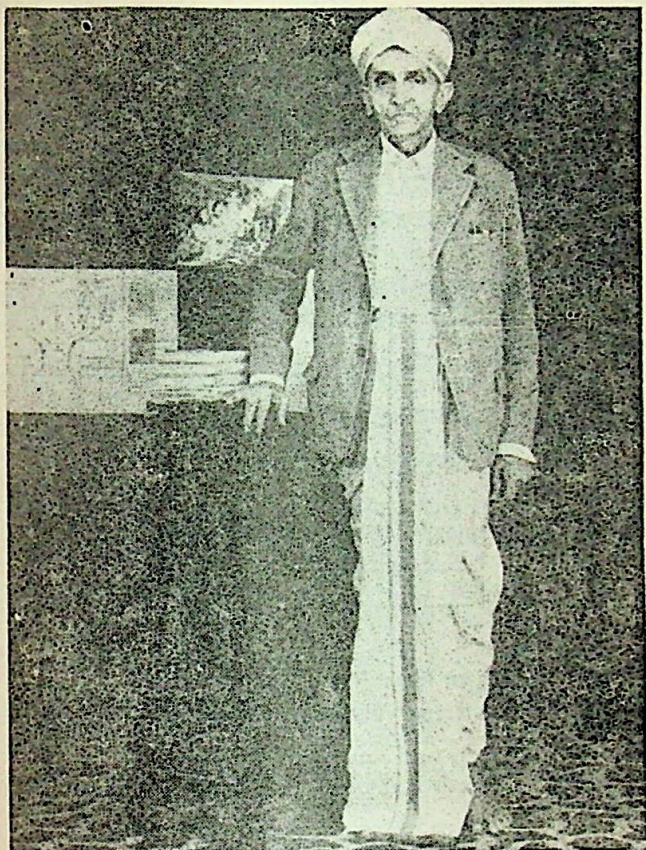
ಎಲ್ಲಿ ಸಂಶೀಲಂ ಸದ್ಗುಣಮೆಲ್ಲಿ ।

ದಯಾ ಧರ್ಮ ಮೆಸೆವಾ ಸತ್ಯಂ ॥

ನೆಲೆಗೊಂಡಲ್ಲಿ । ಸಿರಿಯುಂ

ಆಯುಮುಂ ಸಲ್ಲೇಲೆಯೊಳಿ

ರ್ವವಲೆ ಚೂಡಾರತ್ನಾ ॥



"Adhyathmika Shiro Rathna"

T. B. Basavarajayya (Author)

Bangalore - 560 005

ಆಧ್ಯಾತ್ಮಿಕ ಶಿರೋರತ್ನ ಟಿ. ಬಿ. ಬಸವರಾಜಯ್ಯ, ಗ್ರಂಥಕರ್ತರು

॥ ಗವಾಂ ಶರ್ಪಿ ಶರೀರರಸ್ತು । ನ ಕರೋತ್ಯಾತ್ಮ ಪೋಷಣಂ ।

ನಿಸೃತಂ ಕರ್ಮಚರಿತಂ । ಪುರಸ್ತಾಸಾಂತು ಭೇಷಜಂ ॥

॥ ಆತ್ಮಜ್ಞಾನಿಗೆ ಮರಣವಿಲ್ಲ ॥

Self realisation is the source of deathlessness



॥ ಹರ : ಓಂ ॥

Upanishadic Chantings

ಉಪನಿಷದಂಕ್ತಿ

Asatho Maa Sathgamayaa

ಅಸತೋ ಮಾ ಸತ್ಗಮಯಾ

ಅಸತೋ ಮಾ ಸತ್ಗಮಯಾ ।

Thamaso Maa Jyothirgamayaa

ತಮಸೋ ಮಾ ಜ್ಯೋತಿರ್ಗಮಯಾ

ತಮಸೋ ಮಾ ಜ್ಯೋತಿರ್ಗಮಯಾ ।

Mruthor Maa Amruthamgamayaa

ಮೃತೋರ್ ಮಾ ಅಮೃತಗಮಯಾ

ಮೃತೋರ್ ಮಾ ಅಮೃತಗಮಯಾ ।

May Thou lead us :

From the unreal towards the Absolute Reality ;

From the den of Darkness towards the Stupendous light
Divine.

From the mortal state towards immortality.

We surrender at Thy Lotus Divine Feet with absolute faith
in Solemnity

Om Shanthi Shanthi Shanthi



ಶ್ರೀ ಈಶ್ವರ ಸೇವಾ ಮಂಡಲಿ (ರಿ.)

ಮಲ್ಲೇಶ್ವರ, ಬೆಂಗಳೂರು-560003

ಶ್ರೀಮದ್ ರಂಭಾಪುರೀ ವೀರಸಿಂಹಾಸನಾಧೀಶ್ವರ ಶ್ರಿ ಶ್ರಿ ಶ್ರಿ ೧೦೦೮ ಜಗದ್ಗುರು

ವೀರಗಂಗಾಧರ ಮಹಾರಾಜ ತಿನಾಚಾರ್ಯ

ಮಹಾಸ್ವಾಮಿಗಳರವರ ದಿವ್ಯ ಸಾನ್ನಿಧ್ಯದಲ್ಲಿ

ತಾರೀಖು 25-9-1977ನೇ ಭಾನುವಾರ ಸಂಜೆ 6 ಗಂಟೆಗೆ
ಶ್ರೀ ಎಸ್. ಬಿ. ಬಸಪ್ಪ-ಗಂಗಮ್ಮ ಸಾಮೂಹಿಕ ಸಭಾಂಗಣದಲ್ಲಿ
ವೃದ್ಧ ನಮನ ಸಾಮೂಹಿಕ ಸನ್ಮಾನ ಸಮಾರಂಭದಲ್ಲಿ

ಅಖಿಲ ಭಾರತ ವೀರಶೈವ ಮಹಾಸಭೆಯ ಅಧ್ಯಕ್ಷ

ಶ್ರೀ ಜಿ. ಬಿ. ಮಲ್ಲಾರಾಧ್ಯ ಅವರ ಅಧ್ಯಕ್ಷತೆಯಲ್ಲಿ;

ಪಂಚಾಬಿನ ರಾಜ್ಯಪಾಲ, ಕರ್ನಾಟಕ ವಿಶ್ವವಿದ್ಯಾನಿಲಯದ ಮಾಜಿ ಉಪಕುಲಪತಿ

ಡಾ|| ಡಿ. ಸಿ. ನಾನಟಿಯನರು

ಮುಖ್ಯ ಅತಿಥಿಗಳಾಗಿದ್ದ ಸಮಾರಂಭದಲ್ಲಿ ಹರಗುರುಚರಮೂರ್ತಿಗಳ
ಸಮಕ್ಷಮ ಸಮರ್ಪಿಸಿದ

ಪ್ರ ಶ ಸ್ತಿ ಸ ನ್ನಾ ನ ವ ತ್ರಿ ಕಾ

ಸಮಾಜದ ಸಂವೃದ್ಧಿ, ನಮ್ಮದಿ ಅಭ್ಯುದಯಕ್ಕೆ ಶ್ರಮಿಸುವವರೆಲ್ಲಾ ಮಹನೀಯರೆ.

ಸಮಾಜದ ವಿವಿಧ ಕ್ಷೇತ್ರಗಳಲ್ಲಿ ನಿಷ್ಕಾಮ ಸೇವೆ ಸಲ್ಲಿಸಿ ನಿಷ್ಕಾಮಂತರಾಗಿ

ಉಳಿದಿರುವ ವೃದ್ಧರಿಗೆ ನಮನ ಸಲ್ಲಿಸಿ, ಗೌರವಿಸಿ ಪುನೀತರಾಗುವುದು

ಸಮಾಜದ ಕರ್ತವ್ಯ ಮಾತ್ರವಲ್ಲ ಅದು ಪುಣ್ಯವೂ ಹೌದು.

ನಮ್ಮ ಸಮಾಜದ ಪ್ರತಿಷ್ಠಿತರಾದ
ಶ್ರೀ ಟಿ. ಬಿ. ಬಸವರಾಜಯ್ಯನವರು
 ತಾವು
ಆಧ್ಯಾತ್ಮಿಕ

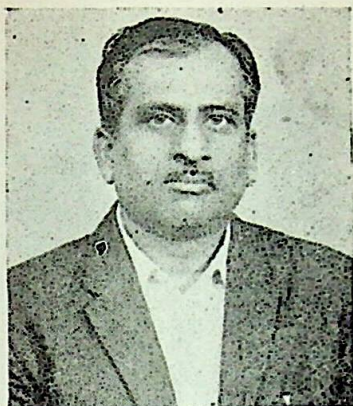
ಕ್ಷೇತ್ರದಲ್ಲಿ ಸಲ್ಲಿಸಿರುವ ಸೇವೆಯನ್ನು ನಾವು ಮಾನಿಸಿದ್ದೇವೆ, ಕೃತಜ್ಞತಾಪೂರ್ವಕವಾಗಿ
 ನಿರಂತರವಾಗಿ ಸ್ಮರಿಸುತ್ತಿರುತ್ತೇವೆ. ಯಾವಾಗಲೂ ಕೃತಿಕಾರ ನಶ್ವರ;
 ಆದರೆ ಅವನ ಕಾಯಕ ಅಮರ. ನಿರ್ಮಲ ಚಾರಿತ್ರ್ಯದಿಂದ ನೀವು
 ಸಲ್ಲಿಸಿರುವ ಸೇವೆಯನ್ನು ಈಶ್ವರಾರ್ಪಣ ಮಾಡಿ ತಮಗೆ

‘ ಆಧ್ಯಾತ್ಮಿಕ ಶಿರೋರತ್ನ ’

ಎಂಬ ಪ್ರಶಸ್ತಿಯನ್ನು ನೀಡಿದ್ದೇವೆ.

ನಿಮ್ಮ ಸೇವೆ ಇನ್ನು ಹೆಚ್ಚಿನ ಪ್ರಮಾಣದಲ್ಲಿ ಸಮಾಜಕ್ಕೆ ಸಂದಾಯವಾಗಿ ನಿಮ್ಮ
 ಕರ್ಮನಿಷ್ಠೆ ಪರಂಪರೆಗೆ ಸ್ಫೂರ್ತಿದಾಯಕವಾಗಿ ನೀವು ಹಚ್ಚಿರುವ ಈ ಸೇವಾ
 ಜ್ಯೋತಿಯು ಅಮರ ಜ್ಯೋತಿಯಾಗಿ ಸಮಾಜವನ್ನು ಬೆಳಗುತ್ತಿರಲೆಂದು ಹಾರೈಸಿ
 ನಿಮಗೂ ನಿಮ್ಮ ಕುಟುಂಬ ವರ್ಗಕ್ಕೂ ಪರಮೇಶ್ವರನು ಆಯುರಾರೋಗ್ಯ
 ಭಾಗ್ಯಗಳನ್ನು ಕರುಣಿಸಲೆಂದು ಮನಸಾ ಹಾರೈಸುತ್ತಿದ್ದೇವೆ.

ಎಂ. ವಿ. ಗುರುಬಸಪ್ಪಶೆಟ್ಟಿ,
 ಅಧ್ಯಕ್ಷರು.



Vedamurthi N. Rajasekaraiah

Messrs. N. Chandrasekaraiah & Bros.,
Merchants, New Tharagupet,
Bangalore-560002, South India

Generously donated Rs. 501-00

॥ ಇಡಬೇಕಿರವನಲ್ಲಿ ಭಕ್ತಿ ರಸಮಂ ॥

Love of God is Precious.



Gurusevadhureena

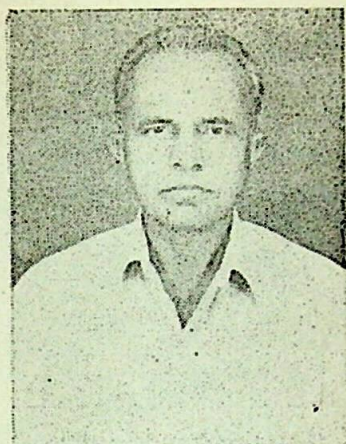
Shri S. B. Nanjundaiah

Son of late Shrof Basappa, (Jewellers)
Visveswarapuram, Bangalore-560004,
Karnataka State, South India

Generously donated Rs. 501-00

॥ ದಾನಿಗೆ ದಾರಿದ್ರ್ಯವಿಲ್ಲ ॥

Charity wards off Poverty.



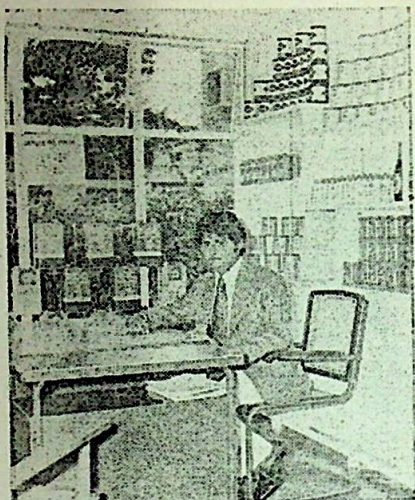
Shri B. A. Basavaraju

Son of late B. N. Appajappa,
Merchants and land lords,
B. H. Road, Bhadravathi,
(Karnataka State) South India

Generously donated Rs. 501-00

॥ ತೈಲಧಾರೆಯಂತಹಾ ಭಕ್ತಿ ಕೊಡು ಶಂಭೋ ॥

Bestow an uninterrupted type of Devotion,
like the continuous flow of the thread of Oil.



Shri. B. Jayakumar

Phone : 53029

Prop : Vinod Auto Service
Dealers in : Bharat Petroleum
Corporation Ltd.

Wheeler Road, Bangalore-5.

Son of late B. S. Bajjanna
Prop : Asoka Talkies

Generously donated Rs. 501-00

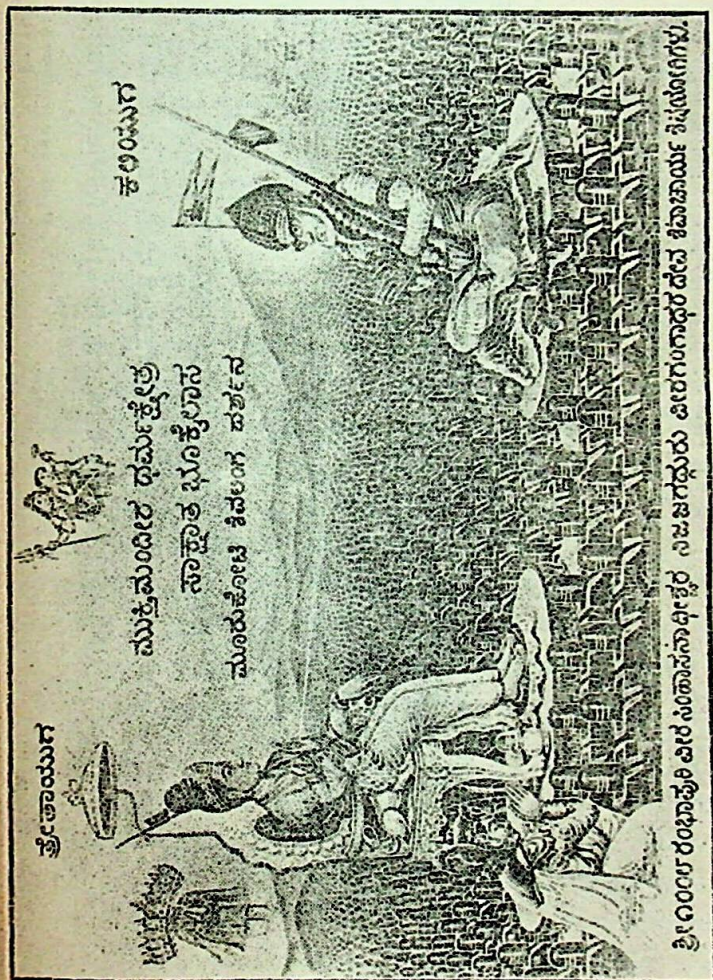
॥ ಕಾರ್ಯಕವೇ ಕೈಲಾಸ ॥

Work is Worship



॥ ನ ಗುರೋರಧಿಕಂ ॥

॥ Na Guroradhikam ॥



T. B. Dasavarajayya



॥ ಶ್ರೀ ಗುರು ಪಾದದ್ವಯಮೇ ದೈವಂ ॥

God's Presence beams resplendently in the Lotus
divine Feet of the Most Paramount Pontiff.

The most thrilling episode caused by the Paramount Pontiff of Srimad Rambhupuri Veerasimhasana Sri 1008 Adi Jagadguru Renukacharya, as implored by the great emperor of Sri Lanka, Sri Vibhishana Chakravarty towards the end of Treta Yuga. Three Crores of Sivalingas were seen along with three crores of the Mahacharya's roopas, instantaneously manifested in the spacious central Hall of the magnanimous Palace of the mighty Emperor of Sri Lanka at the sweet divine Will of the Mahacharya.

: God's ways are always mysterious :

॥ ಪರಂ ಭಾವ ಮಜಾನಂತೇಃ | ಮಮ ಭೂತ ಮಹೇಶ್ವರಃ ॥

॥ Param Bhaava Majaananto ! Mama Bhutha Maheswaraha ॥

T. B. Basavarajayya,
Bangalore-5, 16-12-1977

Sathyamevo Dharaamyaham

Vibhishanaabhishta Vara Pradhanam

ಶ್ರೀ ವಿಭೀಷಣಾಭೀಷ್ಠ ವರ ಪ್ರದಾನಂ

Instalation of Three Crores of Sivalingas in the adjoining area to Sri Mukti Mandira Kshetra, near Lakshmeswara in Sirahatti Taluk, Dharwar District, Karnataka State, South India in the near future By His Holiness Srimad Rambhupuri Veerasimhasanadheeswara, Sri 1008 Jagadguru Prasanna Renuka Veera Gangadhara Sivacharya Desikendra Mahaswamiji. This unique occasion recalls the astounding Bhagavad Leela instantaneously performed by Jagadadi Sakshaath Srimad Jagadguru Renukacharya in Treta Yuga at Sri Lanka, upon the great Emperor of Sri Lanka Viz., Sri Vibhishana praysrfully imploring with folded hands and prostrating after worshipful adoration.

The above Bhagavad Leela is an interesting episode embodied in the great epic of Srimad Ramayana. Srimad Ramayana is known as a Dharma Grantha. The same is one of the Maha Kaavyas of our ancient land of Dharma. The aforementioned incident is worthy of reiterating at this juncture. The narration of the most enlivening events of Ramayana has been found developed and bifurcated into—

Charitam Raghunathasya : Shatha Koti Pravistharam :

ಚರಿತಂ ರಘುನಾಥಸ್ಯ ಶತಕೋಟಿ ಪ್ರವಿಸ್ತರಂ ||

tens of thousands of ways and each trend of the narration thereof is highly enlightening and educative besides inculcating the spirit of faith and devotion, in the path of righteousness. It is difficult at this distant age, to point out whether the abovesaid episode now finds a place in Srimad Valmiki Ramayana. As time rolled by it is considered, real events found enunciated by Sri Valmiki Maharshi have taken

divergent courses in certain instances. Omissions and commissions even in the Original text are but natural at the instance of some interested persons. This is not uncommon. In such circumstances mere faith is important. It can be emphatically said that the above Leela is a bonafide truth and as such let us not give room for vague differences of opinion. Implicit faith and staunch devotion in the divine Acts of Bhagavan bestow upon mankind inestimable grace and glory by which one stands to gain abundantly. Let us have this optimistic view firmly.

The world is aware that Dasakanta Ravaneswara was an unrivalled Emperor of Lanka during Treta Yuga. He was a staunch Siva Bhakta. He had determined and decided to install Nine Crores of Sivalingas at Sri Lanka island. During his life time he had installed six crores of Sivalingas. Just then Ravana became a prey unto Sri Rama's arrow. As Ravana was lying on his death bed and was about to depart from his body, he ordained his brother Vibhishana who was behind Sri Rama to instal the remaining three crores of Sivalingas at Sri Lanka Dveepa during his reign and fulfil his Sankalpa intension.

Ravana ordained his brother Vibhishana —

Koti Shatkam Tu Lingaanaam :

Mayaa Saadhu Pratishtitham :

Koti Thrayam Tu Lingaanaam :

Sthaapaniya Mata Sthwayaa :

ಕೋಟಿ ಷಟ್ಕಂ ತು ಲಿಂಗಾನಾಂ । ಮಯಾ ಸಾಧು ಪ್ರತಿಷ್ಠಿತಂ ।

ಕೋಟಿ ತ್ರಯಂ ತು ಲಿಂಗಾನಾಂ । ಸ್ಥಾಪನೀಯ ಮತಸ್ತ್ವಯಾ ॥

कोटिषट्कं तु लिङ्गानां मया साधु प्रतिष्ठितम् ।

कोटित्रयं तु लिङ्गातां स्थापनीयमतस्त्वया ॥

Later, Sri Vibhishana as an Emperor of Sri Lanka, could not fulfil his brother's cherished wish. This responsibility kept him worried considerably for a long time. As a staunch Sri Vaishnavite, Sri Vibhishana thought he could not invoke the Blessings of Lord Siva in order to fulfil the above object. He grew heavy hearted as years rolled by.

It seems God Almighty willed as it were, one cool morning long before the day break, say at about 4 A.M. as Vibhishana was taking a stroll on the grand terrace of his Palace, he had a sudden sight of a stupendous Divine Light far above in the space just upon his head. Lo! what happened? A most thrilling sensation arrested his mind with emotional impulses.

Immediately he beheld a divine and a dainty Human Form in the midst of the widening luster. Sagacious Vibhishana politely implored after recognising that He was Bhagavan Sri Jagadguru Renukacharya, and prayed with folded hands to bless him and his kingdom by gracing his palace. Accordingly All Merciful and All Wise Mahacharya gracefully stepped down and entered into the Magnificent Palace of Sri Vibhishana.

Tamaagatham Maha Bhaagam ;

Sarvaagama Vishaaradam :

Vibhishanaha Samaalokya :

Soudham Praaveshayannijam :

Bhadraasane Maharamye :

Niveshya Gananaayakam :

Arghya Paadyaadibhihi :

Sarvai Rupacharaira Poojayath :

ತಮಾಗತಂ ಮಹಾಭಾಗಂ । ಸರ್ವಾಗಮ ವಿಶಾರದಂ ।
 ವಿಭೀಷಣಃ ಸಮಾಲೋಕ್ಯ । ಸೌಧಂ ಪ್ರಾವೇಶಯನ್ನಿಜಂ ॥
 ಭದ್ರಾಸನೇ ಮಹಾರಮ್ಯೇ । ನಿವೇಶ್ಯ ಗಣನಾಯಕಂ ।
 ಅರ್ಘ್ಯ ಪಾದ್ಯಾದಿಭಿಃ । ಸರ್ವೈ ರುಪಚಾರೈರ ಪೂಜಯೇತ್ ॥

ತಮಾಗತಂ ಮಹಾಭಾಗಂ ಸರ್ವಾಗಮವಿಶಾರದಮ್ ।
 ವಿಭೀಷಣಃ ಸಮಾಲೋಕಯ ಸೌಧಂ ಪ್ರಾವೇಶಯನ್ನಿಜಮ್ ॥
 ಭದ್ರಾಸನೇ ಮಹಾರಮ್ಯೇ ನಿವೇಶಯ ಗಣನಾಯಕಮ್ ।
 ಅರ್ಘ್ಯಪಾದ್ಯಾದಿಭಿಃ ಸರ್ವೈರೂಪಚಾರೈರಪೂಜಯತ್ ॥

After entreating the Most Paramount Pontiff
 with overwhelmed joy and devotion, Vibhishana
 exclaimed:

Renuka Twam Ganaadhisha :
 Shiva Gnaana Paraayanaha ;
 Madbhaagya Gouravaadadya :
 Samaayaasthwam Pureemimaam :

ರೇಣುಕ ತ್ವಂ ಗಣಾಧೀಶ । ಶಿವಜ್ಞಾನ ಪರಾಯಣ ।
 ಮದ್ಭಾಗ್ಯ ಗೌರವಾದದ್ಯ । ಸಮಾಯಾಸ್ತ್ವಂ ಪುರೀಮಿಮಾಂ ॥

रेणुक त्वं गणाधीश शिवज्ञानपरायण ।
 मद्भाग्यगौरवादद्य समायास्त्वं पुरीमिमां ॥

After devoutly extolling the unique greatness of
 the Mahacharya Vibhishana narrated his cherished
 ambition to instal Three Crores of Sivalingas in
 Sri Lanka in order to fulfil his deceased brother's
 Ravanaeswara's intension.

Ravano Hi Mama Bhraathaa :
 Shiva Bhaktha Shikhaamanahi :
 Adrushta Shatru Sambaadham :
 Shashaasa Hi Jagatravam :

ರಾವಣೋ ಹಿ ಮಮ ಭ್ರಾತಾ । ಶಿವ ಭಕ್ತ ಶಿಖಾಮಣಿಃ ।

ಅದೃಷ್ಟ ಶತ್ರು ಸಂಬಾಧಂ । ಶಸಾಸ ಹಿ ಜಗತ್ರಯಂ ॥

रावणो हि मम भ्राता शिवभक्त शिखामणिः ।

अदृष्ट शत्रुसम्बाधं शसास हि जगत्रयम् ।

Oh My brother !

Navakam Linga Koteenaam :

Pratishtaapya Miha Sthaleh :

Eti Sankalpitam Poorvam :

Mayaa Tadava Shishyateh :

Koti Shatkam Tu Lingaanaam :

Mayaa Saadhu Pratishtitham :

Koti Trayam Tu Lingaanaam :

Sthapaneeya Mathastwayaa :

Eti Tasya Vachah Shrutwaa :

Deena Buddher Marishyathaha :

Tathaa Sadhu Karomeeti t

Pratignaatum Mayaa Thadaa :

Yugapa Chhiva Lingaanaam :

Koti Traya Manuttamam :

Pratishtaapyam Yathaa Shastramiti :

Meh Nischayo Bhavath :

Linga Koti Trayasyeha :

Yugapath Sthaapana Vidou :

Avidhanneka Maahchaarya :

Mahameva Mavasthitaha :

ನವಕಂ ಲಿಂಗಕೋಟೀನಾಂ । ಪ್ರತಿಷ್ಠಾಪ್ಯಮಿಹ ಸ್ಥಲೇ ।

ಇತಿ ಸಂಕಲ್ಪಿತಂ ಪೂರ್ವಂ । ಮಯಾ ತದವ ಶಿಷ್ಯತೇ ॥

ಕೋಟಿ ಪಟ್ಟಂ ತು ಲಿಂಗಾನಾಂ । ಮಯಾ ಸಾಧು ಪ್ರತಿಷ್ಠಿತಂ ।

ಕೋಟಿ ತ್ರಯಂ ತು ಲಿಂಗಾನಾಂ । ಸ್ಥಾಪನೀಯಂ ಮತಸ್ತ್ವಯಾ ॥

ಇತಿ ತಸ್ಯ ವಚಃ ಶೃತ್ವಾ । ದೀನಬುದ್ಧೇರ್ಮಠಿಷ್ಯತಃ ।

ತಥಾ ಸಾಧು ಕರೋಮಾತಿ । ಪ್ರತಿಷ್ಠಾ ತಂ ಮಯಾ ತದಾ ॥

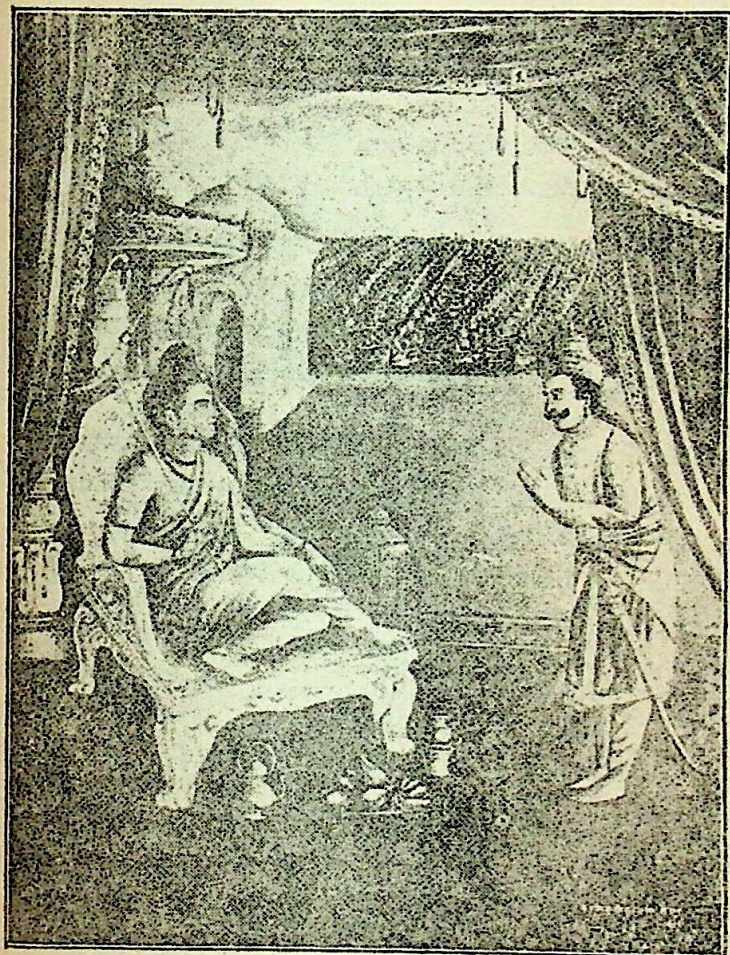
ಯುಗಪಚ್ಛಿವ ಲಿಂಗಾನಾಂ । ಕೋಟಿ ತ್ರಯ ಮನುತ್ತಮಂ ।
 ಪ್ರತಿಷ್ಠಾಪ್ಯಂ ಯಥಾ ಶಾಸ್ತ್ರಮಿತಿ । ಮೇ ನಿಶ್ಚಯೋ ಭವತ್ ॥
 ಲಿಂಗ ಕೋಟಿ ತ್ರಯಸ್ಯೇಹ । ಯುಗಪತ್ ಸ್ಥಾಪನಾ ವಿಧೌ ।
 ಅವಿದನ್ಮೇಕ ಮಾಚಾರ್ಯ । ಮಹಮೇವಮವಸ್ಥಿತಃ ॥

Vibhishana devoutly prostrated before the divine Feet of the Mahacharya saying :

Siva Shastra Visheshagnaha :
 Sivagnaana Nidhirbhavaan :
 Achaarya Bhaava Maasaadya :
 Mama Pooraya Vaanchhitham :
 ಶಿವಶಾಸ್ತ್ರ ವಿಶೇಷಜ್ಞಃ । ಶಿವಜ್ಞಾನ ನಿಧಿರ್ಭವಾನ್ ।
 ಆಚಾರ್ಯ ಭಾವ ಮಾಸಾದ್ಯ । ಮಮ ಪೂರಯ ವಾಂಛಿತಂ ॥

Having pleased with the humility and devout prayers of Vibhishana, the Mahacharya viz., Bhagavadpada Sri Jagadguru Renukacharya :

Tatra Santushta Chittasya :
 Poulasthya Sthyeshta Siddhayeh :
 Koti Trayam Tu Lingaanaam :
 Yathaa Shastram Yathaa Vidhi :
 Trikotyaacharya Roopena :
 Sthaapitham Tena Tath Kshaneh :
 Taadrusham Thasya Maahaathmyam :
 Samaalokya Vibhishanaha ;
 Prananaama Muhur Bhakthyaa :
 Paadyo Sthasya Vismitaha :



ತತ್ರ ಸಂತುಷ್ಟ ಚಿತ್ತಸ್ಯ | ಪೌಲಸ್ತ್ಯಸ್ಯೇಷ್ಟ ಸಿದ್ಧಯೇ |
 ಕೋಟಿ ಪ್ರಯಂ ತು ಲಿಂಗಾನಾಂ | ಯಥಾ ಶಾಸ್ತ್ರಂ ಯಥಾ ವಿಧಿ ||
 ತ್ರಿಕೋಟಾಚಾರ್ಯ ರೂಪೇಣ | ಸ್ಥಾಪಿತಂ ತೇನ ತತ್‌ಕ್ಷಣೇ ||
 ತಾದೃಶಂ ತಸ್ಯ ಮಾಹಾತ್ಮ್ಯಂ | ಸಮಾಲೋಕ್ಯ ವಿಭೀಷಣಃ |
 ಪ್ರಣನಾಮ ಮುಹುರ್ಬಹು || ಪಾದಯೋಸ್ತಸ್ಯ ವಿಶಿಷ್ಟಃ |



Sri Vibhishanabhishta Vara Pradhanam :

ಶ್ರೀ ವಿಭೀಷಣಾಭೀಷ್ಠ ವರ ಪ್ರಧಾನಂ ।

“ Manifestation of three crores of Lingas together with three crores of forms of Sri Jagadguru Renukacharya, seated facing each Śivalinga in the posture of performing Abhishekam with the chanting of Maha Rudra embodied in Vedic order.

This Bhagavad Leela occurred in an electrifying manner majestically, during Treta Yuga, in the spacious central hall of the magnanimous palace at the request of the Emperor of Sri Lanka, Sri Vibhishana the illustrious symbol of DHARMA all virtues and chastity.

T. B. Basavarajayya.

Dharmo Rakshati Rakshitaha :

ಧರ್ಮೋ ರಕ್ಷತಿ ರಕ್ಷಿತಃ ।

॥ SIVAM ॥

The purport of the aforementioned stanzas is given below in brief :—

The most sagacious Emperor of Sri Lanka Vibhishana upon realising that he beheld the Most SUPREME Lord Siva up in the Space in the Divine Form of the Most Paramount Pontiff Sri Jagadguru RENUKACHARYA in a resplendent manner, he was indeed fortunate. He offered solemn prayers imploring the Mahacharya to be Gracious enough to present in Sri Lanka and Bless them. Moved by the sincere and earnest prayers offered by Vibhishana, Sakshaath Bhagavadpada Sri Jagadguru Renukacharya descended and cheerfully appeared in Lanka with His Blossoming Divine Presence. Forthwith, Vibhishana politely and overwhelmed with awe and reverence received the great Pontiff with unbounded devotion and enthusiasm. After the Mahacharya adorning His Spiritual Throne, the Emperor offered worship at His Lotus divine Feet befitting to the Royalty of his status and with the height of extreme reverence and obeisance. Thereafter, Vibhishana submissively submitted before the pontiff the last and the cherished wish of his deceased brother Ravanaeswara and having knew not how to fulfil the same, he was all along imploring Lord Siva day in and day out. "Oh most revered Seer! I behold in Thy Holy and dynamic Personality the embodiment of Siva and I also realise that Thou art All Powerful and All Merciful-Mahacharya. I therefore, solemnly beseech at Thy Lotus divine Feet to graciously install three crores of Sivalingas in Sri Lanka and fulfil the wish of my deceased

brother Ravanaeswara and Bless us all." So imploring with folded hands, Vibhishana fell flat on the ground before the Pontiff in a prostrating and Surrendering manner and stood in silence.

The Most benign and All Powerful and All Wise Pontiff Sri Renukacharya instantaneously manifested Himself into three crores of Sivalinga's; Himself seated in three crores Forms of Sri Renukacharya before each Sivalinga with the posture of carrying the Abhishekam. Lo! No mortal can give adequate vent to his individual feelings and opinion in this respect. God's ways are always mysterious. The Great Pontiff simply wished, immediately the above Leela occurred in an electrifying manner in the central spacious hall of the most magnanimous palace and all others hailed the Paramount Pontiff in thousand tongues and devoutly surrendered at His Lotus Feet with obeisance and humility. The benign Pontiff then imparted the essence of Viswa Dharma embodied in Sivadwaitha Philosophy and stressed the need of worshipping Sivalinga. And that through sincere daily prayers and worship, one can see God internally and speak with Him through self introspection and deep meditation. This much of efficacy is produced, and God manifests of His own accord by ardent worship and continued prayers offered to Him. He is visible to all in the Form of Sivalinga. After giving a short and sweet Message to those present around Him the Pontiff ascended into the limitless realms of the Space above and disappeared.

The aforementioned narration has been well vouched with an authentic exposition, authoritatively

dwelt upon in Sri Siddhantha Sikhamani by the renowned Pontiff Sri Sivayogi Sivacharya. He was a God intoxicated Seer of Divine insight and far-sightedness Sivayogi. Sri Sivayogi Sivacharya was an illustrious scion of the pedigree of accomplished Sivacharyas. He seems to have lived around 500 B.C. In his monumental spiritual work entitled "Sri Siddhantha Sikhamani" Sri Sivayogi Sivacharya has incorporated the above narration of real events in a most striking manner.

Now that, it is interesting to learn that the present Senior Jagadguru Mahaswamiji of Srimad Rambhaphuri Veerasimhasana Spiritual Throne, Sri Sri Sri Prasanna Renuka Veera Gangadhara Sivacharya has graciously avowed to install three crores of Sivalingas in the near future by the Grace of God Almighty in Sri Mukti Mandira Kshetra, near Lakshmeswar, in Sirahatty Taluq, Dharwar District, Karnataka State, South India.

The Senior Paramount Pontiff of Srimad Rambhaphuri Veera Simhasana has since been earnestly making necessary and elaborate arrangements on a permanent footing in this unique direction so as to Shower His Blessings on the Human Society. It is therefore prayed that the Pontiff's SUPREME aim at present is successfully fulfilled in the near future and that all disciples and devotees unitedly extend their hearty co-operation and participate in order to bring the function to a grand success and thus become the recipients of the Mahacharya's Blessings. Trikotī Sivalinga pictures beautifully depicted in the

foregone pages of this treatise soundly foreshadows as to how egoless Sri Vibhishana Chakravarty was politely kneeling down overwhelmed with much reverence, awe and piety at the Lotus Divine Feet of the illustrious Mahacharya of Treta Yuga; while Dasakanta Ravanaeswara was seen delighted, up in the serene sky, on witnessing the jubilant fulfilment of his cherished last wish in an electrifying manner by the Grace of Sri Jagadguru Renukacharya. And whereas in the present Kali Yuga senior Pontiff thereof is seen wholly immersed in a solemn state of self introspection and deep meditation with folded hands, just to invoke the Blessings of the great and foremost predecessor Mahacharya i.e., the Founder Paramount Pontiff of Srīmad Rāmbhāpurī Veera Simhasana of Treta Yuga, Who is majestically seated on His exalted age long spiritual Throne in front of him, as seen in the aforementioned divine pictures. Sri 1008 Jagadguru Sri Sri Sri Prasanna Renuka Veera Gangadhara Sivacharya wishes that by so installing Trikotī Sivalingas, immense good and lasting happiness will be bounteously showered upon mankind and that once again DHARMA replenishes on Earth with renewed potentiality in an efficacious and dynamic manner. Spiritually minded people should always have and cherish optimistic views robustly. Good deeds never go unrewarded.

Nahi Kalyaana Kruth Kaschhit :

Durgatim Thaatha Gachhati :

Dharma Meva Samasthanaam :

DukKhaanaam Shamanoushadham :

Thasmaath Dharmammrutham Peethwaa :

Sukhinah Santu Maanavaaha :

ನಹಿ ಕಲ್ಯಾಣ ಕೃತ್ ಕಶ್ಚಿತ್ | ದುರ್ಗತಿಂ ತಾತ ಗಚ್ಛತಿ ||

ಧರ್ಮಮೇವ ಸಮಸ್ಥಾನಾಂ | ದುಃಖಾನಾಂ ಶಮನೌಷಧಂ |

ತಸ್ಮಾತ್ ಧರ್ಮಾವೃತಂ ಪೀತ್ವಾ | ಸುಖಿನಃ ಸಂತು ಮಾನವಾಃ ||

Maanava Dharmakke Jayavaagali—

"May Victory be to human Righteousness.

Dharma Dindale Viswakke Shaanthi—

Peace is the Crown for the Structure of Life and it is embedded in the divine Bosom of DHARMA. The Universe flourishes by virtue of the inestimable efficacy of DHARMA.

VANDE RENUKAM

VANDE MAATHARAM

Salutations and Adorations be to the Pontiff SRI RENUKACHARYA and unto the Mother Earth.

ಮಾನವ ಧರ್ಮಕ್ಕೆ ಜಯವಾಗಲಿ | ಧರ್ಮದಿಂದಲೇ ವಿಶ್ವಕ್ಕೆ ಶಾಂತಿ ||

ವಂದೇ ರೇಣುಕಂ |

ವಂದೇ ಮಾತರಂ ||





Truth should be
upheld :

Sri Jagadguru
Adi Sankaracharya



ಸತ್ಯಮೇವೋದ್ಧರಾಮ್ಯಹಂ ||

ಶ್ರೀ ಜಗದ್ಗುರು
ಆದಿ ಶಂಕರಾಚಾರ್ಯರು

Truth should be upheld :

ಸತ್ಯಮೇವೋದ್ಧರಾಮ್ಯಹಂ ||

The Age of Adi Sri Sankara and his date of birth

There has been diverging versions in the above matter among erudite classes both in India and abroad since a long time. One class of erudite pandits stoutly uphold that Adi Sri Sankara lived in the 5th century B.C. Whereas another class of Pandits assert that the Mahacharya lived in the 8th. century AD. Sri Adi Sankara had originally established FIVE Maths in India. The last among them was that of Sri Kanchi Kamakoti Peetah. The present Junior Jagadguru Mahaswamy of the above Math is hailed as the 69th. Acharya, in the order of the successive Mahacharyas of Sri Kanchi Kamakoti Peetah straight from the Founder Pontiff i.e., Adi Sri Sankaracharya in 500 B.C. The said Math was established by the great Founder Pontiff during 482 B.C. The present Junior incumbent of Sri Kamakoti Peetah is the 69th. Acharya, straight from Adi Sri Sankaracharya, in the succession of the order of the

Mahacharyas of the said Advaita Mutt. Considering that each successive Acharya presided the Pontifical Throne on an average of 35 years, the Actual Age of Sri Kanchi Kamakoti Peetah goes back to the fifth century B.C. The said Advaita Peetah is in existence for nearly 2460 years or so. So, the Age of Adi Sri Sankaracharya could easily be determined as the 5th century B.C. indisputably. The Sankaracharya who lived in the 8th. century A. D. was the second Acharya Purusha of high order. He was a great commentator on Prasthan Trayas and had travelled all over India, preaching Advaita philosophy to mankind. He was held in great respect, reverence and with devotion by all. He attained Perfection by entering into a big cave in the midst of the cliffs of Himalayas when he was in Haridwar and Badri, during the eighth century A.D. And whereas it is said that Adi Sri Sankaracharya presided Sri Kanchi Kamakoti Peetah for Six years from 482 B.C. to 477 B.C. and Adi Jagadguru Sri Sankaracharya attained Moksha (Peace Eternal) in 477 B.C. at Sri Siva Kanchi. His date of birth is determined as 509 B.C. and that he lived for 32 years. i.e., upto 477 B.C.

It is highly enlightening to confess at this juncture that Jagadguru Adi Sri Sankaracharya was a contemporary of Sri 1008 Adi Jagadguru Revana Siddha Maha Sivayogi Sivacharya, the great Founder Paramount Pontiff of Srimad Veera Simhasana of Srimad Rambhapuri Math. The Mahacharya of Srimad Rambhapuri was on Earth upto 486 B.C. having emanated from the Divine Head of Sri Somanatha Linga at Sri Kolhipaki Kshetra in Andhra

Pradesha in about 1885 B.C. Scriptures authoritatively proclaim that the said Mahacharya was on Earth for 1400 years by virtue of His divine manifestation with a Mantra Maya Deha. The relevant events and interesting facts appertaining to the aforesaid matter can be seen and read in this treatise later on. The episode of Blessing Sri Chandra Mouleeswara Linga by Sri Revanasiddha Maha Sivayogi Sivacharya to Adi Sri Sankaracharya of Sri Sringeri finds a place in Sri Guruvamsha Kavya written by Sri Sringeri Asthana Vidwan Brah. Kasi Lakshmana Sastriar and that the said Pandit asserts that he has written that treatise on the authority of the most ancient records appertaining to Sri Advaita Maths founded by Sri Adi Sankara. It is considered that Bruhath Sankara Vijaya is an authoritative treatise. Different Scholars of Sri Sringeri Advaita Maths have written Bhruhath Sankaravijayas at different periods. Sri Kasi Lakshmana Sastriar might refer to that ancient Bruhath Sankara Vijaya written for the first time during the 5th Century B.C. by His Holiness Sri Chith Sukhacharya, pontiff of Sri Advaita Math. Sri Chith Sukhacharya was a close and intimate comrade, well wisher and an associate of Adi Sri Sankara from his boyhood. He was aware of all the day to day events in the life of Adi Sri Sankara who ultimately accepted Sri Chith Sukaacharya as his disciple and gave him initiation and Sanyasa Diksha. After Sankara attained Moksha, Sri Chith Sukhacharya has written a Bruhath Sankaravijaya in 500 B.C. This is the most authoritative treatise to determine the real events that

happened during Sri Sankara's life time. Probably Asthana Vidwan Sri Kasi Lakshmana Sastriar might be resting his faith on the versions of the above earliest treatise.

Besides the Bruhath Sankara Vijaya written by Sri Chith Sukhacharya during 500 B.C., there are some more prominent treatises written by the subsequent pontiffs and by some renowned disciples of Sri Adi Sankara's Mission, which must have drawn the attention of Sri Laksahmana Sastry, Asthana Vidwan of Sri Sringeri Adwaita Mutt and as well as Dharmadhikari Kunigal Vedamurthi Sri Rama sastry and the other intellectuals. Books such as "Pithamaha -Samhitha" of Sri Vidyaranya ; "Guru Rathna Malika" written by Swamy Sadasiva Brah-mendra and another treatise entitled "Sushama" written by Sri Atma Bodha are worth mentioning in this connection. The latter pandits too were the ardent disciples of Sri Kanchi Kamakoti Peetah during the 16th. century A. D.

Bearing in mind the versions enunciated in the aforementioned authoritative primitive treatises, the renowned Vidwans of Sri Sringeri Sharada Peeta might have taken the same into consideration as authentic while writing Guruvamsha Kavya early in the 18th Century A.D. and propounded, how genuine Adi Jagadguru Sri Revanasiddha Sivacharya of Srimad Veera Simhasana of Srimad Rambhapuri, Blessed Jagadguru Adi Sri Sankaracharya of Sri Sringeri with Sri Rathna Garbha Ganapathi and Chandra Mouleswara Linga with presence of

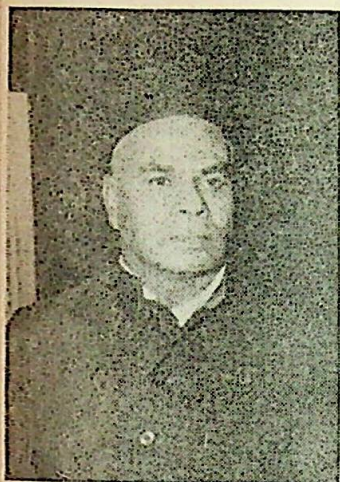
mind. The aforementioned narration seen in Guruvamsha Kavya had been wholeheartedly approved and endorsed by the then Sri Jagadguru Sri Sacchidananda Bharathi Mahaswamiji of Sri Sringeri Sharada Vidya Peetha early in the 18th century A.D.

Bangalore-5.
8-4-1978

T. B. Basavarajayya
Author

The following books have been written and published by Sri T. B. Basavarajayya, No. 13, Coles Road, Bangalore-5.

- 1 "The Essentials of Spiritualism". It propounds Viswa Dharma. About 400 pages, 2000 books Price Rs. 15-00 each.
- 2 Presentation of Sri Chandra Mouleeswara Linga to Jagadguru Adi-Sri Shankaracharya of Sri Sringeri. Second Part in Canarese under print.
- 3 Sri Sringeri Sankaracharyarige Dattawaada Chandra Mouleeswaro Lingada-Nija Vruttantha. In Canarese, First Part (375 pages price Rs. 8-00)
- 4 The Philosophy of "Sri Shat Sthala Siddhantha." 1000 books Price Rs. 5-00 each.
- 5 Writing Commentaries on "Sri Siva Siddhanta Sikhamani" both in Canarese and English is the Need of the hour. (about 150 pages price Rs. 5-00, both in English and Canarese). 1000 books released. (A Spiritual call).



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|| ತ್ಯಾಗೇ ನೈಕೆ ಅಮೃತತ್ವಮಾನಶಃ ||

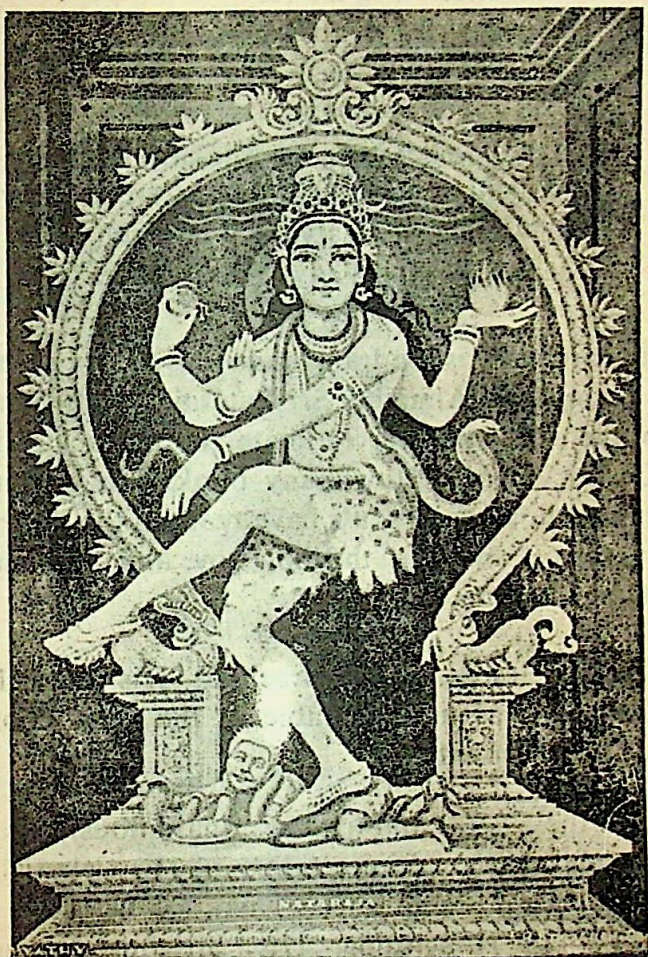
The Spirit of renunciation is the main source for the attainment of nectarine in mortality.



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ಬಿ. ಎಸ್. ಬಜ್ಜಣ್ಣನವರ ಧರ್ಮಪತ್ನಿ ಶ್ರೀಮತಿ ಬಿ. ಅಮ್ಮಯ್ಯ ರೂ. 501-00
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॥ ಶಿವನೇ ಸದ್ಗತಿ ದಾತನೈ ಹರ ಹರ ಶ್ರೀ ಚನ್ನಸೋಮೇಶ್ವರ ॥
Siva, Lord of universe is the bestower of Moksha Salvation.



God Sri Nataraja and His Cosmic Dance
Lord of Universe.

Inserted at the timely suggestion made by my nephew
 Sri B. A. Rudramurthy, son of Late B. N. Appajappa,
 Merchant, B. H. Road, Bhadravati, Mysore State
 South India, Bhadravati is hailed as the Bermingham
 in Mysore State.

ಇದು ಯಾರಿಗೆ ವೇದ್ಯ ವೆನಿಸಿತು
 ಚಿದಂಬರದಲ್ಲಿ (ಚಿತ್ ಅಂಬರದಲ್ಲಿ) ನಟನ ವಾಡಿದ
 ಶ್ರೀ ನಟೇಶನ ನಾಟ್ಯದ ಮಹಿಮೆ
 ಯಾರಿಗೆ ತಾನೆ ವೇದ್ಯ ವೆನಿಸಿತು!

Edu Yaarige Vedy Vehniseethu
 Chidambaradalli (Chith Ambaradalli) Natana Vaaditha
 Sri Nateshana Naatyada Mahimeh
 Yaarige Thaane Vedy Veniseethu."

Inexpressible is the transcendental Glory of the Divine Lord, Living God Almighty Sri Nataraja Rajah. Who on the face of the earth can ever estimate the efficacy of His celestial Cosmic Dance. How many books are written on the subject and how many souls have realised the dimensions of the experience and the thrilling joy and the marvellous benefits of the same ?

The celestial secrecy behind His eternal Dance, Thaandava" is as unfathomable as the very Glory of the Divine Lord Himself.

All the Sastras and treatises unanimously and emphatically agree on the Infinite Glory of His Celestial Dance and its supreme significance. Then, let us take absolute Refuge in Him under His Blissful Divine Lotus Feet and be freed from the famishing anguish and aversion.

The moment Lord Sri Nataraja ceases His Cosmic dance the entire universe instantaneously ceases to exist.

May His infinite Mercy abide in us ! Oh ! May His Divine Mercy ever abide in us !!

॥ ೬೦ ॥

Blessed are those who thinketh of God at their hearts.

॥ ತ್ವತ್ಪ್ರೇಮಾತ್ಮಕ ಭಕ್ತಿರೇವ ಸತತಂ । ಸ್ವಾಧೀಯಸೀ ಶ್ರೇಯಸೀ॥

॥ Twath Premaathmaka Bhaktireva Sathatham ।

Swaadeeyasi Shreyasi ॥

Nruttaavasaane Nataraja Rajo

Na Naada Dhakkaam Nava Panchavaaram

Uddhartu Kaamaha Sanakaadi Siddhaan

Yetad vimarshe Sivasutra Jaalam

॥ ನೃತ್ಯಾವಸಾನೇ ನಟರಾಜ ರಾಜೋ ।

ನನಾದ ಧಕ್ಕಾಂ ನವ ಪಂಚವಾರಂ ॥

ಉದ್ಧರ್ತುಕಾಮಃ ಸನಕಾದಿ ಸಿದ್ಧಾನ್ ।

ಏತದ್ವಿಮರ್ಶೇ ಶಿವ ಸೂತ್ರಜಾಲಂ ।

INVOCATION.

NATARAJA AND HIS COSMIC DANCE.

His Form is everywhere He is abideth in
everything ;

All pervading is His Siva-Sakti : Universal REFUGE.

Chidambaram is pervadeth everywhere: Chidaadithyaha

Is gloriously beaming with great Effulgence ;

Everywhere His Dance O ! Everything is seen ever
dancing in Him ; (1)

As Siva is all, Omnipresent and Omniscient :

Everywhere Siva's gracious dance made manifest ;

In stone, in pillar, in the Cross and in Siva-Linga

A symbol of God, His gracious dance made manifest.

His Five-fold dances are in Sakala and Nishkala

(Personal and impersonal Forms); His five fold dances
Are His Panchakrityas ; with His Grace He performs
the five acts ; (2)

His five-fold dancing faces represent :

Siva Panchakshari Maha Mantra ;

His five fold dancing faces are the Seats for the emanation of Jagad Guru Sri RENUKADI Panchacharyas ;

His five-fold rhythmical dance keep the Five elements
And all the Planetary systems : moving in an art of
Calm and orderly d a n c e with harmony ;

Thus our Supreme Lord Siva merrily and happily
recreates in dancing ; (3)

His five-fold lightening dance is moving all souls into
action infused with faith and enthusiasim ;

Visible to those Seers of self renunciation : Self-Controlled, and risen through self- introspection.

Over the bonds of illusion and Mahammaya ; (4)

O! Ye Listen ! O Ye Hearken ! Our Universal Living
Lord Nataraja Rajaha, Dances His Eternal Dance and
Keeps all worlds happy and active amidst plenties. (5)

" Thee O ! Sivayogi Sivacharya of
Lotus eyes and mighty intellect,
Who hast lighted the lamp of Wisdom Divine,
Filled with Ghee of Sivaadawaita philosophy,
Thee we salute, Thee we salute, Thee we salute.



Aum

NATARAJA THE UNIVERSAL LIVING GOD ALMIGHTY.

HIS ETERNAL DANCE AND ITS SIGNIFICANCE.

Our Ever Living Supreme God, Lord Siva (Nataraja) is a great Master of Dancing. The great cosmos is the very theater for His charming dancing and rejoicing. Dancing, 'Naatya' came into being at the very beginning of all Creations. It therefore became the noblest image of activity of God Almighty, Nataraja. Siva is hailed as *T h a n d a v e s w a r a* or Thandavamoorthy. His lovely Consort, the Universal Mother, as Thandaveswari.

Who could ever know the celestial secret of Great Dance of Nataraja Rajah, the Master and King among all Dancers. In the limitless wharf and woof of the Ether, the atoms of electrons and protons are seen ever kept dancing and moving so logically that it kindles the interest of all thoughtful men to infer that just behind all these there is an invisible and infinite Divine Force which is ever set in the sacred act of dance and dancing. The innumerable visible and invisible Planetary Systems set afloat in the great cosmos at the command of God Almighty are harmoniously rotating and kept on ever rotating, because, the Lord of Creation is ever in action and dancing cheerfully and incessantly.

The moment Lord Almighty retires from His Dance, the entire Universe ceases to exist.

The significance of occidental dance ends in a mere panoramic external pleasures, self gratification and luxury. The feasting of senses of organs seems to be their Goal of Dance. Unlike the western concept, the cult of (fine art) oriental dance is fully impregnated with secular and spiritual significance of yore. The latter is rich in the great science of ethical and spiritual pursuits which satiate the insatiable organs of senses and is explorative in the achievement of real happiness and Knowledge Divine.

The thrilling Dance of Siva (Nataraja) represents His Five Great acts such as Creation, Preservation, Destruction, Veiling and Salvation respectively. In other words, the same are known as Srishti, Sthithi Samhara, Tirobhava (illusion) and Anugraha (Moksha or liberation). These Five acts of Lord Siva (God Almighty) are hailed as His Panchakrityas. Lord Siva carries on these five acts incessantly of His own accord and at His sweet Will Himself, assuming Five Divine Forms viz. Brahma, Vishnu, Rudra, Maheswara and Sadasiva respectively.

Creation arises from the sound of His drum held in his one hand. It is also hailed that articulation and all the roots of gramatical synthesis emerged forth for the first time from the great amusing sound that came from this drum (Damaruga) held in His hand. "Nanaada Dhakkaam Nava Pancha Vaaram".

When Lord Siva played with His drum creating a sound there from $9+5=14$ sounds leaped out originally from His drum. (Udukkai or Damaruga). St. Panini, the greates gramerian of the hoary past, of Oriental cult marked the derivations of these fourteen roots (Sutras) and on the basis of the same, he wrote his foremost treatise on Vyakarana (Sanskrit Grammer) Just as St. Patanjali is hailed as an authority on Yoga Sutras, st. Panini is hailed as a supreme authority on Vyakarana Sastra (Grammer).

Protection proceeds from His another merciful hand of hope and sustenance. Destruction evolves out from the pot of Fire He holds in His third hand of terror. From His foot holding down, starts Tirobhava (Nigraha). This sacred foot planted on the ground renders shelter and peace unto all weary souls who gather round under the beneficial shadow of His Great Foot in supplication. From His other foot held aloft, He grants Eternal Bliss and Liberation known as Anugraha to all the liberated and devout souls. The fourth All Merciful hand of Lord Siva, points out to all the devout souls to behold and bow down in veneration under the great Divine Shadow of His upward lifted foot of benediction, as it is the soul solacing and enternal REFUGE unto all living beings under Heaven.

These aforementioned Five-fold acts or performances are hailed as His Pancha Leelas wrought at His Will and Wish (C o m m a n d). The Form of

God Almighty Nataraja is infinitely Divine and absolutely Wholesome. His Form is gloriously impregnated with the supreme significance of the solemn expressions of "Sathyam Sivam Sundaram ಸತ್ಯಂ ಶಿವಂ ಸುಂದರಂ" triumphantly. Upanishads authoritatively proclaim in unequivocal terms that He is simultaneously "Sathyam Gnana Manantham Brahma ಸತ್ಯಂ ಜ್ಞಾನಮನಂತಂ ಬ್ರಹ್ಮ." Manifestation of the aforesaid Trinity in Unity and the Unity in Trinity is an unique Beauty of an undiversified infinitude of Bliss Eternal. In the top most central mantle of His hair in the Head, Lord Nataraja is adorned with His spouse Ganga. It looks as though Ganga is affectionately soothing the Lord of Universe, by gently sprinkling the fragrant cool rose water upon His Divine Person. And just below, at the left end corner of His Head mantle, - "Kalaabhyaam Choodaalankruta Sashi Kalaabhyaam ಕಲಾಭ್ಯಾಂ ಚೂಡಾಲಂಕೃತ ಶಶಿ ಕಲಾ ಭ್ಯಾಂ" i.e., the fourth day waxing crest of the Moon is brilliantly shining as an head ornament with all its splendour betwixt the encircling curls of His glistening hairs. Oh! how excelsior is "Baalendu Choodamani ಬಾಲೇಂದು ಚೂಡಾಮಣಿ," the tender ambrosian Form of Siva's Head ornamental Moon.

Ganga (Divine Energy) is the very embodiment of divine perennial source of hydrologic power and it is one of the FIVE vital and stupendous substances or colossal elements created by Providence at His Sweet Will and the same is hailed as the Origin for the sustenance of all living kingdoms on the Earth. Equally vital and necessary are the piercing resplendent nectarean rays of the Moon for the jubilant upkeep of all living beings and for their salubrity. The incessant shedding of sumptuous rays of Ambrosia by the Moon upon all the living beings on earth, inclusive

of the kingdom of plants are indeed a great blessings for the replenishment with robust growth and prosperity of the entire creation as a whole. It is said that even the mighty sea rises up and at times blooms with tremendous resurgence on the Full Moon day, enraptured with the impressive and violent tossing up high, its innumerable billows and tides again and again, as though, the sea apparantly contemplates to fondly kiss the charmfull Moon above, through its hands of resurgent waves, of course, with parental latent love and affection.

The Holy Symbol of Nataraja is infinitely blooming with the resplendence of Knowledge, Awareness and cohesive Power which are impregnent with the transcendental state of inseparability, hailed as Siva-sakti. Sivasakti is in itself Self Existence, Intelligence and Absolute Bliss Eternal. Sivasakti are not two different entities. The same are just like the two faces of a coin. While one is hailed as KNOWLEDGE Divine the other is reputed in the name of Divine ENERGY. Both are just like the two sweet edges of a piece of sugar candy. The visualisation of Gnaana and Vignaana and the latent force adumbrated in between these two effulgent faculties are found immensely focussed in the Divine Symbol of God Almighty Nataraja. While the latter treats about the science of the transcient world with all its diversified and manifold phases of the gross creation and its progressive trend all around us, the former reveals the root cause for the entire vivid projection of the said colossal Nature (Prakruti) and its relationship with that of the Jeevatmas. Further, the ultimate secret of the science of Oneness in between Jeevatma and Paramatma, the non dualistic state of Oneness of the Little self with

that of Universal Soul also known as Lingaanga Saamarasya (Perfection or Mukti), is spontaneously attained within one's own self in all sublimity, unique serenity and surpassing Excellence, by the efficacy of Supreme Bhakti Devotion.

- | ಶಿವ-ತಾಂಡವ ನೃತ್ಯ | Siva Thandava Nrutya |
|--|--|
| ೧ ಸೃಷ್ಟಿಯ ಸುಂದರ ವಿಶ್ವದ ರಂಗದಿ
ಶಿವತಾಂಡವ ಮೊದಲಾಗುತ್ತಿದೆ ।
ಲೀಲಾ ಲೋಲನು ಆ ನಟರಾಜನ
ಆತ್ಮಾ ನಂದವು ಚಿಮ್ಮುತ್ತಿದೆ ॥ | 1 Srustiya Sundara Viswada
Rangadi Siva Thaandava
Modalaaguthideh ;
Leelaa Lolanu Aah Nata-
rajana Aathmaanandavu
Chhimmutideh : |
| ೨ ರವಿ ಶಶಿ ತಾರಾಗಣಗಳು ಹಿಗ್ಗಿ
ಹೆಜ್ಜೆಗೆ ಹೆಜ್ಜೆಯ ಹಾಕುತ್ತಿವೆ ।
ಗ್ರಹ ಗತಿಗಳ ಸ್ವರ ಸಮ್ಮೇಳನದೊಳು
ಜಡದಲಿ ಬೇತನ ಮೂಡುತ್ತಿದೆ ॥ | 2 Ravi Sashi Gaaraagana-
galu Higgi Hejjegeh
Hejjehya Haakutiveh ;
Graha Gatigala Swara
Sammehlanadolu Jadat-
hali Chetana Moodutideh : |
| ೩ ಹೆಜ್ಜೆಯ ತುಳಿತಕೆ ಹಳೆಯದು ಅಳಿದು
ಹೊಸ ಬಾಳಿನ ಹೂ ವರಳುತ್ತಿದೆ ।
ಗೆಜ್ಜೆಯ ಮೆಲುದನಿ ಗಗನವ ತುಂಬಿರೆ
ಶಿವ ಭಾವದಿ ಜಗ ಮೆರೆಯುತ್ತಿದೆ ॥ | 3 Hejjehya Thulithakeh
Halehyadu Alidu Hosa
Baalina Hoo Varaluthideh
Gejjehya Meludani Gagan-
ava Thumbireh, Siva
Bhaavadi Jaga Mereyutideh : |
| ೪ ಸುರಾಸುರ ಸಕಲಾತ್ಮರುಗಳು ಎಲ್ಲಾ
ಈ ಕುಣಿತಕೆ ಅಣಿಯಾಗುತ್ತಿರೆ ।
ಶಿವಶಕ್ತಿಯ ಈ ನೃತ್ಯೋನ್ಮಾದದಿ
ವಿಶ್ವವೆ ಭಕ್ತಿಗೆ ಕರಗುತ್ತಿದೆ ॥ | 4 Suraasura Sakalaathma-
rugalu Yehllah Ee Kuni-
takeh Aniyaagutireh ;
Sivashaktiya Ee Nrutyon-
maadadi Viswaveh
Bhaktigeh Karagutideh. |
| ೫ ಕ್ರೀಡಾ ಶೇಖರ ನೃತ್ಯ ಭಯಂಕರ
ಕರಂಣಸಂ ವಿಶ್ವಕೆ ಶಾಂತಿಯನು ।
ಬವ ಹರ ಶಂಕರ ಶುಭಕರ ಶ್ರೀಗುರು
ತೊಲ್ಲಗಿಸು ಬಾಳಿನ ಭ್ರಾಂತಿಯನು | 5 Kreedaa Shekhkara Nru-
thya Bhayankara Karuni-
su Viswakeh Shaantiyanu
Bhava Hara Shankara
Shubhakara Sri GURU
Tholagisu Baalina Bhraan
thiyanu. |

The Celestial Dance of Siva Thandaveswara

1. **World is a charming Stage created
Where Siva's Dance supercedes all ;
While mysterious amusing Plays of Nataraja Spells,
Gorgeous Blissful Universal Soul flashes incessantly**
2. **Movements of Sun, Moon Heavenly Bodies
Are kept gliding by gradual elation ;
Song of songs evolved by Planetary movements
Effectively project animation in inanimate bodies.**
3. **Old annihilates by His intermitent trampling
Making way for blossoming flowery lives afresh ;
While His anklets' beads' gentle sound skyed
Universe shines towards Siva's bent of mind.**
4. **Angels, demons and all other Beings
Getting prepared for participation in this Dance ;
Moved by springing devotion, Universe stands dissolved
By this enchanting Dance of Sivasakti.**
5. **Champion art Thou in formidable Dance
Bestow Peace and Happiness to the World ;
Redeemer, Saviour and Holy Preceptor art Thou !
Ward off Delusion shrouded around all Lives.**

**Rendered into English by
Sri T. B. Basavarajayya
Author**

B. D. JATTI
Lt. Governor

RAJ NIVAS
Pondicherry,

January 8, 1969.

Dear Shri Basavarajayya,

Received your letter of 28th. December, 1968.

I am glad that you have ventured to bring out two Volumes having the essential ingredients of spiritualism in the field of spiritual science. Ordinarily, it is a difficult job to understand the philosophy of spiritualism. But you are trying to make it easy for the readers with your constant efforts.

I wish you all success in your endeavour.

With regards.

Yours Sincerely

B. D. Jatti

(B. D. JATTI)

Shri T. B. Basavarajayya,
C/o Shri. N. Rudriah & Sons.,
Mandy Merchants,
New Tharagupet,
Bangalore-2.

'Aum'

Salutations and Adorations

**T. B. Basavarajayya
C/o Messrs. N. Rudriah & Sons.,
Mandy Merchants**

**New Tharagupet
2nd, Main Road
Bangalore-2
Mysore State.
(South India)**

To

Dated 3—3—1969

**The Chancellor,
The Head of the Institution
University of Allahabad
Education & Higher Philosophy
Allahabad (U P.) India**

Revered Sir,

Subject : Humble submission of a Spiritual treatise

It gives me an exceeding joy and pleasure to pen this self introductory epistle which happily dwells upon our own individual inner sweet 'Soul' and about its hidden spiritual treasure at length.

I am enlightened to express that pleasure and joy do spring from Real Happiness. Real Happiness is bedecked in the bosom of Universal Soul which is hailed as the Self existing Alpha and Omega. The ever effulgent infinite divine Energy is omniscient, omnipotent and omnipresent. Men of erudition and divine insight both in secular and spiritual spheres, out of their experience, practical knowledge and far sightedness, hail this All Knowing, All Powerfull and All Pervading Eternal Divine Power as God Almighty. He is an effulgent and resplendent Light Divine. He is the very Divine Conscience and Total Awareness. He is all wise and all known. "Sarwagnaha, Sarva Shaktiman." He is All Pervading, All Powerful and is the fountain head of Real Happiness and Splendour.

He is the Creator of the whole universe, both visible and invisible. He is the Protector and Saviour of all living beings and hence He is hailed as Providence.

God who is infinitely Blissful and Glorious Fountain-head of All Divine Energy, has no any particular Form or Name of His own.

“Angeshu Yathashraya Bhawaha”

॥ ಅಂಗೇಷು ಯಥಾಶ್ರಯ ಭಾವಃ : ॥ (ಬ್ರ. ಸೂ.)

So hails Brahma Sutra.

Just as water takes the form of its transparent container, God is hailed by His ardent devotees according to their individual purity of hearts and keen perception with which each beholds Him, in the inner horizon of mental plane through prayerful mood. Almighty God is All Merciful and full of Compassionate towards all living beings created by Him out of His Pleasure. He reflects through them.

He who has no form or name is profusely hailed and called after innumerable forms and names according to the sweet choices of His ardent lovers and devotees all over. The Holy Scriptures of Hindus hail “A j a a y a Maano Bahudhaa Vijaayate”, “ಅಜಾಯ ಮಾನೋ ಬಹುಧಾ ವಿಜಾಯತೇ”. He who has no birth and was never born, appears on E A R T H at His sweet will in ever so many multiple forms and names according to the cherished wishes of His devotees, often times beaming with celestial miracles and supernatural powers. The above sentences elicit the substance of the aforementioned Vedic version.

It is worthy to note here that although God is hailed in the names of Jehova, Jesus, Allah, Brahma, Vishnu., Narayana, Sri Rama, Sri Krishna, Ishwara, Siva and so on and so forth, attaching thousands of fondful Names and sweet Forms, all those names

do refer and s t r a i g h t a w a y apply to one living God and unto none else. What is quite essential to God is spontaneous precious Love and continued contentment, which are the continual feasts that keep the ardent devotee in an uninterrupted flow of faithful devotion that helps him to be knit in communion with the Lord, Almighty God. God sees only the hearts of His devotees through and through. He knows the pulsation of the inner most chambers of the heart of His devotees. This fact is brilliantly evidenced in the holy song- "May I Come in O! May I Come in!" so very t o u c h i n g l y sung by the Lord Jesus, just to save His devotees. God adorns and resides on the tender Throne of the Pure hearts of His true devotees. Be he, an individual of any distant part of the Globe, or of any rank, order, faith and nationality, it does not matter to Him. God sees through and through only the purity of heart, loyalty and sublimity of notion with which one is swayed wholly, with a spirit of disinterested sensitive-ness and catholicity of taintless out-look. Thoughts and deeds are the outcome from the aforementioned saturated stature of the human real self and are considered as secondary.

Real Peace, Prosperity and Plenty are decidedly ensured and showered upon, irrespective of caste, creed, cult, and nationalities, despite the various modes of Worships,-provided all human beings are drawn together by means of a bond of cordial love and brotherly affection, and move hand in hand under the Universal Banner of Glorious TRUTH Higher and Righteousness, hailing themselves as Members of one undivided Family under Heaven. This is possible

only when each other mutually understands, loves, moves, shedding all fears and sincerely trusts one another. Love, love, pure love for the sake of LOVE is indeed very precious. "God is LOVE".

The Upanishadic teachings of our Oriental Philosophy reveal that Religion is the manifestation of the Divinity already hidden in man and that Education is the manifestation of Perfection already hidden in man. In the spiritual realm, Godly awareness and the manifestation of Divinity are to be – "Drastavyaha Shrotavyaha Manthavyaha and Nidhidhyasitavyaha"

ಆತ್ಮವಾ ಅರೇ "ದ್ರಷ್ಟವ್ಯೋ ಶ್ರೋತವ್ಯೋ ಮಂಥವ್ಯೋ ನಿಧಿಧ್ಯಾಸಿತವ್ಯಃ" seen or perceived, heard churned experienced and realised from within us and has got to be attained by the Grace of God Almighty. It is not a thing to be achieved and obtained from the outer space. This is the quintessence of Hinduism (Sanathana Dharma — ಸನಾತನ ಧರ್ಮ) Lord Jesus has markedly emphasised that "Kingdom of Heaven is within us". What a solemn Truth it is ! The philosophy of Hinduism is Ocean wide with fathomless depth and magnanimity. Although it propounds various modes of schools of thoughts, as enunciated in Vedas, Sivagamas and Upanishads which are the only authoritative Holy Scriptures of Hinduism, all of them ultimately converge harmoniously and mingle at One Divine Centre just as the mingling of several perennial rivers into one mighty Ocean.

In the Path of Self Realisation, the Oriental cult is studded with diverse pursuits at the commencement of each of them. These Paths are widely known as Dwaita, Visistaadwaita, Saiva-Siddantha, Adwaita, and Sivadwaita, respectively. Although

the modes of expositions of their respective tenets are different and the ritualistic observances stand differed in the aofresaid spiritual paths, the sum and substance of their aim and Goal are one and the same. The theory of adversity in unity and unity in adversity is a lofty one. He who is in quest after TRUTH Higher beholds in the person of the Holy Preceptor, Father, Son and the Holy Ghost together, visualising the lofty spirit of Trinity in Unity and vice versa. The above triple forms are termed in our Hindu Sanatana (primitive) Dharma as "Guru-Linga-Jangama." "ಗುರು-ಲಿಂಗ ಜಂಗಮ". These three are not different entities. They are the three aspects of one and the same Principle. The cordial and intensive reciprocity, relatively enacted in between these three divine aspects are so instilled with magnitic infusion and cohesion that they are realised to be an inseparable Unit (inheritance of power) of Glorious Infinitude. This inference could be effectively drawn during the practical course of Saadhana and observation in the Path of Spiritualism.

Just as sweetness, whiteness and softness in a piece of sugar candy virtually form one substance, the aforementioned Trinity together, form as one Entity. This sublime Truth, I understand, has been beautifully expounded by Lord Jesus unto His Twelve Apostles in His Sermon on the Mount. In revealing the secrecy of Oneness between Himself and His Father in Heaven Jesus expresses that He sees His Father seated on a White Throne in the midst of silvery clouds up in Heaven, and the Father in Heaven sees Jesus. Whereas though the Apostles could not see the Father in Heaven, they see Jesus face to face; and as Jesus and

His Father are ONE, it is made known unto all the Twelve Apostles and through them unto the world at large, that 'Seeing Jesus is same as Seeing the Father in Heaven.' When this lofty conviction is dawned in the horizon of the mental plane, it is asserted that the liberated soul beholds—by the Grace of God – the triple forms hereinabove referred to, transformed within a twinkling of an eye – in an electrifying manner as it were – as one with the Lord, God Almighty. It is true that God's ways are always mysterious and no man can understand the same. The above described biblical version happily corroborates with our ancient Hindu D h a r m a which expounds in an unequivocal terms that "Guru – Linga – Jangama" are knit together as One Divine Form in an inseparable manner, beaming with infinite Effulgence. They look as it were three shootings from One Trunk and of one vital substance. Vedas declare "Ekam Sat Vipra Bahuda Vadanthi". "ಏಕಂ ಸತ್ ವಿಪ್ರಾ ಬಹುಧಾ ವದಂತಿ" The One Reality is being hailed by men of wisdom and insight in multiferious descriptions.

"Sivaadwaita" philosophy enunciated in Veera Saiva Religion broadly dwells upon the aforementioned 'Guru Linga Jangama' aspects and that Veerasaivism forms one of the foremost and primitive prominent branch in Hindu philosophy.

Srimad Jagadguru Sri RENUKADI Panchacharyas (The Five Paramount Pontifical Heads) who were hailed to have sprung forth or emanated from the Divine Heads of FIVE SIVA LINGAS at the commencement of each yuga (age) as authoritatively proclaimed in Sivagamas and in Veera Laingyopanishad

embodied in Yajur Veda, were the **FOUNDERS** of **VEERA SAIVA RELIGION** on **EARTH** and have established Sivadwaita Philosophy. A reference to this could be seen briefly in the enclosed brochure under the name 'Sri Renuka's Incarnation and His Philosophy'.

It is essential to know here that Vedas, Siva-gamas and Upanishads are not mere bundles of volumes compiled or written by any human beings at first. The same are hailed to have been sung by the Lord, God Almighty at the beginning and so, the same have their origin in the Bosom of God. Out of God's Mercy it is construed that Great Acharyas and Rishis beheld God and heard God's Voice through their austere penance and concentration while in transcendental plane. This is purely a matter of implicit **FAITH**. Faith and belief are the very foundation on the solid rock of which, the entire structure of spiritualism is built. The same are the key-note hailed in all the Religions invariably. Bhagawad Geeta says and Holy Bible reiterates that "Faith is life and Doubt is Death."

॥ ಸಂಶಯಾತ್ಮಾ ವಿನಶ್ಯತಿ. ॥

The confessions of those Vedic Seers' convictions, in matters transcendental helped their disciples to earnestly listen to the daily Vedic recitals and thereupon, being stirred by the implications of those recitals innumerable disciples rallied round and took to the solemn ascetic life and practicing Vedic chantings whole-heartedly. The Message of Gnd's Songs i.e the Vedic chantings, had exuberant thrilling effect upon all the said disciples. They devoutly

dedicated their lives and adhered to the regular practice of daily hearing and reciting the Vedic chantings directly from the mouths of their respective Preceptors and Senior Rishis. This kind of systematic academical religious course gradually tended to the establishment of Spiritual Curriculams (ಗುರುಕುಲ) far and wide in this great land of Spirituality. The Vedic chantings are considered to be the imperishable Treasure to all mankind throughout the continuity of ages since they form the Divine Breath and Book of Knowledge. This imperishable Treasure of Knowledge and Divine Wisdom has thus been handed over to our posterity by primitive Acharya Mahapurushas ಪೂರ್ವಾಚಾರ್ಯ ಮಹಾ ಪುರುಷರು (Pontifical Heads of primitive age), sages and saints down unto this day and extends even unto the endless magnitude of futurity, by words of mouth, chanting and hearing over and over again with staunch faith and deep devotion. As ages rolled by and civilization advanced, the later generation, some from among Maharshis, seers and Saints of ancient time, thought it fit to bring down the sacred cult of Vedic Wisdom from the practices of poetic order of the spoken tongue to the standard of written language and consequently got the Vedic recitals written up with a tremendous and herculean job in Sanscrit script on Palm leaves. This is how, it is construed that manuscripts of Vedic and Agamic spiritual literature gradually came into existence. On the authority of these Hindu Holy scriptures the ancient Pontifical Heads of several Mutts, Sages, Seers and enlightened saints have propounded several Righteous Paths in their respective spiritual pursuits, each of course varying from another, although every

one of them strained hard with sincerity of purpose in expounding and achieving one and the same Supreme Goal (Salvation).

Dwaita Philosophy (Dualism)

This School of Dwaita philosophy teaches that a devotee is a servant of God. The system in vogue here is that of "Tara-Tama-Bhava or Daasa-Bhava ತರ-ತಮ-ಭಾವ ಅಥವ ದಾಸ-ಭಾವ". The spirit of subordination and docility are given prominence in the service of God. Howsoever much pious and devoutful a worshiper may be, dwaitic tenets assert that a devotee cannot become One with God Almighty. The problem of wholly immersing in the Divine Bosom of Lord Narayana does not at all appear here. It is stated in this spiritual path that selfless service and continued ardent devotion, enables the aspirant (Saadhaka ಸಾಧಕ) to get God's Grace which redeems him from all his sins and expels the inner ignorance. It also enables him to soar to the high eminence of inner purity where, the liberated soul beholds the Holy Presence of Almighty Narayana. Further, by His Grace, the devotee remains in the immediate Holy Presence of Lord Narayana for ever with folded hands in supplication Blissfully. This unique state of extreme Happiness is known as Salvation as envisaged in dualistic Vaishnavism which is a (branch) School of Thought in Hinduism. This spiritual path was chalked out by the reknowned St. Madhwacharya, (who was also hailed as Poorna-Pragnacharya. i.e., a Preceptor of Blossomed intellect) on the authority of Vedas in or about the 13th. century A. D. St. Madhwacharya has brought out 37 philosophical

works and among them, "Srimad Vishnu Tatwa Nir-
 nya ಶ್ರೀಮದ್ವಿಷ್ಣು ತತ್ವ ನಿರ್ಣಯ" excels the rest. Naaradeeya
 Paancharatragamas ನಾರದೀಯ ಪಾಂಚರಾತ್ರಗಮಗಳು" (Holy Scri-
 ptures which exclusively deal on Vaishnavism) are
 held as great authority in matters pertaining to this
 School of Thought. He proclaimed "Ekoha Vai Nara-
 yana Aaseeth ಏಕೋಹ ವೈ ನಾರಾಯಣ ಆಸೀತ್; Narayanam
 Param Brahmam ನಾರಾಯಣಂ ಪರಂ ಬ್ರಹ್ಮ" i.e., Narayana is
 the Supreme God Almighty etc., and in order to get
 Narayana's Grace, St. Madhwa advocated the Royal
 Path of Devotion and Self surrender. This is known
 as "Prapatti Marga or Sharanagati Marga ಪ್ರಪತ್ತಿ ಮಾರ್ಗ
 ಅಥವಾ ಶರಣಾಗತಿ ಮಾರ್ಗ". St. Madhwa's Commentaries on
 Upanishads, Brahma-Sutras and Bhagawad Geeta
 (together known as Prasthan Trayaas) are hailed as
 "Anu Bhashya ಅನುಭಾಷ್ಯ" which beautifully propounds
 the excellence of Dwaita philosophy. The pith enun-
 ciated in this great philosophy. is "Tasyai Vaaham
 ತಸ್ಯೈವಾಹಂ". i.e., the ardent devotee confesses that
 "O Lord! I am Thy subordinate and under Thy Mercif-
 ul control ಓ ದೇವಾ! ನಾನು ನಿನ್ನಧೀನನು". In order to propa-
 gate and perpetuate this school of religious thought all
 over, St. Madhwacharya established Eight Religious
 Mutts or Centres (abbies) in the famous City of Udipi
 near Mangalore, in South India. These spiritual
 Centres are active even unto this day in imparting the
 Divine Message of St. Madhwacharya where, Lord
 Sri Krishna is the presiding Deity who is the Great
 Author of Srimad Bhagawad Geeta and Master of
 Universe.

Visistadwaita Philosophy (Qualified Non-Dualism)
in Vaishnavism :

St. Ramanuja, founder of Visistadwaita philosophy was said to have lived in the early part of 11th. century A. D.

He went up a step higher in propounding his theory than the above said Dwaitic Spiritual Path. The theory of St. Ramanuja is interesting and draws the ardent aspirants nearer and closer to God-hood and God as and when, they deeply penetrate into the search of inner Reality. The said Saint possessed with deep insight expounds that the liberated souls who are hailed to be the particles emanated from that Stupendous Whole, through His Blessings approach and face God, immensely feeling the immediate Blissful presence of God around and within them. “ಯಥಾ ಸುದೀಪ್ತಾತ್ ಪಾವಕಾ ದ್ವಿಸ್ಪು ಲಿಂಗಾಃ”) “Yatha Su Deepthaath Paavakaa Dvisphu Lingaaha”. Just as the fiery red particles are emanating from a red hot rod when hammered, the Jeevatmas (souls) do emanate from the great Bosom of God Almighty at His Sweet Will. “ಇಚ್ಛಾ ಶಕ್ತ್ಯಾ ವಿಭೂತಃ” This view was upheld by St. Ramanuja. Further, this Preceptor propounds that the liberated souls, besides nearing and facing Narayana (God Almighty), by their steadfast and selfless devotion, egoless continued service and by absolute self surrendering at His Lotus Feet, they get themselves clustered up in the Divine Bosom of Lord Narayana, and further, by His Grace, maintain their individualities even in the exalted serene state of Supreme Salvation. In this almost submerged serene state of Divinity, the liberated souls (Muktas)

do realise in themselves an inexpressible intuition with-
in them with intense and throbbing sense of keen kin-
ship of Parent-hood with the Personal Brahman ಇಷ್ಟ
ದೇವತೆ (Narayana), maintaining their own individualities
even in that exalted state of Supreme Salvation
(Moksha).

The experience of Glorious state of Salvation
“Swanu-Bhootyeka-Maanaaya ಸ್ವಾನು ಭೂತ್ಯೇಕ ಮಾನಾಯ”
i. e., perception of inner eternal Light through self
introspection, as focussed in this school of thought can
be illustrated as below :-

Jac-fruit & Pomegranate :-

Although jac fruit and pomegranate are counted,
each as one fruit in themselves, when cut opened, we
find to our delight, several tiny sweet fruits and seeds
clustered within the bosom of each of the said fruits.
Likewise, St. Ramanuja hails that clustering of the
liberated souls do occur submerged within the Great
Womb of Lord Narayana (God Almighty) in the
Supreme State of Salvation. The distinct feature obser-
ved in this school of thought is that, worship started
with a humble spirit of service and devotion to God,
gradually develops and at its maturity, when prayer
becomes ripened, vibrations of the will controlled and
mind centred, it helps the aspirant actually cling to
and embrace the Holy Bosom of Almighty Narayana.
Just as an innocent child falls back on the lap and
embraces its dear mother, wholly surrendering into the
care and protection of the mother, the liberated souls
(Muktas) do embrace and seek shelter and Refuge at
the Lotus Feet of Providence with a soul stirring mater-
nal affection, since God Almighty is the Father and as

well as the Universal Mother “Jagadeka Maathaha ಜಗದೇಕ ಮಾತಃ” unto all living beings. This extreme ecstasie divine state of embracing the Lord or sub-merging in His Great Bosom, wholly surrendering unto Him is hailed as a state of infinite Bliss or Salvation. Visistadwaita philosophy holds the above view as enunciated in Paancharatragamas. St. Ramanuja illustrates, just as innumerable stars in the Firmament retain their individualities even while being submerged in the vast brightness of the day light of the great Sun, the liberated souls though stuck embraced or submerged within the Bosom of Lord Narayana (God) through His (ಕೃಪ) Divine Grace, yet, keep their own individualities serenely in tact, in spite of being almost sunk in the Glorious Effulgence (ಸ್ವಯಂಪ್ರಕಾಶ) of God Almighty. St. Ramanuja declared that Union of liberated souls or attaining the state of Oneness with the Universal Soul (Narayana) is unrealistic and far from his theory and consequently the same is disagreeable to him. St. Ramanuja had many prominent disciples who were hailed as ardent followers of St. Ramanuja and propounders of Vaishnavism.

St. Ramanuja and his followers tread the path of great Vaishnavism which was taught and well established by the primitive illustrious Twelve Alwars several centuries before him. The Divine Torch bearers and Messengers of God are hailed as Alwars (ಆಳ್ವಾರಾದಿಗಳು). The Spiritual part played by Sri Andal (Goda Devi) a most venerable Virgin Mother is no less important than the parts played by those highly revered Alwars. Her thirty soul stirring divine songs are indeed very touching and thrilling in invoking the

keen sense of Godly awareness and deep devotion. St. Ramanuja was movingly influenced by the work left by the ancient Vaishnavite Teachers and wedded to the laudable cause of spreading Vaishnavism.

Just as the Twelve disciples of Lord Jesus expounded the great Teachings of their Master, the aforementioned 12 Alwars were at the helm of the philosophy of Visistadwaitha and propagated Vaishnavism all over. Among many treatises of Vaishnavite cult "Naalaayira Divya Prabhandam ನಾಲಾಯಿರಂ ದಿವ್ಯ ಪ್ರಬಂಧಂ" is considered as most sacred and essential one. St. Ramanuja proclaimed "Narayanam Parabrahma ನಾರಾಯಣಂ ಪರಬ್ರಹ್ಮ. Viswam Narayanam Harim-ವಿಶ್ವಂ ನಾರಾಯಣಂ ಹರಿಃ" and advocated the path of Devotion, Self surrender, "Prapatti Marga or Sharanaagati" ಪ್ರಪತ್ತಿ ಮಾರ್ಗ ಅಥವಾ ಶರಣಾಗತಿ" and exclaimed these are the only means for getting God's Grace.

The gist in this Philosophy is "Tawai Vaaham -ತವೈವಾಹಂ" which purports, "O Lord: ! I belongeth to Thee-ನಾನು ನಿನಗೆ ಸೇರಿದವನು."

St. Ramanuja was a broad hearted and reputed Preceptor of great compassion and magnanimity. He was an exponent of Truth and Secret of Service with humanistic spirit and tolerance. He held out that Service to man is indeed Service to God. (ಜನಸೇವೆಯೇ ಜನಾರ್ಥನನ ಸೇವೆ) St. Ramanuja was against the discrimination of complexion amongst human beings. He loudly hailed all are equals and children of one Living God. He staunchly advocated Vaishnavism and held ಶ್ರೀಮನ್ನಾರಾಯಣ ಸರ್ವೋತ್ತಮತ್ವ Narayana as God Almighty. The commentaries written by St. Ramanuja on Upanishads, Brahma Sutras

and Bhagawad Geeta are widely hailed as "Sree Bhashya - ಶ್ರೀ ಭಾಷ್ಯ ". Sree Bhashya (Commentary) richly expounds Visistadwaitha School of Thought. Srirangam, a holy place in Trichinopoly, South India, was the centre of activities selected by St. Ramanuja, for the spread of his great mission. Later, he climbed up the Tirupati Hills near Madras, and converted that spot as another chief centre for the propagation of his message on Vaishnavism. The Thirupati Hills are now known in the names of "Sri Seshadri and Venkatadri." Whereas prior to St. Ramanuja the said hills were hailed in the names of "Sri Vrushabhadri or Vrushadri" from ages. The latter two names specifically indicate that these holy hilly ranges were once very famous Shaivite Kshetra (Spiritual Spot or centre). Even unto this day aforementioned two holy places in South India are considered as most holy centres (Vaishnava kshetrams) for the spread of Vaishnavism and to perpetuate Visistadwaitha philosophy broadly. Crores of people from all over visit the above Sanctuaries every year with devotion and faith. St. Ramanuja concludes that the innate i n t i m a c y inbetween Jeevaatma and Paramaatma (Little Self and Universal Soul) stands in terms of close relationship as between "Seshi and Sesha" in other words 'Angi-Anga' i.e., relationship as between resident and residence or that of body and soul. I might say this relationship could be elicited as between the breath and life. Life is hailed as Praana. Praana is not exactly breath. But, it is the very vitality or energy in breath. Praana is the e t e r n a l power within, that causes the b r e a t h

to function. The breath is abiding in life and body is functioning in the presence of soul. Always these two, breath and life exist together, as though they are intertwined in among themselves. The cognisance of the above lofty Truth is Bliss Eternal according to St. Ramanuja. Visistadwaitha philosophy dwells upon the same brilliantly.

Saiva Siddhanta Philosophy :
(Qualified non-dualism of Shaiva type)

This philosophy chiefly dwells upon Saiva type of Visistadwaita school of thought. While St. Ramanuja hails God Almighty as 'Narayana', in Saiva siddhanta philosophy God Almighty is hailed as 'Siva'. This is all the difference between this theory and that of St. Ramanuja's theory, of course with slight variations in the ritualistic observances. Saiva siddhanta tenets reveal that "S i v a" is the Supreme Lord and Saviour of entire Universe. While it does not wholly agree with the dwaitic tenets, Saiva siddhanta stands far from Advaitic tenets. The concept of Jeevatma mingling with Universel Soul is unacceptable to Saiva siddhanta school of thought. It is conspicuously observed here that illusion (Maya) and ignorance (Avidya) are shrouding Jeevatma from time immemorial. The screenig of this mental veil has rendered Jeevatma helpless from b e h o l d i n g the Effulgence of God within. This formidable screen of inner darkness has got to be cut asunder through the Grace of God and the Divine Light percieved and attained within. The illustrious Four Saiva Samayacharyas (Four Saiva Preceptors) of Tamil land in South India, Viz., St. Appar, St. Sundarar, St. Manicka-Vachagar and St. Tirugnyana

Sambandar who appeared to have lived in between the 5th. century and 9th. century A. D., respectively, were hailed to have propagated Saiva siddhanta philosophy in Tamil land.

Earlier, the great St. Tiruvalluvar, his illustrious sister Avvaiyar and their talented brother St. Arunagiriar have richly contributed to enrich and arduously propagated Saiva siddhanta philosophy all over. The most venerable old gammer, brainy Avvaiyar who was hailed to have lived nearly for 150 years was considered to be an Avatar (incarnation) of Goddess of Learning, brilliantly adorned the high Seat of Learning and whereas her elder brother, a man of great Spiritual insight and wisdom St. Tiruvalluvar brought out a Colossal and an imperishable Literary work in Tamil known as "Thiru Kural திருக்குறள்". Kural is a mighty literary piece of spiritual splendour wherein, the secular, spiritual and ritualistic codes of conduct, quite apt and conducive for all climates in the upliftment of struggling mankind are beautifully enshrined. The Treasure of inheritance of spiritual knowledge in Kural is beyond one's comprehension and description. To be more crisp, Kural is a Master piece of Tamil literature and it is one of the highest purest expression of human thought and vision. St. Tiruvalluvar and his sister Avvaiyar were the famous and foremost recipients who were profusely honoured under the auspices of the ancient and distinguished Madurai Tamil Sangham. "Tiruppugal" திருப்புகள் a jubilant and an unique Tamil poetic work left by St. Arunagiriar, is indeed a precious gem among world poetic literature. The human awareness

is brilliantly lighted up and gently kindled in the thoughtful stanzas of Tiruppugl so as to help the aspirants to lift their hearts from the moir of mundane muddle towards the glorious path of Bhakti (devotion). Tiruppugal comprises of two parts and both are instilled with inspiration, intuition, unfoldment of Knowledge Divine, and at the same time it is a perennial source of immense strength and understanding "Thevaram, Tiruvachakam and Tiruvembavai ತೇವಾರಂ, ತಿರುವಾಸಗಂ, ತಿರುವೆಂಬಾವೈ" are known as Tamil Vedas, which date back to 5th. century A. D. and mainly dwells upon Saiva siddhanta philosophy. St. Tirumoolar's Tirumantram ತಿರುಮೂಲರ್ ತಿರುಮಂತ್ರಂ which is another hidden Treasure of spiritual Knowledge in Tamil (Poetic scripture) broadly enunciates the philosophy of Saiva siddhanta with fervour and vehimence. Sixty three Saiva Purathanars (63 ಶೈವ ಪುರಾತನರು ಅಥವಾ ಆದ್ವರು) who are hailed as "Nayanars" meaning, propagators of saivism in South India have contributed to a great extent to develop the cult of saivism in or about the 13th. century A, D. The great poet and Tamil scholar St. Meyganda Devar has left FOURTEEN philosophical works ಮೈಗಂಡ ದೇವರ ಹದಿನಾಲ್ಕು ಸತ್ಯದರ್ಶನ ಶಾಸ್ತ್ರಗಳು written by him in Tamil which are known as "Fourteen Meyganda Sastrams". These 14 volumes are considered to be the Store House of Spiritual Knowledge which exclusively and vividly expound the depth of Saiva siddhanta philosophy. The term "Meyganda" means, an exposition on the Glossary of Gospel Truth. "Sivagnyana Bodham ಶಿವಜ್ಞಾನ ಬೋಧಂ" is one of the abovesaid fourteen volumes. This treatise consists of two parts and the same is considered to be

a sterling precious pearl and a Torch Light of Saiva siddhanta philosophy. The central pith and the essential aspects of this philosophy are well dwelt upon exhaustively. The close and intimate relativity between materiality and spirituality is well defined in this philosophy. Saiva siddhanta tenets assert that from materiality, one has to rise to the height of resplendent spirituality, by conquering tempting illusion (Paasa), natural cravings of the senses and passions. Man is subjugated to lust, cupidity anger and sensual pleasures. These are considered to be high ways (gate-ways) to hell. He should not become a prey unto the same. Therefore, by continued restraint, perseverance and egoless worship of God Almighty, one can by His Grace, rise above the level of enticing veil and enchanting ignorance and attain Salvation. It is no doubt an uphill task. As we are, we have plunged into the material plane and are entangled by its alluring objects. Our chief aim is to swim indifatigably against its virulent and dashing currents from an opposite direction, and successfully enter into the serene and peaceful realms of Spiritual plane. This is indeed a very hard task to achieve. In order to help us in this great and laudable endeavours, great preceptors of this school of thought have very kindly laid down certain salient tenets within the frame work of Saiva siddhanta philosophy and have provided us with the required codes and practices and at the same time these Saints and spiritual Teachers have expressly advocated to observe the same with implicit faith and perseverance. These tenets regulate and train the ardent and assiduous followers of this school of thought and enable them to fit themselves to the

Spiritual plane automatically. Saiva siddhanta tenets assert that the cordial relationship between the liberated souls and God Almighty cannot be viewed in the sense of "Aykyam or Oneness" as is contemplated and advocated in Adwaita or Sivadwaita schools of thought. Saiva siddhanta school of thought reveals in an unequivocal term that the liberated souls maintain their exquisite individualities even in the exalted state of Salvation. The characteristic feature in this school of thought is that Practices of determination, staunch faith continued and uninterrupted spontaneous flow of worship of God Almighty Siva with contentment are prominently held out and observed as unalloyed traits which help one to achieve Supreme Goal in life. The literary contribution to Saiva Siddhanta lent by St. Umapathi Sivacharya is an admirable one. He was said to have lived in the 14th. century A. D. He has beautifully dwelt upon the subject and has stressed the tripod aspects of Saiva siddhanta brilliantly. The significance of Pasu (Jeevatma/soul), Paasa (illusion) and Pathi (God Almighty Siva) are remarkably illustrated by this Saint in his expositions on Saiva siddhanta. The formidable veil of ignorance (Avidya) has completely blocked Jeevatma from beholding Effulgence of Paramatma from within. The methods of elimination of the traits of Paasa are sagaciously expounded by St. Umapati Sivacharya to the best of his ability and capability. His work has earned a great reputation in the extensive field of Saiva siddhanta philosophy in Tamil land. The same is endearing to one and all. The most striking observation one finds in this school of thought is that although, the tenets of Saiva siddhanta wholly rest on the authority of

Sivagamas, no much importance or acclamation seems to have been attached to Vedas by those who exclusively advocate Saiva siddhanta philosophy. Tamilians own their own philosophy, rich in culture and literature from time immemorial. As such, they seem to have not much wrangled about the expositions on prasthanas Trayas. "Thevaram and Tiruvachakam" are hailed to be their only Tamil Vedas which, no doubt, contain the quint essence of Sivaagamas. Sivagamas are held as an authority in Saiva Siddhanta.

My close and continued contact from the year 1924 with the spiritual and literary activities connected with a Tamil Sangham (a Philanthropic institution) situated in the heart of Bangalore Cantonment in South India, known in the name of "SREEMATHI ANNA VASANTHI SANGHAM" helped me a good deal to pick up and understand something of Saiva Siddhanta philosophy and with that practical knowledge, I have been able to write this epistle boldly. This charitable and laudable Religious institution was founded as early as in the year 1898 by a handful of devout Tamil scholars and mostly followers of Saiva siddhanta philosophy.

The magnific platform (Mehdai or vehdikai) in the Lecture Hall of this institution is hailed from nearly three fourths of a century by men of erudition as a common pulpit to propound bravely the Splendour of Spiritualism which entertains all schools of spiritual lofty thoughts harmoniously together. The objects of this philanthropical institution go a long way in building up a cordial and lasting spirit of universal Brotherhood of man and Fatherhood of God. "Emmathamum Sammatham—ಎಮ್ಮತಮುಂ ಸಂಮೃತಂ" is the motto i. e., the expositions of Spiritual Treasure are dwelt upon freely

and this Religious organisation has been well established by men of fore thought endowed with broad catholicity of out look and honours erudite scholars irrespective of caste, creed and colour and without any distinction whatsoever. Just at the time the upstairs Lecture Hall of the main building of the said Sangham (institution) was newly constructed, the world illustrious lady Dr. Annie Besant happened to be in Bangalore. While inaugurating this new Lecture Hall of the said Sangham in April 1916, Dr. Annie Besant praised the manifold humanitarian activities and objects of this institution and with a full fledged voice invoked the Blessings of thirty three crores of Angels (D e v a t a s) in Heaven. In order to commemorate her glorious name, this institution was later, called after her name. The Diamond Jubilee celebration of this philanthropic institution was conducted with great eclat on Dec. 21, 1958 under the distinguished and gracious presidentship of our most benign His Highness the Maharaja of Mysore, Sri. Jayachamaraja Wadiyar Bahadur. The presiding Diety of the said Sreemathi Annna vasnathi Sangham (institution) is Nataraja, Master of Dance and Lord of Universe.

Saiva Siddhanta admits 36 Tatwas as is originally propounded in Sivadwaita school of Thought. Still Saiva siddhanta school of Thought is quite different from that of Sivadwaita Philosophy. Other schools of thought accept only twenty five tatwas. The esoteric essence or principle aspects or components or elemental roots, on the origin of which the entire superstructure of a Philosophy is formed are known as Tatwas. It is an admitted fact that Tamil land is the birth place for

the spread of Saiva Siddhanta philosophy. Of late, say from 16th century onwards, it is observed that Saiva Siddhanta movement took a fresh turn under the fostering care, and machinery zeal nurtured by the most esteemed Dharmapuram Adhinam, a Mission exists chiefly to propagate Saiva siddhanta Philosophy in tamil land. This great Mission comprises of two branches of Mutts. One is known as Tiruva vaduthurai Adhinam and the other is known as Dharmapuram Adhinam respectively. Of course, both, the abovesaid Adhinams (Branches) belong to the school of Thought initiated by St. Umapathi Sivachariar long back. The Pontifical Heads of these Mutts (abbeys) are known as Pandara-Sannidhis (Preceptors or Gnanacharyas). The subject matter of this system of philosophy broadly falls into two main issues, one pertains to investigation of Truth and the other relates to spiritual experience. The said Mutts are in Mayavaram Taluk, Tanjore district, South India.

St. Umapathi Sivacharya was one of the eminent preceptors of Saiva siddhanta s c h o o l of Thought, hailing from the erudite hierarchy of Parama Gnanacharyas of Saiva Siddhanta system. He was one of the Dikshidars of Chidambaram in South-India. Chidambaram is a most Holy centre for Saivaites—from time immemorial. Indeed it is the heart of the universe. The word Dikshidar means one who has dedicated his life and is wedded to the Holy cause of imparting Knowledge Divine unto all. It was one of the foremost disciples of St. Umapathi Sivacharya, viz., St. Namasivaya Desigar who founded the great Tiruva Vaduthurai Adhiman (Mutt). Another line of preceptors descending

from St. Umapathi Sivacharya is represented by preceptor Gnanasambandar who was the first Head of Dharmapuram Adhinam. Holy Pandara Sannidhis (Pontifical Heads of the above said two types of Mutts) have brought out excellent literary Works which are known as Pandara Sastrams. Among the ten treatises treating about Saiva Siddhanta, which are written by Pandara Sannidhis of this Spiritual Organisation, Siddhanta Sikhamani is one which purely deals upon Sivadwaita School of Thought.

St. Sehkkilar, a great Tamil Poet who is reputed for his eminence in bringing out classical literature on spiritualism is indeed worthy of mention here. He is the author of Periapuranam and Tiru Vileyadal Puranam which mainly deal upon the aspects of Saiva Siddhanta philosophy broadly.

Turaimangalam St. Sivaprakasa Swamigal has written a beautiful commentary on siddhanta sikhamani treatise in Tamil which propounds about Sivadwaita School of thought. From the aforementioned facts it is seen that there is a cordial relationship in between Saiva Siddhanta School of Thought and that of Sivadwaita School of Thought though both differ vastly on many points. It is my humble submission that at this critical hour of tumult and turmoil all around, persistent pursuit of a true philosophy is quite essential if the world is to eschew distrust, power politics, self aggrandizement, continual conflict and jealousy and reach wisdom peace and happiness. At this juncture it is worth mentioning here that Adi St. Agastyar is hailed as the Father of Tamil cult and culture. **Srimad Jagadguru** (the Paramount

Pontifical Head) Bhagawathpada Sri Renukacharya first imparted the Sivadwaitha Philosophy to Adi Agasthya (ರೇಣುಕಾಗಸ್ತ್ಯ ಸಂವಾದ ಅಥವಾ ಸಿದ್ಧಾಂತ ಶಿಖಾಮಣಿ) which is widely known as Renukagastya Samvada or Renuka Geeta or Siddhanta Sikhamani. Consequently St. Agasthya was the first and foremost disciple of Bhagawan R E N U K A Charya (Holy Preceptor). Copies of Siddhanta Sikhamani are available in Sanscrit, Tamil Canarese, and in o t h e r languages too. It is a meritorious Work written by St. Sivayogi Sivacharya in Sanscrit who was said to have lived about 2500 years ago.

The Human forms of Srimalad Bhagawath P a d a Jagad Guru Renukadi Panchacharyas, having emerged (ಅವಿರ್ಭಾವ-avirbhava) from the Divine Heads of Five Siva Lingas at the Will of God Almighty, the said Most Holy Paramount Preceptors have been spotted by men of divine insight of yore, as Five Divine Sparks, with full of Effulgence, Intelligence and Total Awareness. Consequently they are not bound by the fleeting limitations of Time Space and causation. Bhagawan (Most Holy Father) RENUKA was hailed to have stayed on Earth for about 1400years from or about the commencement of kali yuga (Present age) and there after disappeared(ಅಂತರ್ಧಾನ). The Veera Laingyopanishad embodied in Yajur Veda and Prominent Sivagamas do Proclaim so. Further, the Maharshis and s e e r s of primitive age have happily praised the glory of the said Preceptors and the illustrious commentators on Prasthanas Thrayas have equally respected them with high esteem and veneration since several ages.

Adwaita philosophy
(Absolute Non- Dualism or Monism)

This school of philosophy is considered to be highly intellectual, abstract and occupies an exalted place in the midst of several righteous paths which lead to one and the same GOAL. St. Sankaracharya, one of the great commentators on Prasthan Trayas, was hailed to have lived in 500 B. C. It was this great Acharya (Preceptor) who founded A d w a i t h a philosophy preached the same far and wide. They say, he lived in the eighth century A. D. It was the 2nd. St. Sankaracharya that lived during the eighth century A. D. This preceptor who adorned the Seat of Adi St. Sankaracharya at Sri Shringeri Mutt (abbey) on the sacred banks of river Tunga in Mysore State, (South India), was equally an eminent scholar and a brilliant successor like his great Master of 500 B. C. The Founder Preceptor of Adwaita school of thought Adi St. Sankaracharya propounded his philosophy on the authority of Vedas and Upanishads. His teachings and commentaries on Upanishads, Brahma-sutras and Bhagavad Geeta are highly respected and studiously studied from centuries by all men of prudence in both Western and Eastern countries alike with much interest. His Works dwelling upon spiritualism are hailed as the Store House for unfoldment of Knowledge Divine unto all mankind. St. Sankaracharya extolled, God Almighty Siva is O m n i p r e s e n t, Omnipotent, Omniscient and Real. He held out prominently that the world and its objects are unreal and illusive like that of a dream land. According to him Jeevatmas (little souls) are mere reflections of the

Universal Soul (Paramatma) and that there is no separate entity Known as Jeevatma at all, quite different from Paramatma. He metaphorically illustrated that just as one Sun is found reflected as thousands of suns on the surface of an equal number of water filled earthen pots, jeevatmas are the reflections of one paramatma (Universal Soul). In order to substantiate his assertion he openly declared "Jeevo Brahmaivanaa paraha" meaning, that there is no separate jeevatma (little soul) different from paramatma (Universal soul), and that the former is none else than the universal soul. Further, Jagad Guru St. Sankaracharya although extol the three fold great paths of KARMA, BHAKTI and Gnana, with equal emphasis extensively, greater importance is attached to the latter two paths. This great Acharya (preceptor) has emphatically asserted that the cult of Bhakti (devotion to God) is one of the most essential moral ingredients to be necessarily acquired by one and all in the spiritual path of Self Realisation. At a still higher level in Adwaita school of thought, top most priority is given to Gnana cult (spiritual wisdom), leaving even Bhakti behind. As the inner subtle faculties are subdued and an earnest quest after Atma (Universal Soul) is gained more and more, the preliminary and secondary paths such as Karma and Bhakti gradually get dimmed and faded away from the mental sphere, and instead, dawning of Divine wisdom is perceived within. According to Adwaita tenets Gnana alone supersedes and wholly prevails at the transparent verge of Salvation. It looks therefore that Gnana (intellect or wisdom divine) cult is single legged as it were continues

its strenuous pursuit solitarily, bereft of Karma and Bhakti at the higher level of transcendental plane. It is worthy to note here that a bird which flies high up in limitless open space needs the assistance of both of its wings to pursue its flight successfully. If in the midway one wing were to become ineffective or cut off, immediately the bird falls to the ground and perishes. Neither Karma devoid of devotion nor Gnana bereft of Bhakti could be hailed sumptuously. Howsoever great the eminence of Gnana (wisdom) may be, it will not flourish and prove successful in attaining the Goal Supreme without the inheritance of Bhakti (devotion). Bhakti shines itself gloriously, as it is the very heart of spontaneous oasis in the realm of spiritualism and whereas it is not the case with Karma or Gnana. It can be inferred that until the attainment of Pari-poornatwa (becoming one in Communion with the Lord) the utility of Karma and Devotion are felt immensely necessary and both do accompany Gnana in subtle forms, as all the three in essential are interwoven, intertwined and are inseparable.

The term 'KARMA' here is meant performance of actions that help to motivate the latent powers hidden within us and so, it does not mean 'fate'. It is clearly seen from the above that in adwaitha philosophy the utility of Karma and Bhakti fail to function vigorously hand in hand along with Gnana conjointly at the top level, until the attainment of Perfection. The former two faculties stay back at different stages one behind the other automatically, while ascending the precipitous path of Gnana and reaching

towards its climax or highest pinnacle, Viz.,
MOKSHA or Salvation.

Delusion or a mistaken rope for a serpent
Rajju Sarpa Nyaayam ರಜ್ಜು ಸರ್ಪನ್ಯಾಯ.

The above example is often times quoted in the adwaita school of thought as a simile to substantiate their "ಜಗನ್ನಿಥ್ಯಾವಾದ" Jagan Mityawada, an argument of unreality of the world and its objects. Upon seeing a curling rope towards dusk, fallen flat near to his foot on the roadside, the pedestrian takes it by surprise to be a serpent. Apparently it looks like a serpent and frightens the passers by. When seen again with the help of a torch light, he concludes it is not a serpent but only a piece of rope and sheds his fear. The illusory appearance of the snake in a rope, the thief in a pillar and water in a mirage have no real appearance. The insinuation of a serpent in a piece of rope was a misconception arose out of delusion added by darkness of twilight. Whatever may be the perversion, the fact is it was a rope all the while.

Brahma Sathyam Jaganmitya "ಬ್ರಹ್ಮಸತ್ಯಂ-ಜಗನ್ನಿಥ್ಯಾ"

World is Unreal and Brahma alone is Real.

The aforementioned narration stands as a criterion in Adwaita school of thought which concludes abruptly that the vision of the world and its objects as well as the matter are unreal similar to the vision of a serpent in a piece of rope and Brahma alone is infinite, all pervasive and Real. The ephemeral world has no permanent existence. The concrete and tangible

matter, around us according to this school of theory is a myth and whereas Brahma is Omnipresent, invisible, Light Eternal and Real. Adwaitha asserts emphatically that everything is Brahma. "Vasudeva Sarvamiti" "ವಾಸುದೇವ ಸರ್ವಮಿತಿ" is the Vedic quotation to that effect. "Sarvam Khalvidam Brahma ಸರ್ವಂ ಖಲ್ವಿದಂ ಬ್ರಹ್ಮಂ" is the Upanishadic citation which confirms in an unequivocal term the aforementioned holy version. The abovesaid versions were held aloft by St. Sankaracharya, the Founder of Adwaita philosophy. "Twamevaaham ತ್ವಮೇವಾಹಂ" is the essence here. "I am Thyself. Thou art that-ನೀನೇ ನಾನು" is the implication. St. Sankaracharya was admirably a great Universal Acharya, and an exalted pontifical Head of Adwaita school of thought. It is highly commended that the happy combination of "the Heart of great Budha tolerance of Basava, forgiveness of Jesus, vision of Vivekananda and Realisation of Swamy Ramakrishna, intellect of St. Sankaracharya" are the most essentially needed sterling qualities for the present day generation in the matter of sincerely keeping up and cherishing the glorious principles of "Pancha Seela ಪಂಚಶೀಲ ಸೂತ್ರ" so amicably mooted out and set up with far sightedness, open-hearted understandings and equilibrium of sound judgment by the distinguished dignataries of the leading Nations of the world who are hailed to be the pioneers in the forefronts of the presant day (Twentieth century) Power politics in the name of peace and prosperity unto all mankind.

In this respect I wish to add that every credit goes to our most beloved the then leader, Bharatharatna Pandit Jawaharlal Nehru whom, India and all peace

loving Nations of the world do remember as long as the Sun and Moon continue to exist and the sacred River Ganges flows on Earth.

Most of the luminaries among the world politicians having fully realised the immense necessity and the great benefits that could be derived from this frame work of “ಪಂಚಾಲ Pancha Seela”, subscribed their signatures to the same and willfully wedded to this laudable cause in effectively upholding and jealously maintaining the thread of justice individually and collectively, for the common good of humanity at large

St. Sankaracharya's intellect is held aloft as high as that of Mount Meru and he is revered by one and all as Jagad Guru of high order that the world has seen. The prosperity and well being of the secular world and secularism wholly rests on the strength and stamina of sound spiritualism. The secular State devoid of spiritual culture will be similar to that of a monumental structure standing on a sinking sand. The fundamental thesis of spiritualism enunciated in our Sanathana Dharma are the well declared stronghold basements for the existence of the secular world and for its continued sustenance, strong structure and sound source of all resources for the benefit of all mankind and unto all times to come. “Dharmena Labhate Sarvam i. e., Virtue brings health, wealth and all prosperity” “ಧರ್ಮೇಣ ಲಭತೇ ಸರ್ವಂ” is the candid version which is heartening to one and all. It brings the desired permanent Victory and real happiness. St. Sankaracharya threw greater light on this aspect.

St. Sankaracharya was born in a small village of Kalati in or about 500 B. C. in Palghat District, Kerala State (South India), to a brahman parents. Sivaguru was his aged father and Aryamba was his dear old mother. At his tender age of FIVE, the boy Sankara took to the high order of Sanyasa with the consent of his mother and went out of the house-hold environments. Since then, he lead a life of an austere ascetic celibacy endowed with deep erudition and lively activities in the great field of learning and culture. He dedicated his entire life for the spread of Knowledge Divine. His unquenching thirst for acquiring Divine Wisdom and propounding the philosophy of Eternal TRUTH was beyond one's comprehension. Before attaining the age of his 16th, year, he had completed writting voluminous commentaries marvellously on Prasthan Trayas (Upanishads, Brahmasutras and Bhagawad Geeta), known as "Sankara Bhashya — ಶಂಕರ ಭಾಷ್ಯ" which expositions arrested the thoughtfull attention of many millions of erudite scholars and pandits all over India and abroad as well. He was an accomplished Acharya Maha Purusha in his teenage. The great works dwelling upon Adwaita are innumerable to mention. Ratna Prabha, Bhamati, Kalpataru, Parimala, Vivekachudamani etc, are of high importance in this school of thought. St. Sankara was a genius. Although he lived only for a very short span of 32 years, the great spiritual and imperishable Treasure left behind him for the upliftment of mankind in the spiritual field lasts for ever quite green and unfaded. The essence of Adwaitic philosophy helps an ardent follower at

maturity of time to speak with Gods Almighty face to face in the solemn language of the heart. No amount of mere intellectual jugglery will help in the least in achieving the above laudable object, St. Sankaracharya denounced the world as Maya and expounded the great significance of "Satyam Gnana Manantam Brahma ಸತ್ಯಂ ಜ್ಞಾನ ಮನಂತಂ ಬ್ರಹ್ಮ" in other words, Almighty God is The E t e r n a l TRUTH. Wisdom Divine and He is the Ultimate REFUGE. This great Acharya's (preceptor's) theory could be briefly summed up as below:-

He advocated for renunciation from the clutches of the world and worldly hankerings. He stressed the need for practicing of "ಅಷ್ಟಾಂಗಯೋಗ- Astanga Yoga self restraint, celibacy, daily prayers, worship of God practice of breath control, daily concentration and meditation, self introspection and resort to methods of intuitive fruition and falling into trance. On the top of these, he urged the need of wholly surrendering unto God. Brilliant and lofty tenets pertaining to the aforementioned concepts were interpreted, treaded and taught in this school of thought by that Great Master St, Sankaracharya. Salvation according to him is not a thing to be obtained either from the outer space or borrowed from any external observances and superstitions of a particular religion. This Achary made crystal clear that it is an unique and unprecedented inner state of serene mind wherein one coolly percieves and wholly immersed in an ecstatic Bliss which knows no bound. In a nutshell it could be said that the subtle state of salvation is a total awareness. "Pragnanam Brahma" which passeth all understandings. No stroke of a pen nor any stretch of imagination could

conveniently draw a line to wholly depict the fathomless depth of Beauty of the Universal Soul (God Almighty Siva)

Sivadwaitha philosophy (Veerasaivism)

This philosophy is one of the prominent schools of Thought in Hinduism. Sivadwaitha is also known in the names of Dwaitadwaita Viseshadwaitha, Shakti Visistadwaitha etc, in the age long Holy Scriptures of Hinduism. Veerasaiva Religion extensively dwells upon this philosophy. The celestial seeds of this philosophy are chiefly found bedecked in Katah, Kena, Chandogya Taittareya Shvetashvatara Upanishads respectively. Rig, Yajur and Sama Vedas together known as Veda Trayas extol the great significance of Sivadwaita and about its original founders viz. Srimad Renukadi Pancha charyas. This philosophy according to Twenty Eight Sivagamas is hailed ‘Tathvaanaam Mahadaadeenaam’ “ತತ್ವಾನಾಂ ಮಹದಾದೀನಾಂ” i. e., it is very very primitive and foremost spiritual school of thought. Upanishadic and Agamic versions specify and stipulate the deep rooted doctrines of this glorious religion. Glorious in the sense, that almost all spiritual tenets of various schools of thought are recognised, respected and most of those tenets are found imbibed harmoniously on the solid rock of sound Divine Structure of Sivadwaitha. While firmly maintaining the inheritance of intrinsic values of its tenets, the glorious spirit of tolerance, keen sense of awakening, catholicity of out-look in honouring the expositions of other sister schools of thought within the framework of Sivadwaitha are indeed the beaming special feature enshrined therein. Therefore it is asserted that this philosophy is as remote and primitive as the

very existence of TRUTH Higher, Self existent, all embracing and lofty, impregment with universal doctrines, amenable to all sound thinking men of Wisdom. So, Sivadwaitha is aptly declared as enunciating Universal Spiritual Law, "Viswa Dharma". This philosophy was originally propounded by the most luminous and foremost Divine Pontifical Heads of Universal Spiritualism, who were hailed as SRIMAD JAGAD GURU SRI RENUKADI PANCHACHARYAS (The Five Great Mahacharyas – Divine Preceptors). They were birthless and that they were not mortals just like us.

Upanishads and Sivagamas hail in an unequivocal term that these FIVE Paramount Pontifical Heads of Spiritualism were the very dynamic Divine Sparks, sprang forth from that Stupendous whole (Lord Parasiva). Further, Sivagamas (Holy Scriptures) such as Kamikagama, Veeragama, Swayambhuvagama, Suprabhodagama, Paarameswaragama and Vatulagama etc., authoritatively proclaim from time immemorial that these aforementioned FIVE Great Preceptors (Panchacharyas) "Sambhavaami Yuge Yuge ಸಂಭವಾಮಿ ಯುಗೇಯುಗೇ" emanate from the Heads of Five Siva Lingas (Jyotirlinga) on earth at the commandment of God Almighty (Parasiva) and at the commencement of each yuga (Age). Siva Linga is beheld as the very embodiment of Almighty God Parasiva. Just as Cross Divine is the personification of Lord Jesus Christ and as Jesus and His Father in Heaven are One, Siva Linga is the very personification of Almighty Parasiva (God). The Great FIVE Pontiffs, Panchacharyas who by virtue of Their emanation from the FIVE Heads of Siva Lingas as

ordained by Almighty God and as they themselves form the very Eternal Divine Sparks are evidently found merged as ONE in Communion with Almighty God Parasiva. By virtue of this glorious unique TRUTH the Upanishads loudly hail "Na Guro Radhikam Na Guro Radhikam" ನಗುರೋ ರಧಿಕಂ ನಗುರೋ ರಧಿಕಂ to the maximum height in the order of single digits viz., nine times. Sivagamas do reiterate in an indelible manner emphatically "Guru Saakshaath Parabrahma ಗುರು ಸಾಕ್ಷಾತ್ಪರಬ್ರಹ್ಮ". These Holy versions unilaterally reveal, declare and confirm as to the greatness of the aforementioned Pontifical Heads. In the transcendental plane the Preceptor's (Sad Guru's) Divine Name and His Sachidananda Form are realised to be quite in consistent with that of Almighty Parasiva (Para Brahman). Both are knit in Union as ONE. God is the Infinite Store House of Divine Energy. It is to be always borne in mind that "Guru Poojaiva Poojaasya-Chhivasya Paramaathmanaha "ಗುರು ಪೂಜೈವ ಪೂಜಾಸ್ಯಾ । ಚ್ಚಿವ ಸ್ಯವರಮಾತ್ಮನಃ i. e., adoration of the Lotus Feet of Guru (Preceptor) is itself worship unto God Almighty Parasiva. This Truth is virtually found practiced and reverentially upheld by all those who believe in the existence of God and righteousness, irrespective of nationalities creeds, dogmatic codes and principles. Besides, it is essential to note that Almighty Parasiva simultaneously created at His Will great luminaries such as Veera, Nandi, Bhrungi, Vrushabha and Skanda respectively, who are hailed in Sivagamas as Gotra Purushas to which exalted galaxy of celestial pedigree, Srimad Jagad Guru RENUKADI Panchacharyas are hailed to belong. Yet, by virtue of the Divine Investiture of Jagad Gurutva (investing

with the exalted Pontifical Powers) by Almighty Lord Parasiva directly to Sri RENUKADI Panchacharyas, as enunciated in Sivagamas, particularly in Suprabhodagama, the said FIVE Mahacharyas (Preceptors) are hailed as foremost, "Guroonaam Guruhu" ಗುರೂಣಾಂ ಗುರುಃ, "Jagad Gurus whose sway extends well over all the visible and invisible Worlds. This brilliant fact is keenly stressed and substantially emphasised in the very words of Lord, Parasiva, God Almighty, in Suprabhodagama which hails

"Madaadi Sarva Lokaanaam Jagad Guru
Varo-Itamaaha"

ಮದಾದಿ ಸರ್ವ ಲೋಕಾನಾಂ । ಜಗದ್ಗುರು ವರೋತ್ತಮಾಃ ॥

i.e., Almighty God. beholding Srimad RENUKADI Panchacharyas professes, "Verily Verily Be Thou the Pontifical Heads unto all Worlds". By virtue of this authoritative pronouncement, even the aforementioned originators of the FIVE lineages (Gotras) such as Veera, Nandi, Bhrungi, Vrushabha and Skanda, do come under the absolute supramacy and benediction of Srimad Renukadi Panchacharyas. This is an indisputable factor, in view of the most paramount peremptory pronouncement of PROVIDENCE as openly proclaimed by the Lord of Univerce referred to here-inabove.

Where the son is the Chief Justice of a Supreme Court, father happens to be a legal practitioner under that Court. You can just imagine the position of the father advocate in the said Court Hall, while conducting his case under the very nose of his son Chief-

Justice. The relationship of father and son does not at all count here. As a solicitor, father advocate is obliged and bound in duty to address the Hon'ble Court, son Chief Justice, as "Your Lordship". Further, the father advocate should bow down respectfully before the Chief Justice with reverence as the Law contemplates and accept the order passed by son Chief Justice as binding, and peremptory and obey the same. The father advocate in the course of his legal practice is actually governed by the son Chief Justice in all respects, so far the exercise of the judicial powers invested with the son Chief Justice are concerned.

Likewise, by virtue of the exalted investiture endowing with paramount pontifical powers unto Srimad RENUKADI Panchacharyas by Almighty Parasiva as enunciated in Sivagamas, it goes a long way to determine that even the forerunners of the celestial lineage, such as Veera, Nandi, Bhrungi, V r u s h a b h a and Skanda do come under the paramount sway and benediction of Sri RENUKADI Panchacharyas (Five Great Pontifical Heads). Even Maha Vishnu, Chaturmukha Brahma, Narada etc., come under the sway of the said Mahacharyas. So declares Siddhanta sikhopanishath.

Vedas, Shivagamas, Upanishads and Dharma Sastras are in fact hailed as the very Commandments of God Almighty which are infallible and eternal. They are meant for the upliftment of human beings and as such the same are to be wholly and implicitly obeyed and the instructions and teachings thereof should be carried through without any sort of hesitation, ambiguity, vacillation whatsoever.

The Age of Adi Sankaracharya

There are different views about the age of Jagadguru Sankaracharya. Certain historians place him before Christ while others place him beyond A.D. Unfortunately no serious effort has been made to decide the correct age. The most reliable sources from which one can deduce the correct age are the records maintained in the Mathas (religious seats) installed by Sankara himself and from the composition entitled *Brihat Sankara Vijaya* written by Chitsukhacharya, who was associated with Sankara in every walk of life.

There are numerous compositions with the title *Sankara Vijaya* which deal with the exploits of Sankara, out of which the *Brihat Sankara Vijaya* is the most famous and authoritative. The author Chitsukhacharya was associated with Sri Sankara from the age of 5, in his studies at school and when Sankara became a monk in his 10th year, he also followed his example. He received initiation at the hands of Sankara himself and was always his companion thereafter throughout his master's wanderings and exploits all over the country. After the death of Sankaracharya, he composed his great work *Brihat Sankara Vijaya* to immortalise the achievements of his friend and preceptor. The date of birth of Sankaracharya was specifically mentioned in this authoritative treatise. This date tallies with that mentioned in the lists of Acharyas of the Sankara Pithas (Mathas) established by Adi Sankara at Dwaraka, Kanchi, Puri, and Kashmir. These lists of the Acharyas are complete and continuous from the time of the founder Sri Adi Sankara to the present day. As such these lists are traditional documents of unquestionable authenticity and authority. The date of birth of Sri Sankara according to these authoritative documents is given in the following verse.

*Tishye prayaiya nalasevadhi hana netre
ye nandane dinamana vudagadhvabhaji
radhe adite ruduvinirgatamanga lagne,
asyahutavan sivaguruha sacha sankareti*

meaning Anala = 3, Sevadhi = 9, Bana = 5, Netra = 2, which comes to 2593rd year of Kali (or 509 B.C.).

On Sunday, Vaisakha Sukla Panchami in the constellation and Lagna of Sagittarius in the year Nandana a son was born to Sivaguru and he was named Sankara by his father in the year 2593 of Kaliyuga which corresponds to $3102 - 2593 = 509$ B.C.

Referring to the extraordinary meeting of Sankara with Kumarila Bhatta, who was a great expounder of the Vedic rituals, on his funeral pyre, *Jina Vijaya* (a great Jain composition) declares as below :—

“Thereupon when 15 years had elapsed from his birth (in 2608 Kalisaka or 494 B.C.) Sankara met (Kumarila Bhatta) for the first and last time.

Referring to the date of Sankaracharya's Nirvana (death) *Jina Vijaya* states :—

*Rushirbana stadha bhumirmartyakshau vamamelanat
ekatvena labhetamkam tamraksha tatra vatsaraha*

When we calculate the figures Rishi = 7, Bana = 5, Bhumi = 1, and Martyakshu = 2, in the reverse order and reckon the total number of years in the Yudhishtira Saka (of the Jains) we arrive at the year Tamraksha or Raktakshi as the year of Sankara's death.

Hence Sankara's Nirvana (death) works out to $2157 + 468 = 2625$ Kali or $3102 - 2625 = 477$ B.C.

Jina Vijaya is a composition of the Jains. It contains among other things a brief account of the life of Kumarila Bhatta whom the Jains held as their bitterest enemy. There we find a reference to the meeting of Sankara with Kumarila Bhatta just before the death of the latter. There could be no partiality in favour of the opponents.

In the verse quoted above from *Jina Vijaya* it can be seen that Yudhishtira era was followed instead of Kali era. This was because of the fact that the Jains and the Buddhists used to follow Yudhishtira Saka which commenced 468 years after Kali, i.e., in (3102 B.C.—468) = 2634 B. C.

Evidence from the Kanchi Matha

Sankara established a Matha in Kanchipura which was subsequently transferred to Kumbhakonam in Tanjore District at the end of 18th century. In 509 B.C. the Matha was commenced with *Sankara himself as its first Acharya. Later the seat was presided over from time to time by men of vast learning, great piety and mighty intellect and has continued to be a centre of Hindu culture and religion. Some of the occupants of this Kamakoti Pitha were among the most distinguished teachers of Vedanta Philosophy and authors of well-known treatises on Advaita-Vedanta.

The chronology of the Kamakoti Pitha is of the utmost importance as it gives accurate dates for a number of events in the history of India. Therefore all information contained therein is invaluable in reconstructing the history accurately. In fact with the help of these chronological tables many historical events could be correctly dated. *The Punya-sloka Manjari* gives only the cyclic year, the lunar month, Paksha (lunar fortnight) and tithi (lunar date), sometimes even the time of the day as in the cases of the demise of the Acharyas. But occasionally the Kali Saka year is given and with the help of all these it is possible to get the complete chronology. The complete list of 68 Acharyas right from Adi Sankaracharya down to the present Acharya is given in the Chronological Table, appended herewith.

From the facts mentioned above it can be decided with certainty that Jagadguru Sankaracharya was born in 509 B.C. and attained immortality in the year 477 B.C.

* There is much controversy in this regard. Some authorities favour the theory that the founder of Kanchi Mutt was Abhinava Sankara and not Adi Sankara.

CHRONOLOGICAL TABLE

Sl. No.	Name of the Acharya	Christian year	Period of occupation
1	2	3	4
1	Sri Sankaracharya	476 C.C.	6 years
2	Sureswaracharya	406 "	70 "
3	Sarwagnatman	364 "	42 "
4	Satyabodha	268 "	96 "
5	Jnanananda	205 "	63 "
6	Suddhananda	124 "	81 "
7	Ananda-jnana	55 "	69 "
8	Kaivalyananda	A.D. 28 "	83 "
9	Kripa Sankara (II)	" 69	41 "
10	Suresvara	" 127	58 "
11	Chidghana	" 172	45 "
12	Chandrasekhara I	" 235	63 "
13	Sachhitghana	" 272	37 "
14	Vidyaghana I Saka era 239	" 317	45 "
15	Gangadhara I	" 329	12 "
16	Ujvala Sankara III	" 367	38 "
17	Sadasiva	" 375	8 "
18	Surendra (Kali 3486)	" 385	10 "
19	Vidyaghana II	" 398	13 "
20	Muka Sankara IV		
	Saka Era 359	" 437	39 "
21	Chandrachuda I	" 447	10 "
22	Paripurna Bodha	" 481	34 "
23	Sachchitsukha	" 512	31 "
24	Chitsukha I	" 527	15 "
25	Satchidanandaghana,		
	Saka era. 470	" 548	21 "
26	Prajnaghana	" 564	16 "
27	Chidvilasa	" 577	13 "
28	Mahadeva I	" 601	24 "
29	Purnabodha	" 618	17 "

30	Bodha I	A.D.	665	37 years
31	Brahmananda Ghana I	"	668	13 "
32	Chidghananandaghana	"	672	4 "
33	Satchidananda II	"	692	20 "
34	Chandrasekhara II	"	710	18 "
35	Chitsukha II	"	737	27 "
36	Chitsukhananda	"	758	21 "
37	Vidyaghana III	"	788	30 "
38	Abhinava Sankara Kali 3941	"	840	52 "
39	Satchidvilasa	"	873	33 "
40	Mahadeva II	"	915	42 "
41	Gangadhara II	"	950	35 "
42	Brahmananda Ghana II	"	978	28 "
43	Ananda Ghana	"	1014	36 "
44	Purnabodha II	"	1040	26 "
45	Paramasiva I	"	1061	21 "
46	Bodha II	"	1098	37 "
47	Chandrasekhara III	"	1166	68 "
48	Advaitananda Bodha	"	1200	34 "
49	Mahadeva III	"	1247	47 "
50	Chandrachuda II	"	1297	50 "
51	Vidyatirtha	"	1385	86 "
52	Sankarananda	"	1417	32 "
53	Purnananda Sadasiva	"	1498	81 "
54	Mahadeva IV	"	1507	9 "
55	Chandrachuda III	"	1524	17 "
56	Sarvajna Sadasivabodha	"	1539	15 "
57	Paramasiva II	"	1586	47 "
58	Atmabodha	"	1638	52 "
59	Bodha III	"	1692	54 "
60	Advayatma Prakasa	"	1704	12 "
61	Mahadeva V	"	1746	42 "
62	Chandrasekhara IV	"	1783	37 "
63	Mahadeva VI	"	1814	31 "
64	Chandresekhar V	"	1851	37 "
65	Mahadeva VII	"	1891	40 "

66	Chandrasekhara VI	A.D. 1908	17 years
67	Mahadeva VIII only 7 days in 1908		7 days only
68	Sri Sri Sri Chandrasekhara Saraswati, the present Jagadguru	A.D. 1908	Continuing
69	Sri Sri Sri Jayendra Sarasvati Swamiji, Junior Maha- swamy (Present Junior Jagadguru)		"

N. B. This article written by Prof K.R.K. Mohan, B.A. has been reproduced by Sri T. B. Basavarajayya, 38, Netaji Road Bangalore-5 in his book entitled "Essentials of spiritualism".

From the foregoing narration and detailed data furnished by the learned scholar Prof. K.R.K. Mohan, B.A., it is clear beyond doubt that Jagadguru Adi Sri Sankaracharya lived before A.D. i.e., in between 509 B.C. to 477 B.C. Whereas a pretty number of Pandits and erudite scholars uphold the idea that Adi Sri Sankaracharya actually lived in 800 A.D.

Difference in opinion specially in determining the date of birth and the duration of the most eminent and accomplished Seers and intellectually renowned scholars both in Oriental and as well as Occidental spheres are but common. It is by dint of genuine facts, accurate figures and the most relative events togetherwith the most reliable data, ascertained thereto, and the real narration focused that goes a long way to feasibly arrive at a definite decision. In this connection it is worth taking into consideration what Dr. T. G. Siddhapparadhya, M.A., Ph.D., of the Mysore University, Manasa Gangotri, Mysore, has opined in his learned expositions. He asserts that Jagadguru Adi Sri Sankaracharya of Advaita Mutt of Sri Sringeri, lived before A.D. He locates Sri Sankara's existence on Earth in between 509 B.C. and 477 B.C. Further, Dr. Siddhapparadhya has opined that

Sri Sankaracharya who lived in 800 A.D. was Abhinava Sri Sankaracharya who ascended the exalted and celebrated Sri Sharada Peetah as the 38th Acharya, in the Holy order of Sri Guru Parampara of that great Pontifical Throne. Prior to this, Pandit Sri Kashinatha Sastry, the Founder of 'Panchacharya Prabha' a Kannada Weekly, at Mysore, some 50 years ago, and he was an accredited Scholar, has pointed out, that His Holiness Sri Vidyaranya, the pontifical Head of Sri Sringeri Advaita Mutt, has written during his tenure of Office, an interesting Treatise entitled "Pithamaha Samhitai" in Sanscrit. Sri Vidyaranya has devoutly hailed therein that the Acharyas of Sri Sringeri Sharada Peetah from the time of Adi Sri Sankaracharya and the subsequent incumbents throughout belong to, "Sri Revana Siddha Sampradaya". The authenticity to this statement is well vouched in the verse appearing in Pithamaha Samhita whose Author is Sri Vidyaranya Mahaguru himself.

*Tathah Sa Revanaasiddha : Sampradaaya Pravartinaam ;
Sankaraacharya Varyaanaam : Paaram Parya Kramaagatam ;
Revanaa Siddha Sampraaptam : Chandra Mouleesha
Mapyadaath ;*

*Askhya Chhaanena Lingena : Thavaabheeshtaapti Rirhyapi ;
Vidyaranya Krutim Chaiva : Pithaamaha Su Samhithaam ;
Vilokyaayam Virachithaha : Kallolo Bhuchhaturthakaha*

ತತಃ ಸ ರೇವಣಾಸಿದ್ಧಃ | ಸಂಪ್ರದಾಯ ಪ್ರವರ್ತಿನಃ |

ಶಂಕರಾಚಾರ್ಯವರ್ಯಾಣಾಂ | ಪಾರಂಪರೈಕ್ಯಮಾಗತಂ ||

ರೇವಣಾಸಿದ್ಧಸಂಪ್ರಾಪ್ತಃ | ಚಂದ್ರಮೌಲೀಶಮಪ್ಯದಾತ್ |

ಆಖ್ಯಚ್ಛಾನೇನ ಲಿಂಗೇನ | ತವಾಭೀಷ್ಟಾಪ್ತಿರಿತ್ಯಪಿ ||

ವಿದ್ಯಾರಣ್ಯ ಕೃತಿಂಜೈವ | ಪಿತಾಮಹ ಸು ಸಂಹಿತಾಂ |

ವಿಲೋಕ್ಯಾಯಂ ವಿರಚಿತಃ | ಕಲ್ಲೋಲೋಭೂಚ್ಛತುರ್ಥಕಃ ||

The above quoted verses appearing in the 12th. Tharanga embodied in the 4th. Kallola of Pithamaha Samhita, speaks themselves abundantly. Besides the above Treatise, Pandit Bharati Krishna Yathi, an erudite scholar has written a Treatise

entitled "Vidyaranya Kruti" in Sanskrit. Even in this piece of Work, it is found that Sri Revana Siddha Maha Sivayogi presented Sri Chandra Mouleeswara Linga accompanied with Sri Rathna Garbha Ganapati to Adi Sankaracharya of Sri Sringeri Advaita Mutt. Besides Sri Pandit Kasi Natha Sastry, another celebrated Pandit. Author of "Siva Tattva Rathnakara" has also expressly affirmed the above facts in the said treatise. The Treatise "Siva Tattva Rathnakara" referred to hereinabove is held under high esteem and estimation among the erudite scholars and Pandits as well, from centuries. Sri Siddhanatha Sivacharya, a reputed scion of the hierarchy of the most spiritually enlightened family of Sivacharyas and son of the illustrious Sivayogi Sivacharya, author of 'Sri Siddhanta Sikhamani', has written "Sri Renuka Vijaya Purana" in Sanscrit. Its author viz., Sri Siddhanatha Sivacharya has commendably narrated the incident of presentation of Sri Chandra Mouleeswara Linga accompanied with Sri Rathna Garbha Ganapathy to Sri Adi Sankaracharya directly by Adi Sri Jagadguru Revanasiddha Maha Sivayogi, the most Paramount Pontifical Head of VEERA SIMHASANA Jagadguru Peetah situated on the Banks of River Bhadra. Sri Sringeri Jagadguru Sharada Peetah is just about 22 miles off from Srimad Rambhapuri Jagadguru Maha Peetah. Shivagamas hail that Jagadguru Veera Simhasana Maha Peetah exists on Earth from several Ages. This is an indisputable fact.

The salutary expression of Sri Vidyaranya Mahaswamy recalls the memorable prior event of the Presentation of Sri Rathna Garbha Ganapathi and Sri Chandra-Mouleeswara Linga by Jagadaadi Sri 1008 Jagadguru Revana Siddha Maha Sivayogi who was also hailed in the name of Jagadguru Sri Renukacharya from ages. Reference in this regard, that is, the names of Sri Renukacharya and Revana Siddha Mahasivayogi, are found in some of the Prominent Sivagamas from time immemorial. Sivagamas reveal that Sri Jagadguru Renukadi Panchacharyas incarnate on Earth at the commencement of each Yuga (Age). The illustrious Sages such as Adi Agasthya Maharshi, Sri Dadheechi Maharshi, Sri Veda Vyasacharya (Sri Badarayana

Muni), Sri Saananda Rishi, and the great Sri Doorvasa Maharshi were the first and foremost disciples of Sri Jagadguru Renukadi Panchacharyas respectively.

Further, both the Pontifical Seats viz., Sri Veera Simhasana and Sri Sharada Peetah are situated in Chickmagalur District. The former Spiritual Centre is on the Banks of the sacred river Bhadra and whereas the latter Spiritual Centre of Advaita Mutt is on the banks of the sacred river Thunga, at a distance of about 22 miles between each other. It is observed that there has been a most cordial and reverential feelings and respect of reciprocity in between these two Spiritual Heads of the two Mutts from time immemorial. Even to this day the same feelings and respect continues to exist with afreshed good will, faith and devotion.

In order to further strengthen the fact that the Age of Adi Sri Sankaracharya goes back to A.D. and that the Mahacharya lived for 32 years on Earth during the period from 509 B.C. to 477 B.C., I wish to throw greater light in a convincing manner by furnishing another interesting authoritative and real episode in question, herebelow. This article hereunder given healthily substantiates the narration found in the foregone article regarding the age of Adi Sri Sankaracharya.

ಶ್ರೀ ಜ|| ಆದಿ ಶಂಕರಾಚಾರ್ಯರು ಜನಿಸಿದ ಶುಭ ಮಹೂರ್ದ

ಶ್ರೀ ನಂದನನಾಮ ಸಂವತ್ಸರ, ವೈಶಾಖಮಾಸ, ಶುಕ್ಲಪಕ್ಷ, ಪಂಚಮಿ ತಿಥಿ, ಭಾನುವಾರ, ಧನುರ್ಲಗ್ನ, ಪುನರ್ವಸು ನಕ್ಷತ್ರ, ಸೂರ್ಯನು ಮೇಶರಾಶಿಯಲ್ಲಿದ್ದು, ಚಂದ್ರನು ಪುನರ್ವಸು ನಕ್ಷತ್ರದ ಉಚ್ಛ್ರಾಯಸ್ಥಿತಿಗೆ ವಿರುತ್ತಿದ್ದು; ಕಟಕ ಲಗ್ನವು ವಿರುಮುಖದಲ್ಲಿರುವಾಗ; ಮಧ್ಯಾಹ್ನ ಅಭಿಜಿತ್ ಮಹೂರ್ದದಲ್ಲಿ ಶ್ರೀ ಶಂಕರಂ ಶ್ರೀಮತಿ ಆರಾಂಬೆಯ ಗರ್ಭಸುಧಾಂಬುಧಿಯಲ್ಲಿ ಪೂರ್ವ ಸಮುದ್ರದಿಂದ ರಶ್ಮಿ ಮುತನಾದ ಶ್ರೀ ಸೂರ್ಯನುದಯಿಸಿದಂತೆ, ಜ್ಞಾನಸೂರ್ಯನೆಂದೆನಿಸಿದ ಶ್ರೀ ಶಂಕರರು ಅವತರಿಸಿದರು. ಶ್ರೀ ಶಂಕರಾಚಾರ್ಯರು ಕ್ರಿ.ಪೂ. 509ರಲ್ಲಿ ಉದಿಸಿದ ರೆಂಬುದು, ಈ ವಿಸ್ತಾರವಾದ ವಿವರಣೆಯಿಂದ, ಮನಗಂಡಂತಾಗಿರುವುದು.

Jagadguru Adi Sri Sankaracharya

When did Adi Sri Sankara Live and work

Second evidence

The great Sri Sankaracharya is held in Universal reverence throughout India, because, his Advaita (Non-dualism) philosophy is considered to represent the quintessence of Indian metaphysical thought.

This great philosopher founded many Peetahs (monasteries). Four of these have traditionally wielded supreme religio-philosophical authority in their respective regions. These FOUR monasteries are :—

1. The Badri-Kedar Peetah in the North,
2. The Dwaraka Peetah in the West,
3. The Jagannatha-Puri Peetah in the East and
4. The Sringeri Peetah in the South respectively.

2. The Fifth monastery at Sri Canjeeपुरam was presided over by the great Sri Sankaracharya himself until his last day.

Sri Sankara lived only for 32 years. But the crux of the question is — which 32 years ? Did he live from 788 A.D. to 820 A.D. i.e., towards the end of the 8th. century A.D. as has been maintained by some learned Scholars of both in India and abroad ; Or from 509 B.C. to 477 B.C. as has been decisively held by a number of reputed Indian Scholars. However, the academic stakes in the controversy are high because, an error margin of 1297 years is a serious matter which can throw the whole chronology of the ancient Indian History out of gear. According to the reputed Indian Scholars the Kamakoti Peetah at Kanjeeपुरam, where Adi Sri Sankaracharya finally settled down after a peripatetic monastic career i.e., moving about from place to place preaching philosophy like the great Aristotle, (*Sri Kamakoti Peetah*) was founded by him in 482 B.C. It has an unbroken lineage of succeeding Pontiffs ever since. It is worthy to be noted :—

Sri Sankaracharyas have all been celebrities, leading exemplary lives, characterised by Purity and Continence.

The present incumbent is the 68th. or 69th. in the line of the Holy hierarchy of the Acharyas of Kamakoti Peetah at Conjeevuram. It is believed that the 3rd. in the said line of succession, His Holiness Sri Sarvajnatman, and the 4th. His Holiness Sri Sathyabodha held sway for 112 years and 104 years respectively, while the 32nd. incumbent His Holiness Sri. Chidananda Ghana presided only for 4 years. The average period of each of the 68 or 69 Pontiffs who held *Office as Sankara* at Sri Kanchi Kamakoti Peetah during the 2448 years from 482 B.C. to 1966 A.D. works out to roughly 36 years.

3. This looks reasonably enough, considering that the Sankaracharyas have all been celebrities, leading exemplary lives characterised by continence, temperance, frugality and Purity. Those Scholars who hold the latter view that Adi Sri Sankaracharya lived actually during 509 B.C. to 477 B.C. chiefly rely on the facts, probably their faith based on the records of Sri Dwaraka, Puri and Kamakoti Peetahs and as well as the more ancient traditions of the Sri Sringeri Moola Peetah. The above facts are said to have been substantiated by the versions of the four treatises Viz., 1. *Punya-Sloka-Manjari* of His Holiness Sri Sarvajna Sadasiva Bodha, 2. the *Guru Rathna Malika* of Sri Sadasiva Brahmendra, 3. *Sushama* by Sri Athma Bodha and 4. on certain verses of *Jina Vijaya*, a Jain scripture containing valuable clues to the time of Jagadguru Adi Sri Sankaracharya.

4. A chronogram relating to Adi Sri Sankara and appearing in Praacheena Sankara Vijaya is quoted by Sri Athma Bodha in his illustrious work '*Sushama*'. This would make it appear that Adi Sri Sankara was born in the year 2593 of the Kali Era. The Kali Era began in 3102 B.C. Hence, 2593 Kali corresponds to;— 3102 B.C. minus 2593 B.C. that is equal to 509 B.C. **That must be the year in which Jagadguru Adi Sri Sankaracharya was born.*

5. Among the other details, we have the cycle year Nandana Nama Samvathsara, Vyshaka Masa, 5th day-Panchami, of the bright Fortnight and it was Sunday. The ascendant was

Sagittarius-Dhanush, and the Constellation (Nakshatra) Punarvasu. What is more noteworthy is that Sankara's birth Anniversary is celebrated all over India exactly in accordance with the above date every year. It is from this date of 509 B.C. that the 'Dwaraka Peetah' has an unbroken line of succession of nearly 79 Pontiffs. The 'Puri Peetah' has had over 140 Pontiffs and the 'Kamakoti Peetah' witnessed 68 to 69 Acharyas respectively.

The average period of each of the 68 Acharyas who held office as 'Sankara' during the 2448 years from 482 B.C. to 1966 A.D. works out to 36 years.

The Kamakoti peetah lineage of disciples succeeding to the Sankaracharya Pontificate is recorded in the 'Punya-Sloka-Manjari', Guru Rathna Malika and in 'Sushama' treatises respectively. 'Punya-Sloka-Manjari' consists of 209 verses compiled by His Holiness Sri Sarvajna Sadasiva Bodha who was the 54th Pontiff of Sri Kamakoti Peetah. He lived in the 16th century A.D. He testifies that most of the verses are very old, handed down to succeeding Pontiffs through ages. Those verses are veritable obituary notices of the Pontifical succession, mentioning the respective dates, month, year and place of the demise of each Pontiff pertaining to Sri Kanchi Kamakoti Peetah.

The Guru Rathna Malika contains 86 beautiful and terse stanzas composed by one Sri Sadasiva Brahmendra, a disciple of the 55th Pontiff of the Kamakoti Peetah, His Holiness Sri Paramasivendra Sarasvathi. In these verses it is recorded the succession to the Peetah straight from Jagadguru Adi Sri Sankaracharya's time. Sri Athma Bodha who wrote 'Sushama' was the disciple of the 58th Pontiff of the Kamakoti Peetah, His Holiness Sri Adhyathma Prakasendra Sarasvathi. He is also the author of a glossary on 'Punya-Sloka-Manjari.' This glossary of Sri Athma Bodha is hailed in the name of "Makarandha."

(6) There is also a Copper Plate inscription of Sudhanva addressed to Jagadguru Adi Sri Sankaracharya himself. It is reproduced on page 29 of 'Vimarsha', a scholarly work written

by a recent head of the Dwaraka Peetah. This inscription is dated 2663 of the Yudhistira era which corresponds to 478-477 B.C.

It is seen that the Occidental historians have rather ignored this remarkable unanimity in the records of the Kamakoti Peetah, Puri, Dwaraka and kudali Peetahs. This unanimity is further supported by 'Jina Vijaya' a Jain Scripture,—Out-spokenly hostile to Sri Sankara. The Chronogram given by 'Jina Vijaya' actually records the date of Kumarila Bhatta. But, since he and Sankara were contemporaries, the data helps us in fixing the time of Jagadguru Adi Sri Sankaracharya. According to this Chronogram Kumarila Bhatta was born in the 2077th. year of the Yudhistira Era. of the Jains, i.e., 2604 minus 2077 equal to 557 B.C. So, Kumarila Bhatta was born in 557 B.C. In his Brihath Sankara Vijaya the Author, Sri Chith-Sukhananda says that Kumarila Bhatta was older than Adi Sri Sankarachsrya by 48 years. Hence, 557 B.C. minus 48 years gives us 509 B.C. as Sri Sankaracharya's Year of Birth.

Jagadguru Adi Sri Sankaracharya is said to have met Kumarila Bhatta in his 15th. year i.e., in 497 B.C. Sri Adi Sankara visited Nepal during the reign of Vrishadeva Varma who, according to the Napalese dynastic history, reigned from 2615 Kali to 2554 Kali. (Kota Venkatachalam's Chronology of Nepal History pp. 55.)

Sri Chith Sukhacharya is in fact Sankara's Biographer. Both of them were companions from childhood. In the 32nd. chapter of his work, Chith Sukhacharya says:—

"In the tenth month of pregnancy—marked by all auspicious signs, in the 2631st. year of Yudhistira era, an auspicious year Sri Nandana Nama Samvathsara, on Sunday, the Fifth Day of (Panchami) the bright Fortnight, (Shukla Paksha), of the auspicious monih of Vyshakha,—when the Sun was in Aries (Mesha Rashi) the Moon had advanced in the Punarvasu constellation (Nakshatra), when Cancer was ascendant at mid-day at the hour known "Abhijit"

Muhurtham, Jupiter, Venus, Saturn, Mars and Sun all being, in exaltation Mercury being posited with the Sun, Srimathi Aryaamba, Jagadguru Adi Sri Sankaracharya's Mother, gave birth to the glorious Sri Sankara, hailed as Sri Shanmukhaswamy."

Yudhistira Era 2631 Kali corresponds to 2593 Kali, which is the same as 509 B.C. The horoscope as cast from the above data, would be identical with that maintained by the Sri Sringeri Peetah, except for some slight - corrections. The horoscope in the Sringeri Peetah does not agree with the Planetary positions in 44 B.C. as ascertained from the ephemeris.

H O R O S C O P E

Therefore, while the Sringeri Horoscope is more of accurate; the year of Sri Sankara's Birth, which they believe to be 44 B.C. is not justified. On the other hand, the Planetary positions mentioned by Sri Chith Sukhacharya do tally with the disposition of planets in 509 B.C. Against this preponderant evidence of the antiquity of Sankaracharya is the view of the Western Scholars.

A Combodian inscription mentions that one Sivasoma as a pupil of "Bhagawan Sri Sankara" was the preceptor of Indravarman. The latter is known to have lived around 878 - 887 A.D. This is cited as evidence that Sri Jagadguru Adi Sri Sankaracharya lived from 788 to 822 A.D. In rebuttal of this view, it must be pointed out that Sivasoma *has obviously alluded to a Successor of Sankara*. It was the 2nd. Sankara who occupied the Sringeri Peetah as the Jagadguru during the 8th. century A.D.

Another straw to which the Western scholars clutch is the work of "Soundarya Lahari" which is attributed to the Great Sankaracharya. Its 75th. verse is belived to allude, to the Tamil Saint Thirujnana Sambandar as Dravida sishu. Since this great saint lived in the 7th. century A.D., it is argued, that a century must have elapsed before his fame spread all over South India and that therefore the great Sankaracharya who refers to

him must himself have lived during the 8th. century. Many flaws can be detected in this argument.

The assumption that Soundarya Lahari is the great Sankaracharya's composition is itself highly doubtful. In any case it is presumed by some scholars that the whole of it is not composed by him. It could be that the work is the creation of a subsequent Sankaracharya.

it is further pointed out that Sri Sankara refuted the doctrines of Buddhist scholars such as - Asanga, Dinnagga, Nagarjuna and Aswaghosha. These latter are supposed to have lived not earlier than the 3rd. century A.D. Therefore Jagadguru Adi Sri Sankaracharya must have lived in the 8th. century A.D.

In refutation of this, it needs to be pointed out that Sri Sankara, no doubt. refutes the Sauthantra Vijnyana Wada and Shoonya Wada Schools of Buddhist scholars, championed them and therefore. the fact that Sankara refuted them does not prove that he lived after Asanga, Dinnagga and Nagarjuna.

EVIDENCE

Those assigning Sri Sankara to the 8th. century A.D. quote two Chronograms in support. One Chronogram finding support from a branch of the Sri Sankara Peetah which puts the date of Sri Adi Sankara's birth at 788 A.D. and Death at 820 A.D.

But there is ample evidence that what is believed to be the year of birth of Adi Sri Sankaracharya is in fact the year in which the 38th. Successor Sri Abhinava Sankara was born. This Abhinava Sankara presided over the Kamakoti Peetah from 788 A.D. to 840 A.D.

Sri Athma Bodha in his Commentary 'Sushama' refers to the Birth date of Sri Abhinava Sankara and says that he was born in the cycle year 'Vibhava', Vyshaka month, 10th. day of the bright Fortnight of the year 3889 Kali corresponding to 788 A.D. The fact is that there has been a mix-up between Adi Sri Sankaracharya and the 38th. Sri Abhinava Sankaracharya of

Kamakoti Peetah. This mix-up was occasioned by a very close similarity between the events of their lives.

Srimad Jagadguru Adi Sri Sankaracharya was born in Kalati in Malabar while **Sri Abhinava Sankaracharya** was born at Chidambaram. They both travelled extensively throughout India. Like **Adi Sri Sankara** **Abhinava Sri Sankara** also visited Kashmir and presided for some time over Sarvagna Peetah and thereafter he proceeded to Kailas by entering the famous Dattatreya Cave and was seen no more.

CONFUSION

The Madhaveeya Sankara Vijaya has obviously confused the two and attributed the dates of **Sri Abhinava Sankaracharya** to **Srimad Jagadguru Adi Sri Sankaracharya**. The latter died in Kanchi whereas **Abhinava Sankaracharya** died in his 52nd year in 840 A.D.

Unfortunately the Western scholars who believe **Adi Sankara** to have lived in the 8th. century A.D. inherited and adopted this confusion and mix-up the period of the **Adi Sankara** with that of his 38th. successor **Sri Abhinava Sankara** of **Sri Kamakoti Peetah**.

*N. B :—*The above is an extract taken from the account rendered by **Sri P. N. Oak**, a Scholar in philosophy

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Life of Sri Sankara in brief

Whenever unrighteousness reigns the earth trampling Dharma, and evil prevails, God Supreme manifests among human society at His Divine will in order to quell the same and punish the evil minded persons. The Lord Upholds Dharma and protects the righteous people. Sri Sankara was born at a time when Vedic and Upanishadic culture had waned out. Sri Sankaracharya was born in a reputed and well-to-do family of Nambudri Brahmans. His father was Sivaguru and grandfather was Vidyadhiraja. Sri Sankara was born in the village of Kaladi on the Bank of the River Purna in Kerala, Sivaguru's wife Aryamba was a dutiful woman. Both lead pious lives. Years rolled by but the couple had no issues. The Vedic chanting—

'Aputrasya Gatim Nasti'

ಅಪುತ್ರಸ್ಯ ಗತಿಂ ನಾಸ್ತಿ ।

afflicted their minds sufficiently for long. Several years again rolled by. They were not blessed with any offspring. At the instance of Aryamba Sivaguru accompanied with his wife went on a pilgrimage to Vrishabhachala now known Trichur, and constantly worshiped Lord Siva. After some time, one night Lord of Universe, Siva appeared in the dream of Aryamba and gave her the alternative of a long-lived wicked son (Dushta Putra) or a short lived learned and a virtuous son. On her boldly choosing the latter, of course with the kind permission of her husband, the All Merciful God Almighty assented and vanished (Anthardhaana). Later, Aryamba became pregnant and in due time and in an auspicious hour, she gave birth to a most handsome male child. The parents' joy knew no bounds, They were much delighted and offered special prayers to God for the gracious gift of a Sath-Putra—

"Ekenaapi Suputrena : Vidya Yuktena Sadhunaa :

Aahhlaaditam Kulam Sarvam : Yatha Chandrena Saarvari"

ಏಕೇನಾಪಿ ಸುಪುತ್ರೇಣ । ವಿದ್ಯಾಯುಕ್ತೇನ ಸಾಧುನಾ ।

ಆಹ್ಲಾದಿತಂ ಕುಲಂ ಸರ್ವಂ । ಯಥಾ ಚಂದ್ರೇಣ ಸಾರವರಿ ॥

An honest, diligent, pious and an unblemish son indeed brings credit, enviable prestige and lasting happiness to the entire clan in which he is born besides enriching the honour of the society as a whole. Just as the full Moon profusely sheds the thrilling rays of ambrosia, soothing one and all with its glamour, a good natured scion of a respectable family, heightens the prestige and commands respect and an unique status in an elevating manner. The Janana Kundali showing the exalted planetary positions and their importance etc., has already been described in the foregone pages of this book. Lord Siva endowed upon the child Sri Sankara a short span of eight years of age only. Sree Sankara was brought up by his parents with care and affection. He proved that he had inherited in him extraordinary skill and mercurial talents when he was still in the bud. He looked like Dhruva Kumara in charm and movements as a boy. Yet,

Baalaha Yaavath : Kridaasaktaha

ಬಾಲಃ ಯಾವತ್ | ಕ್ರೀಡಾಸಕ್ತಃ ||

He was inquisitive in all sorts of play as a boy. At this stage, unfortunately his father Sivaguru passed away. His mother Aryamba was pretty old. She grieved for the demise of her dear husband. However, her grief disappeared soon, due to Sri Sankara's presence and his frequent sweet prattlings. This was a great consolation at the hour of her distress and bereavement. One day Bhagawan Sri Adi Agasthya Maharshi having known that Lord Sankara has incarnated at Kaladi in Kerala, he reached Kaladi along with his four disciples to have Darshan of Sri Sankara. Just then, the great Maharshi sighted the boy Sankara, under a Baniyan tree busy playing with marbles amidst his comrades. Forthwith, the sage showed Sri Sankara to his four disciples from a distance, and all of them offered their obeisance.

Then, the spiritually enlightened Seer, Sri Agasthya Maharshi straightaway approached the boy, gently and smilingly picked up the tender hand of Sri Sankara and held him for a while. The very sight and touch (Kataaksha and Sparsha) of the most God intoxicated and Self realised Holy SEER of the high order, the

tender frame of the boy immediately experienced a thrilling sensation and enlightenment within him. Sri Sankara stood in silence as though he was spiritually electrified. After some time, regaining some stamina, the boy Sankara bowed before the Maharshies in reverence and paid his obeisance to them submissively. In the meanwhile, Sankara's playmates, having frightened by the presence of 4 or 5 mendicants, quickly ran and informed Aryamba that some unknowan Byraagees - Saadhush have caught hold of her son Sankara. Aryamba was much perturbed by the news and she did not know what to do just at that moment. Agasthya Maharshi just then reminded Sri Sankara the secret of his Avatara and what he was destined to do beforelong. The Maharshi requested politely to write edifying Commentaries on Brahma Sutras at length and it is with this object in view the present Avatara is meant for. The boy Sankara shuddered and said that his span of life being only eight, five years have already been rolled down, and that there hardly remains Three years before him. Vedas, Upanishads and Prasthan Trayas are like Oceans and as such, he could not undertake and finish the laudable job within three years which is before him. Sankara sadly expressed his failure in fulfilling the solemn cause wedded to execute and shed tears. The most benign Maharshi with farsightedness determined to bestow upon the boy Sankara an extension of further eight years in the span of his life, thus enabling Sankara to take up to writing extensive commentaries on Scriptures within the period of Eleven Years now before him by Virtue of his Blessings. It is to be borne in mind that Self attained and accomplished Maharshies and Siva Sharanas can shower unique Blessings efficaciously and do wonders in no time which the mundane people are unable to grasp or understand the spiritual power, all at a sudden. Lord has proclaimed loudly—"Math Bhaktaaha : Mamaadhikam"-

“ಮದ್ಭಕ್ತಾಃ ಮಮಾಧಿಕಂ”

“My ardent devotees are hailed as superior to me”. So alerts the Most Supreme God Almighty

At this juncture it is befitting to bring to light that Agasthya Maharshi was the first and foremost disciple (Student) of the Paramount Pontiff Jagadaadi 1008 Srimad Jagadguru RENUKA-CHARYA. The Mahacharya imparted the Wisdom of Sivadwaita Philosophy to Sri Agasthya at the latter's hermit in Malayachala Punya Pradesha. Immediately after Renukacharya sprang forth from the Divine Head of Sri Somanatha Linga at Kolanupaki Kshetra (near Secunderabad) in Andhra, the Mahacharya reached Agasthyashramam through Aakaasha Marga (Space) by His Yogic Powers. Sivayogi Sivacharya, an enlightened holy preceptor, who was the author of Sri Siddhanta Sikhamani has brilliantly described this incident with all emphasis. Sri Renukacharya is the very embodiment of Kailasa Pati Mahadeva who appeared on Earth in the Form of Sri Mahacharya.—

“Shambho Moorti Scharati Bhuvane :

Sri Jagadguru Renukacharya Roopa—

ಶಂಭೋ ಮೂರ್ತಿಶ್ಚರತಿ ಭುವನೇ ।

ಶ್ರೀ ಜಗದ್ಗುರು ರೇಣುಕಾಚಾರ್ಯ ರೂಪಾ ॥

ಗುರುಸಾಕ್ಷಾತ್ಪರಬ್ರಹ್ಮಾ ॥ ನಾಸ್ತಿತತ್ತ್ವಂ ಗುರೋಃ ಪರಂ ॥

“Guru Saakshaath Para Brahma, Naasti thattvam Guroh Param” declarations found in Scriptures confirm that the Mahacharya viz., Jagadguru Sri Renukacharya is in fact Paramasiva Himself. Agasthya who had the Grace and Blessings of Bhagawan Renukacharya, directly, possessed the unique powers in him. Consequently, Agasthya was able to grant or extend the span of life of Sankara for another eight years. Agasthya inspired and blessed Sri Sankaracharya for the first time and infused Sankara had to fulfil the great purpose of his Avatara. He was required to write lucid commentaries on Prasthna Trayas and Preach same to mankind in order to uphold Sanathana Dharma. The appearance of Adi Sri Agasthya Maharshi was a blessings in disguise because through that illustrious Maharshi it could be construed that Sankaracharya had the blessings of Bhagawan Sri Renukacharya indirectly. It is because the paramount pontiff Sri Renukacharya resided in the heart of Agasthya. When this memorable incident happened at Kaladi Sri Shankara had not yet

relinquished his home and his mother. After the disappearance of the great Maharshi, the self awakened Sankara determined to quit home and take up the holy order of Sanyasa. He sought permission of his mother in this respect. She having rejected his request, the episode of a crocodile fast holding the feet of her son in the Purna River while taking bath occurred. It was conveyed to Aryamba that Sankara can only be delivered from the dreadful jaws of the crocodile if she were to immediately consent for her son's taking up the order of Sanyasa. The aggrieved old lady there being no other alternative consented to her son's request. Thereafter, the boy Sankara left home, wishing his mother well and assuring her that whenever she is in distress and long to see him, he would forthwith present before her. Sankara travelled far and wide, meeting Pandits and discussing with them about Vedanta. Thus moving from place to place in the North Sankara reached the serene region of the sacred river Narmada. He had the fortune to come in contact with the great Seer Sri Govinda Bhagavadpadacharya. This sage was the disciple of Sri Bhagavadpada Goudapadacharya. Goudapadacharya was a native of Kurukshetra and he was an accomplished seer in the holy order of Vaishnava cult. Sri Goudapadacharya revitalised Vedantic thoughts by his assertion of *Vivartavada, though, he did not completely discard the Parinamavada. Goudapadacharya was the author of a number of Vedantic treatises. His disciple Sri Govinda Bhagavadpadacharya was also a reputed scholar and a seer and at whose feet Sri Sankara took shelter for some years. During this period Govinda Bhagavadpadacharya realising the keen sensitivity and awareness of the boy Sankara, accepted the bright youth as his disciple and initiation of Sanyasa was bestowed upon him and showered upon him benediction. Sri Sankara was nearly ten years of age at the time of his entering into the holy order of Sanyasa Deeksha.

*Vivartavada :—

Vivartavada is an Advaitic theory. According to which the Universe of mind and the matter are but illusory and are superimposed by Maya on the One Reality Brahma.

"Parinamavada :—According to this School of Thought, the World and all its objects are a projection from God Almighty. Parinamavada is of two kinds. One is called 'Vikara-Parinamavada' and the other is hailed as 'Avikara - Parinamavada' respectively. Holy Scriptures lend support to the theory of 'Avikara Parinamavada'. The Philosophy of Sivadwaita embodied in Shivagamas profoundly dwell upon this aspect with authority. Vivartavada and Vikara Parinamavada are unacceptable in the School of Sivadwaita.

Sri Sankara was initiated with Sanyasa and benediction, on the sacred bank of River Narmada by Sri Govinda Bhagavadpadacharya. The Seer imparted to Sankara the mystic significance of the Vedanta Mahavakya. Sri Sankara left the hermit of Govinda Bhagavadpada after some time with his permission and reached Varanasi. At Varanasi Sri Sankara wrote lucid commentaries on Brahma Sutras, Upanishads and Gita were profusely interpreted and their essence were highlighted by Sankara. Oftentimes, Sankara remembered his first Acharya Mahapurusha Sri Agasthya with much veneration and affection. Had it not been Sri Agasthya Maharshi's timely cautioning him and blessing him with an extension of age of 8 years, from 8 to 16 years, Sankara could not have fulfilled the Holy Mission which he was destined to carry between the age of 5 and 8, barely left behind him. Sri Sankara was indeed very grateful to Bhagavan Agasthya as it was he whose Kataaksha Deeksha and Hastha Masthaka Samyoga profusely instilled the tender mind of Sankara while he was yet in a Playful mood in Kaladi.

ಶ್ರೀ ಜಗದ್ಗುರು ರೇಣುಕಾಚಾರ್ಯರ ಪ್ರ ಪ್ರಥಮ ಶಿಷ್ಯರಾದ ಶ್ರೀ ಆದಿ ಅಗಸ್ತ್ಯಮಹರ್ಷಿಗಳ, ಕರುಣಾಕಟಾಕ್ಷ ದೀಕ್ಷೆ ಹಾಗೂ ಹಸ್ತಮಸ್ತಕ ಸಂಯೋಗ ದೀಕ್ಷಾ ಪ್ರಭಾವದಿಂದ ಶ್ರೀ ಆದಿ ಶಂಕರಾಚಾರ್ಯರು ಬಾಲ್ಯದಲ್ಲೇ ಪ್ರಜ್ಞಾಲಿತ ಜ್ಞಾನಸಂಪನ್ನರಾದುದು ಚಿರಸ್ಮರಣೀಯವಿರುತ್ತೆ.

Secondly, the Maharshi's Grace enabled to enhance Sankara's age limit from 8 years, to the span of another 8 years thus extending upto the age of 16 years. The enlightened Sankara completed writing extensive Bhashya - Commentaries, on

Prasthanas Trayas just before his completing the age of Sixteen years. When Sankara was devoutly immersed in Shiva Dhyana one day he had a divine Vision of Sri Veda Vyasacharya. Sri Vyasa appeared before the young and energetic Sankara and blessed him. With pleasure coupled with intuition Sankara produced before Sri Badarayana Muni all his works. Although Sri Vyasacharya's gratification knew no bounds upon glancing the same, the illustrious Maharshi desired, Sankara himself should expound and preach the same to mankind far and wide. Grief stricken Sankara stated with a heavy heart that he is completing his sixteenth year of age shortly and that his span of life ends with his sixteenth year. He also narrated as to how his actual age limit of eight was graciously extended to 16 by the blessings of Sri Agasthya Maharshi in detail. In view of that he could not undertake the solemn service in propounding and preaching the mankind on the Commentaries written by himself. The poetic rhythm and rhyme and the depth of their meaningful expressions ordinarily could not be expounded by a third person howsoever learned he may be, just as the very author of the same could elegantly propound and project before the audience. Bearing this in mind Sri Vyasa having prayerfully remained in silence for a couple of minutes, invoked the precious Blessings of his direct Preceptor (Mahacharya) viz., Sri Ghantakarna Sivacharya, the Most Paramount Pontifical Head of the Age long Parama Vyragya Simhasana attached to Himavad Sri Kedareswara. The Mahacharya mentioned above is also known in the Name of Sri Jagadguru Ekoramaradhya Sivacharya. Sivagamas extol loudly that Sri Ghantakarna Sivacharya who originally sprung from the Divine Aghora Face of the Living God Almighty Sadasiva at Mount Sri Kailas, later incarnated from the Divine Head of Sri Ramanatha Linga enshrined in the famous Draksharama - Siva Kshetra in Andhra Pradesh. This Mahacharya viz., Sri Ghantakarna Sivacharya founded His Dharma Peetah - Spiritual Seat in Himavad Kedara. This Spiritual Seat has been hailed from ages in the name of 'Parama Vyragya Simhasana' and the Most Paramount Pontiff thereof as "Parama Vyragya Simhasanadheeswara". The Holy lineage of the Sri Guru

Parampara of this Most Exalted Vyragya Simhasana continues uninterruptedly since then and at present the Most Paramount Pontiff Sri 1008 Jagadguru Sri Sri Sri Shantalinga Sivacharya Mahaswami (Rawal) Sri Himavad Kedara is the presiding Mahacharya, at Okhi Mutt, in Himalaya. It is worth recalling at this juncture that towards the end of Dwapara Yuga Sri Lord Krishna had paid a visit to this Spiritual Throne and had the Blessings of the then Mahacharya viz., Sri 1008 Jagadguru Upamanyu Sivacharya. Sri Upamanyu Mahacharya having much pleased at the humility and devotion showed by Sri Krishna, imparted to Him the quintessence of Sivadwaita and blessed Him.

Sri Vyasacharya having invoked the Blessings of his Maha Guru Sri Ghantakarna - Sivacharya, opened his eyes, shed his Kataaksha Deeksha upon the holy person of Sri Adi Sankaracharya and once again blessed Sankara with Hastha Masthaka Samyoga Deeksha profoundly.

ಶ್ರೀ ಜಗದ್ಗುರು ರೇಣುಕಾಚಾರ್ಯರ ಪ್ರಪ್ರಥಮ ಶಿಷ್ಯರಾದ ಶ್ರೀ ಆದಿ ಅಗಸ್ತ್ಯ ಮಹರ್ಷಿಗಳ, ಕರುಣಾ ಕಟಾಕ್ಷದೀಕ್ಷೆ ಹಾಗೂ ಹಸ್ತಮಸ್ತಕ ಸಂಯೋಗ ದೀಕ್ಷಾ ಪ್ರಭಾವದಿಂದ ಶ್ರೀ ಆದಿ ಶಂಕರಾಚಾರ್ಯರು ಬಾಲ್ಯದಲ್ಲೇ ಪ್ರಜ್ಞಾಲಿತ ಜ್ಞಾನ ಸಂಪನ್ನರಾದುದು ಚಿರಸ್ಮರಣೀಯವಿರುತ್ತೆ.

ತಪಃಸಿದ್ಧ ಮನೋರಥರಾದ ಆದಿ ಶ್ರೀ ಅಗಸ್ತ್ಯ ಮಹರ್ಷಿಗಳಂತೆಯೇ, ವಿಷ್ಣುದ್ವೈಪಾಯನ ಮುನಿಗಳೆಂದು ಸುವಿಖ್ಯಾತರಾದ ಶ್ರೀ ವೇದವ್ಯಾಸಾಚಾರ್ಯರೂ ಸಹ, ಸುಜ್ಞಾನದಿಂದ ರಂಜಿತನಾದ ಆದಿ ಶ್ರೀ ಶಂಕರಾಚಾರ್ಯರನ್ನು ತಮ್ಮ ಕಟಾಕ್ಷ ದೀಕ್ಷೆಯಿಂದಲೂ ಹಾಗೂ ಹಸ್ತ ಮಸ್ತಕ ಸಂಯೋಗ ದೀಕ್ಷೆಯಿಂದ, ತಮ್ಮ ಆದಿ ಶ್ರೀಗುರು ಘಂಟಾಕರ್ಣರನ್ನು ಸ್ಮರಿಸುತ್ತಾ, ತಪಃಶಕ್ತಿಯನ್ನು ಧಾರೆವರೆದು, ಶಂಕರರ ಆಯುಷ್ಯ 16ರಿಂದ ಮತ್ತೆ 16 ವರ್ಷಗಳು ವೃದ್ಧಿಯಾಗುವಂತೆ ಹರಸಿದರು.

By so showering his great Blessings. Sri Vyasacharya prayed for the extension of another term of Sixteen years unto Sri Adi Sankaracharya. Thus extending the span of age limit of Sri Sankara upto 32 years, by exercising his dynamic spiritual power Sri Veda Vyasacharya asked Sankara to liberally propound and preach mankind the doctrines of Dharma far and wide. Sri Sankaracharya strictly adhered to the instructions of Sri Adi

Agasthya Maharshi and Sri Veda Vyasacharya until his last breath and carried the glorious Mission of our Sanathana Dharma on Earth triumphantly. The fact that Sri Veda Vyasa was the 1st. student of Sri Ghantakarna Sivacharya is brought to light by the undermentioned event. Sri 1008 Jagadguru Ghantakarna Sivacharya was one of the FIVE Srimad RENUKADI Panchacharyas Whom Veera Laingyopanishad embodied in Yajur Veda and some of the prominent Sivagamas hail unanimously in unequivocal terms as the divine manifestation of God Almighty Siva and these FIVE Paramount Pontifical Heads emanate from the Divine Heads of Five Jyotir Lingas on Earth at the Commencement of each Yuga.

Yethe Yuga Chatushketu ; Pancharaadhya Yathaa Vidhihi :

Mama Linga Mukhodbhutaha : Loka Vishruta Keertayaha :

(Sivagama)

ಏತೇ ಯುಗ ಚತುಷ್ಕೇತು | ಪಂಚಾರಾಧ್ಯಾ ಯಥಾವಿಧಿಃ ||

ಮಮ ಲಿಂಗ ಮುಖೋದ್ಭುತಃ | ಲೋಕ ವಿಶ್ರುತ ಕೀರ್ತಯಃ ||

(ಶಿವಾಗಮ)

It is borne out from the above Sivagamic peremptory proclamation that Srimad Jagadguru Panchacharyas incarnate on Earth at the commencement of each Yuga. And that They emanate from the Divine Heads of FIVE Jyotir Lingas in the Form of Paramount Pontiffs. Sri Panchacharyas are Universally Renowned Mahacharyas on Earth. So hail Suprabhedagama authoritatively.

It is to be noted here with particular attention that the great Thrimathacharyas viz., Srimad Ananda Theertha Madhwacharya, Sri Bhagavadpada Ramanujacharya, and Sri Bhagavadpada Adi Sankaracharya respectively behold the illustrious. Vedavyasacharya as their Maha Guru (Paramount Pontifical Head) and submit their obeisance unto Sri Vyasa with implicit faith and devotion. Further the above Three Acharyas, though each of them belong to different Schools of Thought, basically different in their propoundings from each other, have unanimously upheld the Brahma Sutras written by Sri Vyasacharya. In fact each of the above Three Pontiffs have written individually their commentaries on the above Brahma Sutras in a most befitting manner as

applicable to their respective Schools of Thought in a brilliant manner. Yet, the aforementioned Thrimathacharyas are the ardent followers of the divine footprints of the great Sri Veda-Vyasacharya. They reverentially behold Sri Vyasa as their Adi Guru and Mahaguru.

Sri Veda Vyasa spent most of his time at Sri Kasi (Varanasi). He dedicated his precious life for the worship of Shiva (Visweswara and Vishalakshi at Sri Kasi) and wrote Eighteen Puranas in Sri Kasi. Among them eight pertain to Maha Vishnu and so they were known as Vishnu or Vaishnava Puranas and ten pertain to the Lord Shiva hailed as Shiva Puranas. Among them Sri Maha Skaanda Purana tops the list. It is a monumental work turned out by Sri Vyasa. The place where he stayed long and wrote the above 18 Puranas is hailed as Vyasa Kasi. The same is located on the eastern border of the sacred River Ganges. Devotees who visit Sri Kasi cross the river Ganga by boats and alight at Sri Vyasa Kasi. There is a temple of Vyasa. The Linga installed in that shrine is hailed as 'Sri Vyaseswara Linga.' Just at the main entrance into the said temple, there is a beautiful Vighraha of Sri Jagadguru Ghantakarna Sivacharya and the same is carved nicely. This Vighraha has all along been hailed by multitudes of pilgrims and devotees as 'Vyasajika Guru'— 'ಶ್ರೀವ್ಯಾಸಜಿಕ ಗುರು' and every one first pays their homage and obeisance to Sri Jagadguru Ghantakarna Sivacharya's Vighraha before entering into the shrine of Sri Vyaseswara in Sri Vyasa Kasi. This fact remains true even to this day and broadly known to all, as that of the broad day Sun light. It is one of the main reasons that Sri Vyasa has devoutly propounded the greatness of Srimad Renukadi Panchacharyas in some of his ten Shiva Puranas. Whereas his Maha Skaanda exclusively hails about the great Avatara and the eminence of the above FIVE Mahacharyas and about the Universal Philosophy (Viswa Dharma) imparted by Them unto Adi Sri Agasthya, Sri Dadheechi Maharshi, Sri Sananda, Sri Durvasa Maharshi including himself at length. Hence, the FIVE Mahacharyas are hailed as Sri Bhuvanacharyas or Viswacharyas in the

Holy Scriptures, Probably it may be for this reason and by virtue of his writing Ten Shiva Puranas, Sri Vyasa hailed with a full fledged voice in front of Sri Kasi Visweswara "Viswaadhikam Sankaram—ವಿಶ್ವಾಧಿಕಂ ಶಂಕರಂ". Sri Vyasa remained as a stalwart disciple of Srimad Jagadguru Ghantakarna Sivacharya until his last appearance on Earth in Dwapara Yuga.

From the narration of the above true account and real events it is crystal clear that Adi Sri Sankaracharya had to serve from his boy-hood Saiva and Vaishnava Acharyas with unadultrated love and sincere faith simultaneously; such as Sri Agasthya and Sri Vyasa Maharshies and Sri Govinda Bhagavadpadacharya as well.

The aforementioned real and self saturating events and errands appertaining to the precious life and sterling career of the illustrious Acharya i.e.. Adi Sri Sankaracharya are of highly interesting, elevated vision of perfection, and equally endowed with rousing and enthusiastic sense of clear understanding among the spiritually enlightened true savants of God Supreme. An impartial and detached spirit of outlook and catholicity in the Adhyathmic Pursuit is but necessary. Prachina Bruhat Sri Sankara Vijaya, the great epic of Mahabharatha and the holy treatise Sri Maha Skhaanda etc., lend robust support in respect of the highlighting expositions referred to hereinabove with faith and devotion at the Divine Lotus Feet of the Spiritual Teachers of mankind.

Agasthyo Jaimini Schaiva : Vishwaamitro

Atha Kaashyapaha ;

Bhaaradhwajjo Aangiraatrihi : Vasishto Romaharshanaha :

Yeteh Sarveh Mahaabhaagaha : Athivarnaashrameh

Rathaaha :

Veerashaivaaha Samaakhyaataaha : Jeevan Mukthaaha

Na Samshayaha :

(Kriyasara Neelakanta Sivacharya)

ಅಗಸ್ತ್ಯೋ ಜೈಮಿನಿ ಶ್ವೇತವಃ | ವಿಶ್ವಾಮಿತ್ರೋ ಅಥ ಕಾಶ್ಯಪಃ |

ಭಾರದ್ವಾಜೋ ಆಂಗಿರಾತ್ರಿಃ | ವಸಿಷ್ಠೋ ರೋಮ ಹರ್ಷಣಃ |

ಏತೇ ಸರ್ವೇ ಮಹಾಭಾಗಃ | ಅತಿ ವರ್ಣಾಶ್ರಮೇರತಾಃ |

ವೀರಶೈವಾಃ ಸಮಾಖ್ಯಾತಾಃ | ಜೀವನ್ಮುಕ್ತಾಃ ನ ಸಂಶಯಃ ||
(ಕ್ರಿಯಾಸಾರ ನೀಲಕಂಠ ಶಿವಾಚಾರ್ಯ)

Vishnu Brahmaadayo Devaah : Munayoh
Gouthamaadayaha :
Dhaarayanthi Sadaa Lingam : Uttamaange Visheshataha :
(Linga Purana by Vyasa)

ವಿಷ್ಣು ಬ್ರಹ್ಮಾದಯೋ ದೇವಾಃ | ಮುನಯೋ ಗೌತಮಾದಯಃ |
ಧಾರಯಂತಿ ಸದಾ ಲಿಂಗಂ | ಉತ್ತಮಾಂಗೇ ವಿಶೇಷತಃ ||
(ಶ್ರೀ ವ್ಯಾಸಪೂರಾಣ ಲಿಂಗಪುರಾಣ)

Ardhanaareeswara Schaiva : Shankara Schandra
Shekharaha :
Ganaadhyakshaha Pashupatihi : Serveh Teh Linga
Dhaarakaha :
Tathaa Agasthyaadi Doorwaasaaha : Munayoh
Nandikeswaraha :
Mahaakaalo Dadheechischa : Kanaadaha Paaninisthathaa :
Skhando Bhrungiritir Veerabhadrascha Pramathaadayaha :
Dehvaasura Manushyaascha : Sarveh Teh Linga
Dhaarakaha :
(Sri Skhaanda by Sri Vyasa)

ಅರ್ಧನಾರೀಶ್ವರ ಶೈವ | ಶಂಕರ ಶ್ವಂದ್ರ ಶೇಖರಃ |
ಗಣಾಧ್ಯಕ್ಷಃ ಪಶುಪತಿಃ | ಸರ್ವೇ ತೇ ಲಿಂಗ ಧಾರಕಾಃ ||
ತಥಾ ಗಸ್ತಾದಿ ದೂರ್ವಾಸಾಃ | ಮುನಯೋ ನಂದಿಕೇಶ್ವರಃ |
ಮಹಾಕಾಲೋ ದಧೀಚಿಶ್ಚ | ಕಣಾದಃ ಪಾನಿನಿಸ್ತಥಾ ||
ಸ್ಕಂದೋ ಭೃಂಗಿರಿತಿ ವೀರಭದ್ರಶ್ಚ ಪ್ರಮಥಾದಯಃ ||
ದೇವಾಸುರ ಮನುಷ್ಯಾಶ್ಚ | ಸರ್ವೇತೇ ಲಿಂಗಧಾರಕಾಃ || (ಮಹಾಸ್ಕಾಂದ)

It is pre-eminently clear from the text of the foregoing stanzas that Jagadaadi Sri 1008 Jagadguru Sarvabhousa Renukadi Panchacharyaas Blessed the Devaas, Demons, great Maharshies and innumerable persons individually with Shiva Lingas, which, all of them devoutly adorned the same on their respective persons and daily worshiped in order to invoke the blessings of the Most Supreme Parasivabrahma.

Likewise Adi Sri Jagadguru Bhagavadpada Renukacharya also known in the name of Sri Revanasiddha Maha Shivayogi Sivacharya, blessed Adi Sri Sankaracharya with Sri Rathnagarbha Ganapati and Sri Chandra Mouleeswara Linga, about which, let us know shortly in the succeeding pages of this book entitled "Essentials of Spiritualism".

The eminence and glory of the FIVE Most Paramount Pontifical Heads of Veerasaiva Religion are found extolled in some of the Scriptures relating to pre-Vedic period. The Twenty eight Shivagamas emerged out from the divine Tathpurusha face of God Sadashiva long before the inception of the Four Vedas from Him. The Names of Sri Jagadguru Panchacharyas, Their incarnation from the divine Heads of FIVE Jyotir Lingas on Earth at the commencement of each yuga in detail, the great spiritual Knowledge imparted by Them unto all mankind and about Their greatness etc., are blissfully propounded in some of the prominent Shivagamas. So much so, it is clear that the FIVE paramount Pontiffs have manifested in the Mount Kailas from Sadyojataadi FIVE Resplendent divine Faces of Almighty Sadasiva at His Will long before the inception of the 28 Shivagamas from the Lord's Mouth. Suprabhodagama professes authoritatively the above facts and focus how great the said FIVE Mahacharyas are :—

Panchasya Vadanod Bhootaan :

Pancha Tattvaadhi Naayakaan :

Pancha Brahma Mayaan Noumi :

Panchacharyaan Jagadguroon :

ಪಂಚಾಸ್ಯ ವದನೋದ್ಭೂತಾಃ : ಪಂಚತತ್ವಾಧಿ ನಾಯಕಾಃ |

ಪಂಚಬ್ರಹ್ಮ ಮಯಾನೌಮಿ | ಪಂಚಾಚಾರ್ಯಾನ್ ಜಗದ್ಗುರೂನ್ ||

Pancha Peetaahdhi Devaanaam :

Yeh Jaananthi Samaanathaam :

Teh Gardha Bhaascha Samproktaaha :

Gnyaana Shoonya Twatah Shive

ಪಂಚ ಪೀಠಾಧಿದೇವಾನಾಂ | ಏಜಾನಂತಿ ಸಮಾನತಾಂ |
ತೇ ಗರ್ಭಭಾಶ್ಚ ಸಂಪ್ರೋಕ್ತಾ | ಜ್ಞಾನ ಶೂನ್ಯ ತ್ವತಃ ಶಿವೇ ||

Tasmaath Pancha Vidhaacharyaaha :
Pancha Peetahdhi Devataaha ;
Pancha Simhasanna Dheeshaaha :
Jagadguru Varaaschateh :

ತಸ್ಮಾತ್ಪಂಚ ವಿಧಾಚಾರ್ಯಾಃ | ಪಂಚಪೀಠಾಧಿ ದೇವತಾಃ |
ಪಂಚ ಸಿಂಹಾಸನಾಧೀಶಾ | ಜಗದ್ಗುರು ವರಾಶ್ಚತೇ ||

Tasmaath Tasmaacha Girijeh :
Panchanana Samudbhavaaha :
Madaadi Sarva Lokaanaam :
Jagadguru Varottamaaha : (Suprabhodagama)
ತಸ್ಮಾತ್ತ್ವ ಸ್ಮಾಚ್ಚಗಿರಿಜೇ | ಪಂಚಾನನ ಸಮುದ್ಭವಾಃ |
ಮದಾದಿ ಸರ್ವ ಲೋಕಾನಾಂ | ಜಗದ್ಗುರು ವರೋತ್ತಮಾಃ ||
(ಸುಪ್ರಭೋದಾಗಮ)

A brief purport of the above Mantras Stanzas, is given herebelow. Shivagamas hail the greatness of Srimad Renukadi Panchacharyas in a fullfledged voice with much esteem and warmth of reverence :

“ Oh! Verily Verily! Thou hast sprung from the Sadyojataadi “ಸದ್ಜೋಜಾತಾಯಃ” FIVE divine Faces of the Most Supreme Lord of Universe Sadasiva at His Sweet Will and commandment. Thou art the very embodiment of thirty six tattvas and Pancha Brahmas viz., Shiva, Shakti, Sadasiva, Eswara and Shuddha Vidya respectively. Even Brahma, Vishnu, Rudra, Eswara and Srimad Renukadi Panchacharyas together are hailed and acclaimed as Pancha Brahmas ಪಂಚಬ್ರಹ್ಮರು. Yet, Thou hast indeed supremacy over the aforementioned 4 Exalted Devas, by virtue of the peremptory proclamation of Almighty Shiva pronounced, as hailed in Suprabhodagama. Thou art the quintessence of the Most infallible and paramount Parasiva tattva as a Whole, and as such Thine incarnation on Earth is quite in consonance with the Shivagamic unique proclamation referred to above which was

pronounced earlier in Mount Kailas in Shiva's Court Hall by the Supreme Lord Himself. Soon after Thy manifestation from the FIVE Heads of divine Jyotir Lingas on Earth, Thou established FIVE Spiritual Seats at different centres to propound and spread the Knowledge of Viswa Dharma as enunciated in the age long Scriptures to mankind. The FIVE most ancient Spiritual Seats so graciously established by Thee at Srimad Rambhupuri (in Chickmagalur District), Ujjaini in (Bellary District) At Sri Himavadekar hailed as Okhi Mutt or Usha Mutt ; at Sri Saila and at Varanasi are hailed in the names of "Veera Simhasana, Saddharma Simhasana. Parama Vyragya Simhasana, Sri Saila Giriraja Surya Simhasana and Sri Gnana Simhasana" respectively on Earth from the time of the inception of the Universe. So hail the Scriptures loudly, while propounding the gist of Sanathana Dharma, from the time immemorial. As Paramount Pontiffs Thou art wielding supreme power over the five Colossal elements (Pancha Bhootas) and simultaneously Thou art hailed as, far above the Paancha Bhoutika tattavas though being in the midst of the same. Thou art rightly hailed by the Creator of the Universe, Lord God Almighty, as "Panchacharyaan Jagadguroon—
ಸಂಚಾರ್ಯಾನ್ ಜಗದ್ಗುರುಃ". Hence Thou art rightly hailed and extolled, as "Guroonaam Guruhu ಗುರುಣಾಂ ಗುರುಃ"

The above Mantras further spell out that the FIVE Mahacharyas are far above the mortals and the influences of the mundane world as well. They being immortals and the paramount Dharmic and pontifical Supreme Heads from time immemorial are set with supreme authority in matters concerning Dharma and Righteousness on Earth. The Lord of Universe alerts that those who falter and consider the FIVE Mahacharyas along with the rank of the ordinary human beings do fall short of the Mercy of Lord Almighty and such infamous persons are decried as less fortunate persons who are devoid of the wisdom divine and the sense of sobriety."

At this juncture it is thought expedient to bring to light what Siddhanta Sikhopanishad asserts in respect of the fathomless Glory of the most illustrious FIVE Mahacharyas under reference :

Siddhanta Sikhopanishad:—Sri Siddhanta Sikhopanishad is one of the prominent Upanishads among Ashtottara Shatopanishads (108 Upanishads) (ಅಷ್ಟೋತ್ತರ ಶತೋಪನಿಷದಃ) The most enlivening gist of 'Shat Sthala Siddhanta' has been impressively focused therein at length. Fund of genuine divine knowledge in respect of the incarnation of the Most Paramount FIVE Pontifical Heads of Sanathana Dharma as propounded In the Shiva-gamic and Upanishadic lore and about Their greatness and as well as Their unique Holy Mission are found strikingly enunciated in a crystal clear manner. The lively and enlightening pithy part in the said age long philosophy, high lights how essential the daily worship of Siva-linga and Ishta Linga by the aspirants devoutly and how the Paramount Pontiffs Sri Renukacharya bestowed Siva Lingas to Sri Maha Vishnu, Chaturmukha Brahma, Indra, Yama, Varuna, Kubera and unto a host of prominent Devas of the celestial regions and how Bhagavan Sri Renukacharya firmly established the most salient and universal doctrines and precepts and heartily wished that the same should flourish and be replenished on the Earth Planet time and again in the interest of Viswa Dharma and for the common good of one and all in bounty. After His incarnation from the divine Head of Sri Kolhipaki Somanatha Linga (a Prithvi Linga of Nakaara Bijakshara Maha Mantra Swaroopa in Reality) Sri Jagadguru Renukacharya travelled far and wide on the Earth Planet through Space (Akaasha-marga) visiting many places and during which time the Mahacharya Blessed the Emperors, Kings, like Vikramaditya the Great. Chola Bhupala, etc., and unto the illustrious Maharshies of the order of Adi Sri Agasthya, to the renowned commentators on Prasthanas Thrayas such as Sri Sringeri Adi Sankaracharya and unto many a devotees. Even demons like Sri Vibhishana Chakravarty of Lanka came under the benign Grace and benediction of the All Merciful Mahacharya. The Great Pontiff wished well unto all living creatures on Earth. To be in brief, the All wise and all Merciful Holy Preceptor during His digvijaya, moved from one place to another and from one corner of the universe to the other end, throughout the five Continents through Akaasha-Marga by His Yogic Power with the only chief

object of Blessing mankind and openly delivering the Message of Good will, and to inculcate the chaste spirit of co-existence and service and ultimately propounded the essentials of spirituality and Viswa Dharma irrespective of caste, colour, creed, nationality unto all. His Teachings were feasible and understandable to one and all in a convincing manner. Simultaneously, the Mahacharya graciously installed supremely imposing and stately Jyotirmaya Siva Lingas here and there throughout the Earth Planet during His Digvijaya period. We now hear and have read that even to this day there are a number of Siva Lingas in the Western Countries, in some parts of South Eastern Asia as well. In Mecca, in the European and American Countries, various types of people worshipped Siva Lingas in their parts as early as 500 B.C. and after, of course under different names and observed different methods in their prayers and worship. This fact is glaringly revealed from the ancient Histories of many countries even to this day. Who else could ever be able to travel and simultaneously instal innumerable Siva Lingas instantaneously all over the Globe other than the Mahacharya who is the very embodiment of Living God Supreme on Earth. This unique fact is borne out from the generous act of Sri Jagadguru Renukacharya performed in the palace hall of Sri Vibhishana Chakravarty of Sri Lanka at his request. At the request of Sri Vibhishana who was destined to fulfill the last wish of his elder brother Sri Ravanaeswara, devoutly prayed that the Mahacharya should instal three crores of Siva Lingas and bless him and his family. Moved by the earnestness and docility of the Sri Lankeswara Vibhishana, Bhagavadpada Jagadguru Sri Renukacharya just entered into deep meditation through self introspection and without losing even a second, He wished that there should be three crores of Siva Lingas within the spacious Central Hall of the Palace of the Rakshasendra. Lo ! how could a mortal give an account to the Act of God Supreme on Earth. It is why Lord Sri Krishna has enlightened in Gita that :—

Avajaananti Maam Moodhaah ;

Maanusheem Tanu Maashritam :

Param Bhaava Majaanantoh :

Mama Bhoota Maheswaram : (Gita Chapt. 9, Sl 11)

ಅವಜಾನಂತಿ ಮಾಂ ಮೂಢಾ | ಮಾನುಷೀಂ ಶನುಮಾಶ್ರಿತಂ |

ಪರಂ ಭಾವ ಮಜಾನಂತೋ | ಮಾಮ ಭೂತ ಮದೇಶ್ವರಂ ||

(ಗೀತಾ ಅ. 9, ಶ್ಲೋ. 11)

Those who are given upto themselves totally, unto the vanities of the wordly hankerings and sensual pleasures cannot understand and appreciate the genuine Glory and Leela of God SUPREME, even though the Lord of Universe moves in their midst in the Human Form. "Param Bhava Majaanantoh" "ಪರಂ ಭಾವ ಮಜಾನಂತೋ", even the renowned person of the stature of Arjuna could not know for a long time that he was moving and conversing with God Sri Krishna. As such what to tell about others.

Hence, people should simply believe the Scriptural declarations with faith and devotion. Lest, they would perish in the long run. "Samsayaatma Vinasyati—ಸಂಶಯಾತ್ಮಾ ವಿನಶ್ಯತಿ" In the midst of important Upanishads like Rudra—Bruhadaranya, Swetaaswatara, Mundaka, etc., Siddhanta Sikhopanishad tops the list. "Suprasiddham Khalu Siddhanta Sikhaa Naamikopani-shad—Sakalopanihadsu Vareevartecti :

“ಸುಪ್ರಸಿದ್ಧಂ ಖಲು ಸಿದ್ಧಾಂತ ಶಿಖಾ | ನಾಮಿಕೋಪನಿಷತ್ |
ಸಕಲೋಪನಿಷತ್ಸು—ವರೀವರ್ತೀತಿ ||

It is also hailed in Sivagamas that "Susiddhanta Shikhaa Mukhyaaha" "ಸುಸಿದ್ಧಾಂತ ಶಿಖಾ ಮುಖ್ಯಾಃ || From the above Shivagamic versions it is clear that Sri Siddhanta Sikhopanishad is a most prominent Upanishad which sweetly and elaborately expounds the quintessence of Shat Sthala Siddhanta embodied in Sivadwaita Philosophy. Vedamurti Dharma Rathna Pandit Sri Shankara Sastry of Umachigi town and the head of Veerasaiva Guru Mutt known as Malehmutt at Umachigi, has written an interesting commentary on Siddhanta Sikhopanishad in terms of Veerasaivism. At this juncture I wish to point out that a person

is best respected not by the highest flights of thoughts which he may reach at rare moments, but, by the actual measures of the ideals which he is able to weave into the texture of daily life. Sri Shankara Sastry was a man of high ideals endowed with a keen perception of the Truth Higher and God intoxicated.

The Twenty-seventh Mantra (verse) in Siddhanta Sikhopaniṣad broadly dwells upon the illustrious FIVE Mahacharyas, about Their Lingaavatara-Incarnation from the Heads of FIVE Jyotir Lingas on Earth at the commencement of Kaliyuga (Black Age) and in obedience to the ordinance of the Living God Almighty Siva pronounced in Mount Kailas, how They propounded the gist of Sivadwaita and Blessed Devas, Demons and Human beings with Siva Lingas and bade them all to worship the same daily with faith and devotion. The following stanza and the interpretation thereof speaks itself abundantly in a convincing manner. :—

Puraa Devaaha Pashu Paashaath Vimuktaaha :
Sivam Sampoojyaiva Hari Brahmaadayopi :

ಪುರಾ ದೇವಾಃ ಪಶು | ಪಾಶಾದ್ವಿಮುಕ್ತಾಃ |

ಶಿವಂ ಸಂಪೂಜ್ಯೈವ | ಹರಿ ಬ್ರಹ್ಮಾದಯೋಽಪಿ ||

From the time immemorial Brahma, Vishnu, Indra and a train of prominent Devas of the celestial locas are daily devoutly worshipping Linga Roopi Parashivabrahma in order to get themselves freed from 'Pashutva-and from the knots of Paasha' as well. Paasha is the innate and intricate innumerable knots of ignorance and Avidya which comprises of Trimalas. Pashutva indicates the sense of wordly attachments and indulging in the sensual pleasure and passions aimlessly for no avail. While Devas are indulging in the excess of Punya, Demons are indulging in hideous self gratification with pomp and pageantry. Whereas the human beings are via media in between the abovesaid two kinds of temperaments. The above Mantra asserts that by devoutly and daily worshipping Linga Roopi Parasivabrahma, the Jeevaatmas automatically get relieved and redeemed from all sorts of Pashutva and Paasha and are liberated thereof. The

following Verse enunciates how Sri Jagadguru Renukacharya Blessed Devas with Siva Lingas on His way while He was descending from mount Kailas towards Bhuloka :—

Aindraneelam Poojitham Vishnuna :
 Aaseelingam Vyduhryam Vidhinaa :
 Padmaraagam Shakrena : Hymam Yaksha Rajena :
 Vishwair Devai Roupayakam Vasubhihi Kaamshyakam :
 Daaru Kootam Vaayunaa : Paarthivam Tadashvibhyaa
 Maaseeth . Sphaatikam Paashinaa : Athaadyai
 Sthaamram : Mouktikam Daivathaihi : Ananthaadyaihi
 Phanibhischa Pravaalam : Daithair Jaalam :
 Raakshasaischa Triloham Guhyakair Ganaihi Shailam :
 Saikatam Maatrukaabhihi : Daroodbhavam Nairrutinaa :
 Yamena Sampoojya Maaseen maarakatham Cha :
 Rudrai Su Bhasma Roopam : Shree Vruksha Roopamcha :
 Lakshmyaa : Shailaanyeva Munayoh Bhejireh ; **Atha**
Sarasvatee Rathna Roopam ; Durgaa Hymaam Lingam
Poojayaamaasa Bhaktyaa (S. Sikhopanishad Sl. 27)

“ ಐಂದ್ರ ನೀಲಂ ಪೂಜಿತಂ ವಿಷ್ಣುನಾ |
 ಆ ಸೀಲಿಂಗಂ ವೈಢರಯಂ ವಿಧಿನಾ |
 ಪದ್ಮರಾಗಂ ಶಕ್ರೇಣ | ಹೈಮಂ ಯಕ್ಷರಾಜೇನ |
 ವಿಶ್ವೇರ್ಧೇವೈ ರೌಪ್ಯಕಂ | ವಸುಭಿಃ ಕಾಂಶ್ಯಕಂ |
 ದಾರು ಕೂಟಂ ವಾಯುನಾ | ಪಾರ್ಥಿವಂ ತದಶ್ವಿಭ್ಯಾ
 ಮಾಸೀತ್ | ಸ್ಫಾಟಿಕಂ ಪಾಶಿನಾ | ಅಥಾಧಿ ತೈಸ್ತಾಮ್ರಂ |
 ಮೌಕ್ತಿಕಂ ದೈವತೈಃ | ಅನಂತಾದ್ಯೈಃ ಫಣಿಭಿಶ್ಚ
 ಪ್ರವಾಳಂ | ದೈತ್ಯೈರ್ಜಾಲಂ | ರಾಕ್ಷಸೈಶ್ಚ | ತ್ರಿಲೋಹಂ |
 ಗುಹ್ಯಕೈಃ | ಗರ್ಗಣೈಃ ಶೃಲಂ | ಸೈಕತಂ ಮಾತೃ
 ಕಾಭಿಃ | ದಾರೂದ್ರವಂ ನೈರ್ಯುತಿನಾ | ಯಮೇನ
 ಸಂಪೂಜ್ಯಮಾಸೀನ್ಮಾರಕತಂ | ಚ ರುದ್ರೈಸ್ಸು ಭಸ್ಮ
 ರೂಪಂ | ಶ್ರೀವೃಕ್ಷರೂಪಂಚ ಲಕ್ಷ್ಮಾ ! ಶೈಲಾ
 ನೈವ ಮುನಯೋ ಭೇಜಿರೇ | ಅಥ ಸರಸ್ವತೀ
 ರತ್ನ ರೂಪಂ | ದುರ್ಗಾ ಹೈಮಂ ಲಿಂಗಂ ಪೂಜಯಾ
 ನಾಸ ಭಕ್ತ್ಯಾ ||೨೭|| (ಸಿದ್ಧಾಂತ ಶಿಖೋಪನಿಷತ್)

Vishnwaadi Devyaihi: Kim Kim Lingam Poojitha Mityartaha

॥ ವಿಷ್ಣ್ವಾದಿ ದೇವೈಃ ಕಿಂ ಕಿಂ ಲಿಂಗಂ । ಪೂಜಿತ ಮಿತರ್ಥಃ ॥

The types of Siva Lingas that were Blessed by Sri Jagadguru Renukacharya to the various Devas in different Locas while He was descending from the Mount Kailas are found mentioned in the above Mantra in detail. Straight from Maha Vishnu and down to the Maharsies, Siva Lingas were worshipped and are being devoutly worshipped by one and all. No body can select or take or pick up any linga from any place as he likes and begin to worship the same of his own accord. According to the injunctions of the Scriptures Siva Linga should be blessed by Sri Guru (Holy Preceptor) with due initiation and Deeksha Samskara. Be he a demon, Deva or Human being, belonging to any Loca under God's Creation, Siva Lingam should be blessed by the Mahacharya or Sri Guruji only. As such Bhagavadpada Sri Renukacharya Blessed different types of Siva Lingas to the aforementioned prominent Devas and others in accordance with the Ordinance of the Living God Almighty Siva and imparted to them the gist of the Sivadwaitha Philosophy in brief. Likewise "Sri Adi Shankaracharya of Sri Sringeri Advaita Sharada Peetah was also blessed with Sri Rathna Garbha Ganapathi and Sri Chandra Mouleeswara Linga by the Most Paramount Pontiff of Srimad Rambhapuri Veera Simhasana, Sri Revana Siddha Maha Shivayogeeswara Sivacharya" as early as about 485 B. C. or so. Sivalinga is not a thing to be presented. The same should be blessed by Sri Guru Deva.

1. "Aindrethi-Vishnunaa Adi Naraayanehna :
Aindra Neela-Mindra Neela Rathnamaya Lingam :
Siva Lingam Poojitam Archita Maaseeth ;

2. Vidhinaa-Chaturmukhena : Sivasya
Prathama Putrena ; Vydhooryam-
Vydhoorya Roopam, Loka Prasiddham :
Lingam Pujitha Maaseeth Ethyarthaha :

3. Shakrena-Indrena-Padmaraagam-Padmaraaga-Naamaka-Manimayam, Lingam Poojitha Maaseeth :

4. Yaksha Raajena-Kuberena Hymam-Souvarnam Lingam : Poojitha Maaseeth :

5. Vaayunaa-Vaayu Devena Daarukootam-Golaakaarena : Nirmitam : Pythalakam Lingam :

Daaru Shabdhasya-Pithala Vaachitwaath :

Koota Shabdhasya-Gola Vaachitwaath ;

Vaayuhu Poojayate Nityam Lingam

Pythalakam Shubham :

Ethi Skaande Vyasa Jaimini Samvaade-Tathaivoktatwaath :

1. ಐಂದ್ರೇತಿ-ವಿಷ್ಣುನಾ ಆದಿನಾರಾಯಣೇನ ।

ಐಂದ್ರನೀಲ-ಮಿಂದ್ರನೀಲ ರತ್ನಮಯ ಲಿಂಗಂ ।

ಶಿವಲಿಂಗಂ ಪೂಜಿತಮಾರ್ಚಿತ ಮಾಸೀತ್ ॥

2. ವಿಧಿನಾ-ಚತುರ್ಮುಖೇನ । ಶಿವಸ್ಯ ಪ್ರಥಮಾ ಪುತ್ರೇಣ ।

ವೈಷ್ಣವ್ಯಾ-ವೈಷ್ಣವ್ಯಾರೂಪಂ, ಲೋಕ ಪ್ರಸಿದ್ಧಂ ।

ಲಿಂಗಂ ಪೂಜಿತ ಮಾಸೀದಿತ್ಯರ್ಥಃ ॥

3. ಶಕ್ರೇಣ-ಇಂದ್ರೇಣ-ಪದ್ಮರಾಗಂ-ಪದ್ಮರಾಗನಾಮಕ

ಮಣಿಮಯಂ ಲಿಂಗಂ ಪೂಜಿತ ಮಾಸೀತ್ ॥

4. ಯಕ್ಷರಾಜೇನ-ಕುಬೇರೇಣ ಹೈಮಂ ಸೌವರ್ಣಂ ಲಿಂಗಂ ।

ಪೂಜಿತ ಮಾಸೀತ್ ॥

5. ವಾಯುನಾ-ವಾಯುದೇವೇನ ದಾರುಕೂಟಂ-ಗೋಲಾಕಾರೇಣ ।

ನಿರ್ಮಿತಂ । ಪೈತ್ಥಲಕಂ ಲಿಂಗಂ ॥

ದಾರು ಶಬ್ದಸ್ಯ-ಪಿತ್ತಲವಾಚಿತ್ವಾತ್ । ಕೂಟ ಶಬ್ದಸ್ಯ-

ಗೋಲ ವಾಚಿತ್ವಾತ್ ॥

ವಾಯುಃ ಪೂಜಯತೇ ನಿತ್ಯಂ ಲಿಂಗಂ ಪೈತ್ಥಲಕಂ ಶುಭಂ ॥

ಇತಿ ಸ್ಕಾಂದೇ-ವ್ಯಾಸ ಜೈಮಿನಿ ಸಂವಾದೇ-ತಥೈವೋಕ್ತತ್ವಾತ್ ॥

ವಾಯುದೇವನು ಶ್ರೀ ಜ॥ ರೇಣುಕರಿಂದ ಅನುಗ್ರಹಿಸಲ್ಪಟ್ಟ ಹಿತ್ತಾಡು

ಲಿಂಗವನ್ನು ಭಕ್ತಿಪೂರ್ವಕ ನಿತ್ಯವೂ ಪೂಜಿಸುತ್ತಿರುವನು.

While descending from the Mount Sri Kailasa Bhagavan Sri Renukacharya, entered into the limits of Sri Vaikunta. Maha Vishnu accompanied with his consort Sri Maha Lakshmi heartily welcomed the Mahacharya with great love and reverence. Both of them prayerfully Worshipped Him and were anticipating for His Blessings with folded hands. Thereupon Sri Renuka blessed them with Indra Neela Linga to Sri Maha Vishnu and Sri Lakshmi was given Bilva Vruksha Roopa Lingam. Upon the Mahacharya reaching Sathyaloka Chaturmuka Bhrahma got Vydurya maya lingam and whereas Sri Sarasvathi was blessed with Padmaragamaya lingam. While Kubera was given Swarna-maya lingam; Vaayudeva was blessed with a brass linga. Spahtika linga was blessed to Varunadeva-Dwaadashaadithyas were blessed with copper lingas respectively. In this way the All Merciful paramount Pontiff Blessed most of the prominent Devas on His way to Bhuloka through Aakasha Marga. The Mahacharya was Paraakaasha or Chidakaasha Swaroopi, supremely transcendental in His Divine Form in reality, and as such He graciously passed through a number of celestial Locas beaming with lusterous halo before He became invisible on Earth.

It is worth recalling here how Sriman Narayana Lord of Sri Vykunta is daily worshipping Sri Indra - Neelamaya lingam so graciously Blessed by the Paramount Pontiff Sri Renuka Bhagavad-padacharya during Tri Sandhyas i.e., early in the morning, at noon and at Sun set-with deep devotion, sincerely and with a spirit of self surrender. Maha Vishnu used to worship the said Siva Linga with Sahasra Kamalas-Sivanamarchan offering One Thousand most tender and full of fragrant beautiful (lotus) Kamala Pushpas. One day it so happened that one lotus-kamala fell short to complete the Siva Sahasrarchana. Sri Maha Vishnu knew not what to do. Immediately He was hit upon with an idea to pluck one of His eyes and offer the Netra Kamala to His personal Diety Indra Neelamaya Lingam and indeed He did it. By the Grace of God Almighty Siva He was blessed with that eye again in no time. The offering of one eye by the Hunter Kannappa (Bedara Kannappa) is worth remembering at this juncture.

Likewise, the worship of the Rathnamaya Linga by the goddess of Learning Sri Sarasvati is worth recalling here.

Atha Sarasvathi : Ratna Roopam : Lingam Poojitha
Maaseeth : Athacha - Sarasvathi Bhaarati
Rathna Roopam : Rathnamaya Siva Lingam
Poojayaamaasa Bhakthyaa

“ಅಥ ಸರಸ್ವತೀ ರತ್ನರೂಪಂ ಲಿಂಗಂ ಪೂಜಿತ
ಮಾಸೀತ್ || ಅಥಚ ಸರಸ್ವತೀ ಭಾರತೀ |
ರತ್ನರೂಪಂ | ರತ್ನಮಯ ಶಿವಲಿಂಗಂ |
ಪೂಜಯಾಮಾಸ ಭಕ್ತ್ಯಾ ||

While Sri Vidyaamba, (Goddess of Learning) devoutly worshipping the abovesaid Rathnamaya Sivalingam so Graciously Blessed to her by Sri Jagadguru Renukacharya, struck with an idea to write the real and unique Greatness of Siva whom She is daily worshipping with heart and soul. Her throbbing desire was to write out the Greatness of God extensively and exhaustively to her maximum capacity and for that purpose she first prayed at the lotus Feet of the Mahacharya and took the consent of her better-half Sri Chaturmukha Brāhma as well. On an auspicious day and time, she sat for writing the infinite Glory and Greatness of the Living God Almighty Parashivabrahma. When goddess of Learning Herself has determined to undertake such a salutary and laudable divine task and set her hands in that direction, how to describe her warmth of deep devotion, faith and affection towards her Personal Diety Rathnamaya Lingam bestowed upon her by the Saakshaath Bhagavan Renukacharya. Sri Pushpadanta author of ' Siva Mahimna Stotras ' and a great devotee of Lord Sri Visveswara while devoutly chanting the Stotras instantaneously composed by him in front of Sri Kasi Visveswara, refers to the above solemn undertaking of Sri Sharadaamba in sloka 32 as follows :

Asitagiri Samam Syaath : Kajjalam Sindhu Paatram :
Surataru Varashakhaa : Lekhanee Patramurvi :
Likhathi Yadi Gruhitwaa : Sharadaa Sarva Kaalam :
Tadapi Tava Gunaanaam : Eesha Paaram Na Yaati :

Even Sri Veda Vyasacharya has reiterated the above genuine facts in Kedara Khanda embodied in Maha Skaanda written by him :

Peetika Vishnu Roopam Syaath:

Linga Roopi Maheswaraha :

ಪೀಠಿಕಾ ವಿಷ್ಣು ರೂಪಂ ಸ್ಯಾತ್ |

ಲಿಂಗ ರೂಪಿ ಮಹೇಶ್ವರಃ ||

Tasmaath Lingaarchanam Shreshtam :

Sarveshaamapi Vai Dwijaaha :

ತಸ್ಮಾಲ್ಲಿಂಗಾರ್ಚನಂ ಶ್ರೇಷ್ಠಂ | ಸರ್ವೇಷಾಮಪಿ ವೈ ದ್ವಿಜಾಃ ||

Sri Vishnu Tattva forms the Peetah (the basement) of Linga and whereas the circumambient-Baana ಬಾಣವು portion of Linga is the very Divine Form of Siva. Hence the devout worship of Linga by one and all is considered most essential and most Supreme. (ಕೇ. ಖ. ಅ. 8 ಶ್ಲೋ. 12 to 14)

ಶ್ರೀ ಪುಷ್ಪದಂತಕೃತ ಶಿವಮಹಿಮಾ ಸ್ತುತಿ || 32

ಅಸಿತಗಿರಿ ಸಮಂ | ಸ್ಯಾತ್ ಕಜ್ಜಲಂ ಸಿಂಧುಪಾತ್ರಂ |

ಸುರತರುವರ ಶಾಖಾ | ಲೇಖನೀ ಪತ್ರಮರ್ವಿಣೀ |

ಲಿಖತಿ ಯದಿ ಗೃಹೀತ್ವಾ | ಶಾರದಾ ಸರ್ವ ಕಾಲಂ |

ತದಪಿ ತವ ಗುಣಾನಾಮೀಶ ಪಾರಂ ನ ಯಾತಿ ||

The purport of the above stotra in brief is as follows :—

“ Oh Lord, if the blue mountain be ink, the ocean the ink-stand, the branch of the heavenly tree (Paarijaata tree's twig), be pen, the Earth the writing leaf, and by taking these if the Goddess of Learning writes for eternity, even then, the limit of Thy virtues will not be reached.”

ವಿದ್ಯಾಂಭಿಯಾದ ಶ್ರೀ ಶಾರದಾಂಬೆ ಒಮ್ಮೆ ಮಹಾಚಾರ್ಯಾರ ಕೃಪೆಯಿಂದ ತಾನು ಅನುದಿನವೂ ಪೂಜಿಸುತ್ತಿರುವ ರತ್ನಮಯ ಶಿವಲಿಂಗರೂಪಿ ಮಹಾದೇವನ ಮಹಿಮೆಯನ್ನು ಪೂರ್ಣ ವರ್ಣಿಸಿ ಬರೆಯಬೇಕೆಂಬ ದೃಢ ಸಂಕಲ್ಪವನ್ನು ಮಾಡಿದಳು. ಇದಕ್ಕಾಗಿ ಒಂದು ಮಹಾರ್ತವನ್ನು ನಿಶ್ಚಯಿಸಿದಳು. ಅಗಣಿತ ಕಲ್ಯಾಣ ಗುಣ

ವಿಶಿಷ್ಟನಾದ ಪರಮಾತ್ಮನ ಮಹಿಮೆಯನ್ನು ಬರೆಯಲು ಸಾಧನೆಗಳಾವುವೆಂದರೆ—
 ವಿಂಧ್ಯ ಪರ್ವತವೇ ಮಸಿಯೆನಿಸಲು, ಸಮುದ್ರವೇ ಮಸಿಬುಡ್ಡಿಯಾಗಿ ಭಾವಿಸಿ,
 ಸುರಲೋಕದ ಪಾರಿಜಾತ ಗಿಡದ ಕಡ್ಡಿಯನ್ನು ಲೇಖನವಾಗಿಸಿಕೊಂಡು; ಅಡ್ಡಗಲ
 ದಿಂದ ಬಹು ವಿಸ್ತಾರವಾದ ಭೂಮಿಯನ್ನು ಕಾಗದದ ಹಾಳೆಯಾಗಿಸಿಕೊಂಡು;
 ಇವುಗಳಿಂದ ಸಿದ್ಧವಾದ ವೀಣಾಪಾಣಿಯು ಮಹಾಚಾರ್ಯ ಸ್ವರೂಪನಾದ ಮಹಾ
 ದೇವನ ಮಹಿಮೆಯನ್ನು ಅಹೋರಾತ್ರಿ ಅವಿಚ್ಛಿನ್ನವಾಗಿ ಅನಂತಕಾಲ ಜಗದಾ
 ಚಾರ್ಯನ ಮಂಗಳ ನಾಮಸ್ಮರಣೆ ಪೂರ್ವಕ ಬರೆಯುತ್ತ ಬರೆಯುತ್ತ ಉರ್ವಿ ರೂಪ
 ಹಾಳೆಯಲ್ಲಿ ಮತ್ತೆ ಬರೆಯಲು ಸ್ಥಳವಿಲ್ಲವಾಗಿ. ಮಸಿಯೂ ಮುಗಿಯಲು, ರೆಟ್ಟಿಗಳು
 ಬರೆಬರೆದು ಸೋತು ಹೋಗಲು, ಅಷ್ಟಕ್ಕೆ ಬರೆಯುವುದನ್ನು ಶ್ರೀ ಸರಸ್ವತಿ ನಿಲ್ಲಿಸ
 ಬೇಕಾಯಿತು. ಆಗ, ಮಹಾಮಹಿಮನ ಮಹಿಮೆ ಇನ್ನೂ ಬರೆಯಬೇಕಾಗಿ
 ಉಳಿದಿರುವುದು ಎಷ್ಟಿದೆಯೆಂದು ಬೊಮ್ಮನ ರಾಣಿ ಜ್ಞಾನದೃಷ್ಟಿಯಿಂದ ನೋಡಿ
 ಇಂತೆಂದಳು: “ ಮಹತೋ ಮಹೀಯಾನ್ ” ಎಂಬ ಪರಮಾತ್ಮನ ಅಖಂಡಾ
 ದ್ವಿತೀಯ ಮಹಿಮೆಯಲ್ಲಿ ತಾನು ಬರೆದಿರುವುದು ಕೇವಲ ‘ಹಿಡಿಮಣ್ಣಿನಷ್ಟೇ!’
 ಇನ್ನೂ ಬರೆಯಲುಳಿದಿರುವುದು ‘ನೆಲದ ಮೇಲುಳಿದ ಮಣ್ಣಿನಷ್ಟೆ’ ಅರಿತು ಚಕಿತ
 ಳಾಗಿ ‘ ಓ ಗುರುದೇವಾ ಮಹಾದೇವಾ, ||ತದಪಿ ತವ ಗುಣಾನಾಮೀಶ| ಪಾರಂ
 ನಯಾತಿ || ಪಾರವಿಲ್ಲದ ಮಹಾಮಹಿಮ ನೀಗು ’ ಎಂದು ಮುಕ್ತಕಂಠದಿಂದ ಸ್ತುತಿಸಿ
 ದಳೆಂದು ಪುಷ್ಪದಂತನು ಶ್ರೀ ವಿಶ್ವೇಶ್ವರನ ಮಹಿಮೆಯನ್ನು ಕೊಂಡಾಡಿರುವನು.
 ಶ್ರೀ ವಿಶ್ವಪತಿಯೇ ಶ್ರೀ ವಿಶ್ವಾಚಾರ್ಯರಾಗಿ, ಜಗದ್ಗುರು ರೇಣುಕಾಚಾರ್ಯರ
 ರೂಪದಲ್ಲಿ ಬಂದು ಶ್ರೀ ಸರಸ್ವತಿಗೆ ರತ್ನಮಯ ಶಿವಲಿಂಗವನ್ನು ಕೈಪಯಾ
 ಅನುಗ್ರಹಿಸಿದುದು ಹಿರಿಯ ಭಾಗ್ಯವೇ ಸರಿ.

ಶ್ರೀ ಶೃಂಗೇರಿ ಜಗದ್ಗುರು ಆದಿ ಶ್ರೀ ಶಂಕರಾಚಾರ್ಯರು ಕಾಶ್ಮೀರಿಗೆ
 ದಯಮಾಡಿಸಿದ್ದಾಗ, ಅಲ್ಲಿ ಬಹು ರಮ್ಯವೂ, ಸುಂದರವೂ ಆಗಿರುವ ಶ್ರೀ ಶಾರದೆಯ
 ದಿವ್ಯ ಮಂಗಳ ವಿಗ್ರಹ ಇವರ ಕಣ್ಣಿಗೆ ಬಿತ್ತು. ಇದರಿಂದ ಆಕರ್ಷಿತರಾದ ಶ್ರೀ
 ಶಂಕರ ಗುರುಪರೇಣುರು ಆ ಶಾರದಾಂಬೆಯನ್ನು ಕಾಶ್ಮೀರದಿಂದ ತಂದು ತಮ್ಮ
 ಶ್ರೀ ಶೃಂಗೇರಿ ಆದ್ವೈತ ಮಠದಲ್ಲಿ ವಿಧಿವತ್ತಾಗಿ ಸ್ಥಾಪಿಸಿ, ಹರ್ಷಿತರಾಗಿ ತಮ್ಮ ಶ್ರೀ
 ಶೃಂಗೇರಿ ಪೀಠವನ್ನು ‘ ಶ್ರೀ ಶಾರದಾ ಪೀಠ ’ವೆಂದು ನಾಮಕರಣಮಾಡಿ, ಶ್ರೀ
 ಶಾರದಾಂಬೆಯನ್ನು ಭಕ್ತಿಯಿಂದ ನಿತ್ಯವೂ ಪೂಜಿಸುವಂತೆ ಏರ್ಪಡಿಸಿದುದು ಭಾಗ್ಯವೇ
 ಸರಿ. ಶ್ರೀ ಶಂಕರರು ವಿಶ್ವರೂಪ (ಮಂಡನವಿಶ್ರ) ನ ಅರ್ಧಾಂಗಿ ಉಭಯ ಭಾರತಿ
 ಯೊಂದಿಗೆ ಮಾಹಿಷ್ವತಿ ಪಟ್ಟಣದಲ್ಲಿ ವಾದಿಸುವಾಗ, ಆಕೆ ಶ್ರೀ ವಿದ್ಯಾಂಬೆಯಾದ
 ಸಾಕ್ಷಾತ್ ಸರಸ್ವತಿಯು ಅಂಶಳೆಂದರಿತು, ತಮ್ಮ ಶ್ರೀ ಶೃಂಗೇರಿ ಮೂಲ ಪೀಠಕ್ಕೆ
 ಆಕೆಯನ್ನು ಅಧಿಷ್ಠಾನ ದೇವತೆಯಾಗಿರಬೇಕೆಂದು, ಆಚಾರ್ಯರು ಪ್ರಾರ್ಥಿಸಿಕೊಂಡ
 ಮೇರಿಗೆ ಶ್ರೀ ಶಾರದೆಯು ಕಾಶ್ಮೀರದಲ್ಲಿ ಪ್ರಾಪ್ತವಾದಳೆಂದು ಪ್ರತೀತಿ.

By the influences of fervent and regular worship of Sri Rathnamaya Sivalinga so graciously blessed by the Paramount Pontiff Sri Renukacharya, the Goddess of Learning Sri Sharada was gradually inspired to write devoutly about the limit less greatness of the Stupendous Whole Parasivabrahma. She avowedly wrote centuries together incessantly until at last paper and ink which she used fell short and she too literally fatigued. At that stage Sri Sharadamba weighed minutely as to the quantum of the greatness of God Supreme written and completed by her till then, with that of the remaining portion yet to be expounded and written, she was amazed to observe that what she has turned out till then was equal to a fistfull of sand and the unwritten portion was compared to the vast and limitless sheet of sand lying on the earth.

Sri Shringeri Jagadguru Adi Sankaracharya when he visited Kashmir, he happened to see a beautifully carved and chiseled idol-vigraha of Sri Sharada. The Mahacharya was so pleased upon seeing the same, he did not rest content until he brought the same and installed at Sri Sringeri Advaita Mutt. Subsequently he named his Sri Sringeri Mutt after the sacred name of the Goddess Sri Sharada. Since then the Math at Sringeri was named as "Sri Sringeri Sharada Peetah," by the founder Mahacharya, and the Jagadguru devoutly worshipped Sri Sharada for the grant of all prosperity and glory to the Math and the Holy Mission founded by him. Sri Sharada is being worshipped by the Acharyas of Sri Sringeri Math continuously since then. It is recalled here that at the time Sri Sankara was arguing with Ubhaya Bharati consort of Sri Viswaroopa (Mandana Misra) at Mahishmati, he realised that he is arguing with the All wise Goddess of Learning Sri Vidyamba. So, later the Acharya Prayed that she should graciously adorn the Sri Vidya Peeta at his Sri Sringeri Advaita Math. Accordingly, it looks that Sri Sankaracharya's wish was granted in securing a most beautiful Sharada Vigraha at Kashmir.

While Sri Sankaracharya was at Varanasi, Sri Visveswara Lord of Universe one evening appeared before him in the garb

of a Harijan. After an enlivening dialogue, the awakened Sankara straightaway warded off the sense of inferiority complex between man and man. It is worth recalling here that the Paramount Pontiff Sri 1008 Jagadguru Visvaradhya Sivacharya sprang from the divine Head of Sri Kasi Visweswara Linga as has been hailed in Veeralaingyopanishad embodied in Yajur-Veda and in Sri Mahaskaanda written by Sri Vyasacharya. The Mahacharya after His incarnation, He founded Gnana Simhasana just a bit yonder from Sri Kasi Viswanatha Temple on the sacred bank of Ganjas. This Spiritual Seat is the centre for the spread of Adhyathma Gnana and Pathi Vidya appertaining to the great and age long philosophy of Sivadwaita since then. Mogal Emperors and other Kings who visited the Maha Peetah i.e., the Gnana Simhasana at Sri Kasi paid their obeisance at the lotus Feet of the Mahacharya and got His Blessings. In return they have bequeathed lands, meadows and large number of villages to the benefit of the said Maha Jagadguru peetah. The area around the math in Sri Kasi was named Jangamawadi since then. Sri Sankara endowed with divine sight ought to have paid a visit to Sri Jagadguru Viswaradhya Gnana simhasana maha peetah and had the blessings of the Mahacharya. Agasthya Maharshi, Sri Vedavyasacharya and innumerable Rishies and Maharshies have had the darshan and blessings of Sri Viswaradhya Sivacharya at Jangamawadi Math. The wise and sagacious Sri Adi Sankaracharya could not have missed this rare opportunity. Since because, the said Mahacharya was the very embodiment of Sri Kasi Visweswara Himself. This fact cannot be denied. While Sri Sankara was only an 'Amsa' of Siva, Bhagavadpada Jagadguru Sri Visvaradhya was the very embodiment of Sri Viswanatha jyotir linga having emanated from the divine Head of the same. Shruties, Smrities and Sivagamas authoritatively so hail from time immemorial. The present incumbant of Sri Jagadguru Viswaradhya Maha Peetah at Sri Kasi is Sri 1008 Jagadguru Gnaana Simhasanadheeswara Sri Sri Sri Visweswara Sivacharya Mahaswamiji.

At this juncture it is considered expedient to bring to light that the illustrious Doorvasa Maharshi of yore was the first

student of Srimad Adi Jagadguru Visvaradhya, Founder Mahacharya of Sri Kasi Gnana Simhasana Maha Peetah. It is so hailed in Mahaskanda by Sri Veda Vyasacharya. We find a mention of Durvasa's greatness and about his spiritual attainments in Mahabharata. Once the Maharshi stayed at the palace of Kuntibhoja Maharaja for a month. During which time the King had deputed his daughter Kunti who was then aged nearly eight years to serve the Maharshi during his Pooja and attend to his requirements. The young princess devoutly served at the feet of the Maharshi accordingly. Before his departure, Durvasa Maharshi heartily blessed the lass and had taught her Six Mantras. One day out of curiosity the innocent girl, Kunti recited One Mantra after her morning bath on the bank of a river and it was a Mantra relating to Sun God. The Mantra taught by a Guru is in reality the sound body or Form of the chosen deity. Its continued repetition with an understanding of the meaning, saves the disciple by instantaneously fulfilling the object of purpose of the Mantra. What happened? The deity appeared before Kunti and blessed her. To her amazement she found a grand and lustrous male child having born to her. Well, he was later named as Karna. Years rolled by Kunti and Madri two wives of the King Pandu had no issues. Kunti and Madri upon reciting the remaining Five Mantras with the consent of their husband, (Three Mantras by Kunti and Two by Madri) Dharmaraja, Bheema and Arjuna were born to Kunti by the blessings of Yama, Vaayu, and Indra and whereas Nakula and Sahadeva were born to the young queen Madri by the blessings of Asvini Devas respectively. Thus, it was by the blessings of Sri Doorvasa that Pancha Pandavas were born. Durvasa was a great saivite Maharshi profoundly blessed by Adi Jagadguru Sri Kasi Viswaradhya Sivacharya. The aforementioned events were written by the great Vyasacharya in Mahabharata and the same are broadly known to the world. The Seer Durvasa had attained immense powers, riped Siddhies and Matured spiritual attainments by the Blessings of the Most Paramount Pontiff Jagadadi Jagadguru Sri Visvaradhya Sivacharya, who was an embodiment of Sri Visveswara or Visvanatha of Sri Kasi.

Later, Sri Sankaracharya left Varanasi and travelled towards the South. On his way back, he first met at Varanasi Sanandana a Brahmachari whom he accepted as his first disciple. Later Sanandana was known in the name of Padmapada. After this Sri Sankara met Kumarila Bhatta. Kumarila had a disciple Prabhakara. These two were the elder contemporaries of Sankara. Prabhakara later became an opponent to his Guru Kumarila Bhatta. Kumarila was an Andhra by birth and Prabhakara was a keralite, Sankara had no discussions with Kumarila but he only blessed Kumarila and left the place. Then Sankara met Mandana Misra Viswaroopaa whom Sankara defeated in arguments and discussions. Mandana Misra became Sankara's disciple. Sankara named him as Sri Sureswaracharya after conferring upon him Sanyasa Deeksha. Sureswara became the chief disciple to Sankara. There upon, Sri Sankara accepted Sri Hastamalaka and Sri Totaka as his third & fourth disciples. Accompanied with the four disciples Sri Sankara travelled far and wide preaching Adwaita and during which period he established Four Maths, at Sri Sringeri in the South, in Badri in the North, in Dwaraka in the West and at Puri and Jagannath in the East respectively. But Sri Sankara halted mostly at Sri Sringeri. Sri Sringeri is on the Banks of the sacred river Tunga. Long ago, during Tretayuga a great Rishi, Rishyasringa had performed penance in this serene region. Sri Rishyashringa Maharshi was the son of Sri Vibhandaka Rishi. Since he did penance for a long time during Tretayuga and lived there, the said region has been hailed as Rishyashringagiri. When Adi Sri Sankara happened to tread this region he was simply carried away by its charming sceneries, beautiful rivers and rivulets the natural environments around the area, and its snow-clad mountains and forests blushing with greens, fruits, flowers. Sankara felt a thrilling rejuvenescence and inspiration and decided to establish a hermit on the shore of the river Tunga. By efflux of time he founded a Math there and thereafter the surrounding area was known as Sringeri. The original name Rishysshringagiri transformed into Sri Sringeri. Sankaracharya was imparting daily vedantic knowledge to his four disciples and they were

having regular discourses on mystecism. One day when Sankara was holding his usual discourse, he was struck with a thought that his dear mother was lying on her death bed. He left that place telling the disciples that he would return soon, and in a short time Sankara appeared before his mother and consoled her. Sankara asked his mother what she wants. As Aryamba was in a critical state and, upon seeing her son Sankara, she made signs of happiness and contentment. In order to send his mother to Kailas, he prayed Siva. The attendants of Siva i.e., Siva kinkaras appeared before her eyes. Just then she showed signs of facial terror and frightened gestures. It is because the attendants of Siva are usually adorned with Trishoola, Khadga, Damaru, Vibhuti, Rudrakshi, Runda-mala, Vyaaghra and Gaja Charnas—clad with the skins of tiger and elephant, etc., Perhaps this picture might have caused disturbed state of mind and horror. Sankara noting this, immediately, wound up Siva-stuti and prayed Srīman Narayana. Upon seeing His attendants clad with Pitambara, Kataka Kundala, Vanamala etc., and as they were beautiful to look at, Aryamba showed the signs of smile, and pleasure. Sankara hastened to speed her soul into the realms of Light and eternal Happiness from which there is no return. After finishing her obsequies Sankara returned to Sri Sringeri through Akaasha Marga by his yogic powers. In a short time Sri Sankara had established the Spiritual empire on the land of ancient Dharma. Adi Sri Sankaracharya traces his Guru Parampara straight from Vasista, Sakti, Paraasara, Vyasa and Sukacharya. Next follows Sri Agasthya, Sri Gaudapada, Sri Govinda Bhagavadpada.

Adi Sri Sankaracharya, the founder pontiff of Sri Sringeri Advaita Math made no distinction between the Dasavataras of Sri Maha Vishnu and that of the twenty five Avataras (Pancha Vimshati Leelas) of Lord Siva, although he upheld the existence of One God. Scriptures hail 'Ekam Sad Vipra : Bahuda Vadanti' 'ಏಕಂ ಸದ್ವಿಪ್ರಾ ಬಹುಧಾವದಂತಿಃ' Consequently the Acharya devoutly worshipped daily Sri Ratna Garbha Ganapati, Sri Subrahmanya, Sri Sharadamba - Goddess of Learning, Sri Lakshminarasimha Swamy, Sri Rama, Sri Krishna, besides worshipping the Lord

of Lords Sri Chandramouleeswara Linga at his Sri Maths. The Mahacharya made it a standing rule that all his successor Pontiffs at all Sri Sringeri Maths should steadfastly continue this august practice with faith and devotion. How glorious, how spiritually elevating and most enlightening practice set forth by the Founder Pontiff thereof, for the prosperity of mankind and for the good of the Society in particular and the Country in general. Sri Sankara cherished the faith of 'Siva Sarvotthamatva—ಶಿವ ಸರ್ವೋತ್ತಮತ್ವ' with ಅಮೃತಭಾರಿಭಕ್ತಿ Precious, and lasting Pure Love.

Although the Presiding Diety at Sri Sringeri Sharada Peeta is Sri Chandramouleeswara Linga, the worship of Sri Rama, Sri Krishna, Sri Sharadamba etc., became inevitable in view of the fact Adi Sri Sankaracharya having had served Saiva and Vaishnava Teachers from his earlier age. At the age of his fifth year Sri Agasthya Maharashi who was the disciple of Bhagavan Sri Renukacharya of Srimad Rambhapuri Veera Simhasana, profusely blessed Sri Sankara and extended his span of age limit by another eight years, lasting upto his 16th. year of age. Later, Sri Sankara was initiated with Sanyasa Deeksha by a famous Vaishnava Acharya viz., Sri Govinda Bhagavadpada-charya on the Bank of the river Narmada. Subsequent to this, Sri Veda Vyasacharya who was a great exponent of Vaishnava and Saiva systems of philosophies embodied in Sanathana Dharma, proved to be a renowned and ardent follower or Saiva School of Thought. This fact was evidenced in Sri Veda Vyasa-charya hailing himself that he was an ardent disciple of Sri Jagadguru Ghantakarna Sivacharya, the Most Paramount Pontiff of Parama Vyragya Simhasana founded by that Mahacharya at Sri Himavad Kedar in Dwapara Yuga. Secondly, Sri Vyasacharya hailed loudly Sri Kasi Visveswara, Lord of Universe, as 'Viswa-adhikam Sankaram—ವಿಶ್ವಾಧಿಕಂ ಶಂಕರಂ'. He confessed the above version out of conviction. Further, Sri Vyasa has written Ten Saiva Puranas and Eight Vishnu Puranas. Out of his abovesaid Ten Saiva Puranas Sri Maha Skaanda tops the list. Sri Sankara when he was in Sri Kasi was blessed by Sri Veda Vyasacharya. Towards the latter part of Sri Sankara's life, he was Blessed with

Sri Rathna Garbha Ganapati and Sri Chandra Mouleeswara Linga by the Most Paramount Pontiff of Srimad Rambhapuri Veera-simhasana viz., Sri Revanasiddha Maha Sivayogi Sivacharya. This event is a real one and authentically recognised by the Heads of Sri Sringeri Sharada Peeta from time immemorial. The Prachina treatises written by the reputed Pandits of Sri Sringeri Maths and as well as by some of the Pontifical Heads of the Advaita Maths of antiquity amply bear testimony in this regard in view of the real incidents and events hereinabove referred to, it became inevitable for Sri Sankaracharya to worship Sri Vishnu and Siva and other dieties mentioned above at his Maths since then. In spite of this, the worship of Sri Chandra Mouleeswara Linga found prominence, since Kailasapathi Jagadguru Sri Revana Siddha Mahacharya had so ordained. Sri Chandra Mouleeswara Linga is the very divine Form of Mahacharya, Paramount Pontiff of Srimad Veera Simhasana and that the Mahacharya is no other than Saakshaath Parasivabrahma. Scriptures lend support to this effect.

'Guru Saakshaath Parabrahma—ಗುರು ಸಾಕ್ಷಾತ್ಪರಬ್ರಹ್ಮ ।

Sri Revana Siddha Maha Yogeeswara Sivacharya is the very manifestation of the Supreme Lord God Almighty Siva. Scriptures hail that 'Na Guror Adhikam—ನ ಗುರೋರಧಿಕಂ'. As such the holy presence of the Mahacharya should be considered as the very presence of Parasivabrahma. The All Merciful God Almighty is all pervasive, Omnipresent and He is invisible. Yet, in order to Bless mankind He assumed the Form of Sivalinga. Scriptures hail 'Lingantu Sivasya Dehaha—ಲಿಂಗಂತು ಶಿವಯೋರ್ದೇಹಃ'. Linga forms the visible Roopa of Divinity.

Linga Madhye Mahadevaha :

Saakshaath Nithyam Vyavastitaha :

Anugrahaaya Lokaanaam :

Thasmaath Lingam Nithyam Prapoojayeth :

ಲಿಂಗ ಮಧ್ಯೇ ಮಹಾದೇವಃ । ಸಾಕ್ಷಾನ್ನಿತ್ಯಂ ವ್ಯವಸ್ಥಿತಃ ।

ಅನುಗ್ರಹಾಯ ಲೋಕಾನಾಂ । ತಸ್ಮಾಲ್ಲಿಂಗಂ ನಿತ್ಯಂ ಪ್ರಪೂಜಯೇತ್ ॥

It is a Scriptural proclamation that the Paramount Pontifical Head of Srimad Rambhapuri VEERA SIMHASANA sprang from the Divine Head of Srt Someswara Joytir Linga of Kolhipaki in Andhra Pradesh. What is meant by Sivalinga ?

Lingam Saiva Midam :

Saakshaath Chiva Shaktir Ubhayathmakam

Dhyatavya mercha Neeyam :

Bhukti Mukti Phale Chuna :

Atho ! Yajeth Tadaa Lingam :

Sarva Kaarana Kaaranam :

ಲಿಂಗಂ ಶೈವಮಿದಂ ಸಾಕ್ಷಾತ್ಪ್ರವ ಶಕ್ತುಃ ಸ್ವಯಾತ್ಮಕಂ |

ಧ್ಯಾತವ್ಯ ಮರ್ಚನೀಯಂ | ಭುಕ್ತಿಮುಕ್ತಿ ಫಲೇಚ್ಛುನಾ |

ಅತೋ ! ಯಜೇತ್ಸದಾ ಲಿಂಗಂ | ಸರ್ವ ಕಾರಣ ಕಾರಣಂ ||

The Symbol of Linga denotes the natural and innate cohesive power of the twin negative and positive divine currents-Energy. Siva- Shakti tattva are intertwined in an inseparable manner. (Ubhayaatmakam—ಸುಭಯಾತ್ಮಕಂ). Therefore, by devoutly worshipping the Ishta Lingam, the Sadhaka, devotee, stands to derive the fruits of the mundane world in plenty and as well as the total emancipation or deliverance from the cycle of births and deaths—Moksha.

Sri Sankaracharya and his FOUR disciples

While Sri Sankara was at Sri Kasi, one morning a bright and young Brahmachari approached the Acharaya and prostrated before him and prayed for his blessings. This youth was a native of Chola Desha in the South and politely surrendered at his feet. After some time the Acharaya having pleased with the manners, diligence and his close application of his mind for studies and the spirit of selfless sacrifice in duties, Sri Sankara blessed the youth with Sanyasa Deeksha and accepted him as his first disciple. This Brahmachari was named as Sri Sanandana. Sanandana was a dutiful and trustworthy disciple of Sri Sankara.

While he was serving his Master at Sri Sringeri, the Acharya asked him to go to the other side of the River Thunga and fetch fresh flowers for Pooja. When Sanandana was on the other side of the Thunga, busy in collecting flowers in the Thapovana ತಪೋವನ, he was accosted by the Master. Sanandana had no thought for the surging floods that barred his path. The devoted Sanandana unmindful of the up surging floods, began to calmly walk through the waves of flood waters with Sri Guru Smarana and with Guru Charana Dhyana. He walked straight towards his Master Sri Sankara. Sri Ganga-Matha the Goddess in recognition of Sanandana's deep and Thyla Dhaara type of devotion—(ತೈಲಧಾರಾ ರೂಪ ಗುರು ಭಕ್ತಿ) and the spirit of obedience put a lotus underneath of his every step to support his feet while crossing the river. As he walked unconcerned to the other bank, Sri Sankaracharya and others were struck with wonder. Sri Sankara later named Sanandana as Padmapaada. Sri Padmapada was a shrewd scholar and an ardent disciple of Sri Sankaracharya. He was a Sri Laxmi Narasimhopasaka and had attained Siddhi. After Sankara left Sri Kasi, he went to Mahishmati Nagar, on the banks of Narmada. There he met Viswaroopa who was also known in the name of Mandana Misra. Viswaroopa was the son of Hima Misra belong to Magadha Desha. Mandana Misra was a staunch ritualist and upheld the theory of Karma. He was an ardent disciple of Kumarila Bhatta. When Sankara entered into the Mansion of Viswaroopa alias Mandana Misra by the hind door, to his great astonishment he observed that even parrots indulged in discussing the salient aspects enunciated in Vedas, about the most intricate theory of Karma and God. The two disputants met the next morning and had prolonged arguments at which the wife of Mandana Misra Ubhaya Bharati acted as the Umpire. Mandana Misra staunchly upheld the age long theory of Karma and held out the string of his arguments in a tight manner. While expounding the salient facts in support of Karma Kaanda Viswaroopa emphasised that—

Aham Kartaa Samasthasya :

Dharmaa-dharmasya Karmaana :

Etya-Nenaabhi-Maanena :

Karmakaandoya Muchyateh :

ಅಹಂ ಕರ್ಮ ಸಮಸ್ತಸ್ಯ । ಧರ್ಮಾರ್ಥಮ್ ಕರ್ಮಣಃ ।

ಇತ್ಯನೇನಾಭಿಮಾನೇನ । ಕರ್ಮಕಾಂಡೋಯ ಮುಚ್ಯತೇ ॥

Be it virtuous or unrighteous whatever actions done are willfully performed by me, I am solely responsible for the same and that I am the Kartaa the doer. The results thereof belong to me. The capacity of discharging karmas are well within the province of my range of vision and power. The serene sense of this type of mastery over the entire karma theory is supreme. This was the type of argument that Mandana Misra held out in his dialogue with Sri Sankaracharya. He asserted that the enjoyment of fruits of action is the Goal in life. Man carves his own destiny.

Adverting to his arguments of Mandana Misra Sri Sankara stoutly held out in his most enlightening skilful arguments that Gnana is superior to Karma. Karma is inferior one. It binds man and tosses him into the dark den of Avidya and Perdition. Sri Sankara enlightend that—

Phalam Pushpa Vinaashaaya :

Pushpantu Phala Hetaveh :

Gnanam Karma Vinashaaya :

Karmantu Gnaana Hetaveh :

Naaham Kartaasya Kartu Twam :

Naiva Saakshi Swabhaavataha :

Etyanehnaabhimaanena :

Gnaana Kaandoya Muchyateh :

ಫಲಂ ಪುಷ್ಪ ವಿನಾಶಾಯ । ಪುಷ್ಪಂತು ಫಲ ಹೇತವೇ ।

ಜ್ಞಾನಂ ಕರ್ಮ ವಿನಾಶಾಯ । ಕರ್ಮಂತು ಜ್ಞಾನ ಹೇತವೇ ॥

ನಾಹಂ ಕರ್ಮಾಸ್ಯ ಕರ್ತೃತ್ವಂ । ನೈವ ಸಾಕ್ಷಿ ಸ್ವಭಾವತಃ ।

ಇತ್ಯನೇನಾಭಿಮಾನೇನ । ಜ್ಞಾನಕಾಂಡೋಯ ಮುಚ್ಯತೇ ॥

Sri Sankara prominently projected his arguments that Gnaana brightens the intellect, sharpens the sense of

discrimination and keeps the five senses of organs under its sway. It is by dint of Gnaana that all sins are reduced into ashes. While admitting the great utility of karma, the Acharya advocated Nishkaama Karma Yoga at length. Actions performed without any ulterior objects in view and offered to the Lord of Universe Sri Visveswara, tremendously help in liberating from the intricate knots of ignorance and in the saturation of the and heart head of the aspirant, With this much of efficiency, the power of Karma Yoga automatically ceases at a particular sector. Thereafter, the sterling strings of Gnana Yoga help the aspirant in the attainment of Athma Saakshaatkara through self introspection, and deep meditation and Concentration. Consequently Sri Sankara illumined the real fact that—

Nahi Gnaanehna Sadrusham : Pavitra Miha Vidyateh :

ನಹಿ ಜ್ಞಾನೇನ ಸದೃಶಂ | ಪವಿತ್ರ ಮಿಹ ವಿದ್ಯತೇ ||

There is nothing greater than righteous wisdom and self knowledge. Karma is indeed inferior when compared with Knowledge Real. Sri Sankara pointedly brought to light in an impressive manner how Lord Sri Krishna has acclaimed in saying that— Gnaaneecha Ateeva Meh Priyaha :

ಜ್ಞಾನೇಚ ಅತೀವ ಮೇ ಪ್ರಿಯಃ ||

Seeing that her husband Visvaroop was defeated, she being the better half stood for the contest, Sri Sankara at this stage had to pause a while. However, after some time, when Sri Sankara and Ubhaya Bharati met again the former realised that Ubhaya Bharati was an incarnation of Sri Sharadamba.

Mandana Misra having been defeated in the dialogue, he became a disciple of Sri Sankaracharya. Sri Sankara gave initiation to Visvaroop and invested him with the Sanyasa, naming him from that moment Sri Suresvaracharya.

While Sri Sankaracharya was travelling in the extreme South, a youth who was a dull headed person was brought by his parents and all of them prostrated before the Acharya. The

parents represented that the boy was a dunce and that he does not know how to bring him up. Upon seeing the boy Sri Sankara felt that there is some power in him. The Guru questioned the boy who he was ? To the surprise of all, the boy recited a dozen stanzas in sanscrit all at a sudden, which were full of interesting and meaningful. He made clear through the above mentioned twelve slokas that he was the Light divine viz. Athman. Since the said stanzas conveyed full sense, of what he meant, visible like a fruit on the hand, Sri Sankara called him as 'Hasthamalaka' and accepted him as his third disciple, by initiating Sanyasa Deeksha to him. As Sri Sankara proceeded his journey still further, at a particular place on the Banks of river Thungabhadra, the Master saw a very strange spectacle of a Cobra just protecting a frog in the throes of confinement from the heat of the Sun by spreading out its hood. The Acharya just then realised that the place was peaceful and sacred and that the natural enemies shed their animosity in that holy and serene atmosphere. He decided to stay there and invoked the Blessings of Sri Sarasvati and had a shrine built under the name Sri Sarada. The Temple was built over a Sree Chakra carved on a rock by him. Sri Sankara spent many years in contemplation and meditation, worshipping Sri Sharadamba and imparting the knowledge of Upanishads and Vedanta to his disciples. While the Acharya was staying at Sri Sringeri expounding his Commentaries to his Sishyas as usual, one day it so happened the Master delayed the beginning of his exposition, because of his another new disciple named Giri, who was busy in washing the clothes of the Acharya was not present. Upon Padmapada asking the reason for delay in commencing that day's teaching, Sri Guru replied that let Giri come. Giri was then washing the clothes at the river. Padmapada was under the impression that Giri was not a scholar like the other three and that he was more a servant boy among them. The Acharya noticed the pride of Padmapada and that he immediately blessed Giri mentally. Giri, as he was washing the clothes felt a lightening flash in him. Immediately Giri realised the highest Truth in him and rushed towards the Pontiff reciting eight

sanskrit stanzas in Totaka Vrutta. All including Padmapada admired and respected him. Since then Giri or Ananda Giri was named as Sri Totakacharya. Sri Sankara has written commentaries on the sterling stanzas recited by Sri Hasthamalaka and Sri Totakacharya.

As Sri Sankaracharya was imparting the knowledge of Adwaita Philosophy at Sri Sringeri all his FOUR disciples would sit around him under the shadow of a green tree. It looked as though Lord Siva was seated on an elevated seat amidst his four Sishyas and that the FOUR Vedas, having found no Siva at Mount Kailas, descended to the Earth in the form of his FOUR Sishyas and gathered around him, listening to the expositions on his Bhasyas with affection. This is my sincere and devout vision and comprehension. Lo ! How glorious it is ?

Sri Jagadguru Adi Sankaracharya travelled far and wide and expounded the great philosophy of Adwaita to mankind and had written a number of spiritual and most enlightening treatises, Stotra Malas, etc., besides writing extensive Commentaries on Brahma Sutras, Bhagavad Gita and Upanishads. Just, when he was about twenty-four years of age or so, Sri Sankara visited Sri Saila Kshetra and had the Darshan of Sri Saila Mallikarjuna and Sri Jaganmatha Bramaramba. He simply hailed the infinite Glory of the Most Supreme Lord of Universe Sri Mallikarjuna Linga. Sri Sankara exclaimed that the very sight of the steep cliffs of Sri Saila Mountains bestows liberation to mankind from the mundane bonds, trials and tribulations. The Acharya hailed that Darshan (Vision) of God Mallikarjuna accompanied with His Dear Consort, Universal Mother Sri Brahmaramba is an unique boon. He stayed at Sri Saila for a considerable time. During which period the Most Paramount Pontiff Sri Saila Giriraja Surya Simhasanadheeswara Sri 1008 Jagadguru, Sri Sri Sri Panditharadhya Sivacharya Mahaswamyji had His Spiritual Seat adjacent to the Shrine of Sri Mallikarjuna Linga and was present. Scriptures hail that the said Mahacharya sprang forth from the Divine Head of Sri Mallikarjuna Jyotir Linga. Sri Jagadguru Panditharadhya Sivacharya was the very embodiment of Sri

Parvatha Linga or Mallikarjuna Linga. The most enlightened Acharya had known this genuine fact since because Sri Sankara was a divine Spark of Siva. Sri Sankara could not have stayed without having the Darshan of the Mahacharya present there and mentioned hereinabove. The genuine facts relating to this incident have since been totally enveloped in the womb of time. By efflux of time real events have become dissolved in the womb of Kala Purusha. As times roll on, it is but natural for erudite scholars to ventilate fresh thoughts over the by gone happenings and events as were found appealing to them and place the same before the public. What a tragedy it is !

The present incumbent adorning the most paramount pontifical Seat at Sri Salla Giriraja Surya Simhasana is His Holiness Sri 1008 Jagadguru Sri Sri Sri Vageesha Panditaradhya Sivacharya Mahaswamiji. Bharatha Rathna Dr. Rajendra Prasad (deceased) Bharatha Rathna Dr. S. Radhakrishnan (deceased) Presidents of the Indian Union (Government of India,) when they visited Sri Salla Mallikarjuna Shrine, were profusely blessed by the Mahacharya in the Presence of Sri Mallikarjuna Linga, when they called on the present Mahacharya.

Sri Sankaracharya took up to deep meditation in a calm and serene elevated place adjacent to Sri Mallikarjuna Jyotir Linga. When the Acharya Maha Purusha was in a Samadhi Yoga almost in a spiritual ecstasy and Trance, he heard a melodious sound Akaasha Vani. According to which Sri Sankara was directed to hasten to Jagadadi Sri 1008 Jagadguru Revana Siddha Maha Yogeewara Sivacharya who was in Malayachala Punya Pradesha and be Blessed by Him, Just as a calf runs to the mother cow for solace and contentment, Sri Sankara hurried to the sacred shores of river Bhadra where the Paramount Pontiff Sri Revana Siddha Maha Shivayogi had adorned the most unique Spiritual Seat of Sri Veera Simhasana. The Mahacharya Revana Siddha was the very incarnation of Kailasa Pati, having emanated from the Divine Head of Sri Kolhipaki Somanatha Linga. It was the Ordinance of Lord of Universe Siva at Mount Kailas as has been authoritatively proclaimed in Suprabhodagama and as well as

Sri Vyasa prokta Skanda Purana. The meeting of Sri Sringeri Adi Sankaracharya with the most Paramount Pontiff Sri Revana Siddha Mahacharya of Sri Veera Simhasana was a clear indication that it was the Will of the Providence. By the time this meeting between the two great Acharyas took place Sri Sankara had completed the writing Commentaries on Brahma Sutras, and on various Scriptures. He had established a spiritual empire in preaching and spreading the divine wisdom on Adwaita. Probably the Lord wished that he should be heartily Blessed.

Sri Adi Sankaracharya approached the Paramount Pontiff of Sri Veera Simhasana of Srimad Rambhapuri as ordained by the Lord of Universe Sri Mallikarjuna Linga at Srishaila. This aspect should be borne in mind. The very first Darshan of the Jagadguru Sri Revana Siddha at Rambhapuri Math by Sri Sankara made him fully convinced that the Mahacharya was no other than Parabrahma and that He was far above the Prakruti tattva. Immediately after the Darshan of the Paramount Pontiff Sri Sankara paid his homage submissively at the divine feet of the Mahacharya with humility, coupled with devotion and docility. Oh! how exhilarating it was! The holy Presence of the two Pontiffs of high order was in deed simply thrilling and electrifying and that the hilarity enjoyed is beyond one's description. While one was the embodiment of the very Divinity itself, the other was a brilliant ray of that Chinmaya Swaroopa. Both were spiritually magnanimous and simply Blissful from all angle of visions.

The two Spiritual Heads of Srimad Rambhapuri Veera Simhasana and Sri Sringeri Sharada Peeta are one of the Saivic Origin. They held Siva Sarvottamatva atop, The former was an incarnation from the divine Head of Sri Somanatha Linga and He was far above the mundane bonds - Prakriti tattva. Prakriti tattva stands on the pivot of Pritvi Linga. Pritvi Linga represents "Nakaara Bijaakshara Mantra of Siva Panchaakshara Maha Mantra. Nakkara Bijakshara is the very embodiment of Sadyojaata Face of Sadasiva from which Jagadguru Sri Renukacharya sprang forth at Mount Kailas". So hail the Sivagamas. Consequently Sri Revana Siddha has been hailed as Adi Jagadguru of

Pritvi Tattva as a whole. And whereas the latter Acharya pertains to the human environments, conditions and limitations as are natural to the mortals. Sri Renukadi Panchacharyas are Self existing Mahacharyas throughout. Sri Sankara belongs to a reputed order of pontifical pedigree. Sri Sankara's immediate Guru was Sri Govinda Bhagavadpadacharya. Sri Sankara differed from the philosophies of Dwaita & Visistadwaita while establishing his Advaitic Knowledge of Brahma. It is because he purely adhered to the hymns appertaining to Advaita Philosophy. That was his pursuit. Whereas the Mahacharyas of Sivadwaita School of Thought beheld a subtle unanimity in the trend of the expositions of Sivagamic and Upanishadic hymns and propounded the same in an amicable and feasible manner so as to Reveal to the world as to the meaningful understanding of the stanzas thereof as a step to mutually climb up the higher sector in the spiritual pursuit with perfect harmony and realisation. Both the schools of Sivadwaita and Advaita do agree in the ಏಕೈವಾದ Ikyavada. While Sankaradwaita hails Jeeva-Brahmaikya as the paramount Goal or Moksha, Sivadwaita hails Lingaanga Saamaryasya ಲಿಂಗಾಂಗ ಸಾಮರಸ್ಯ as its ultimate Goal SUPREME. Further the extensive and all round expositions on Vedic hymns and upanishadic citations are elastic, all comprehensive so as to project ಸರ್ವ ಧರ್ಮ ಸಮನ್ವಯಾರ್ಥ Crystol clear understanding convincingly. Their Sivadwaitic Vision was more a sweet Synthesis of Samanvaya Dharma of divergent trends, which expresses itself in the elements of universal Religion-Viswa Dharma ವಿಶ್ವಧರ್ಮ in Veera-saivism. The Pontifical Throne of Veera Simhasana founded by Bhagavadpada Sri Revana Siddha Maha Sivayogeeswara Sivacharya on the banks of the river Bhadra finds a mention in the age long prominent Sivagamas. Why, this name is found mentioned even in the sixth canto of Guru Vamsha Kaavya, an authoritative treatise, written by Vedamurthi Bramasri Kasi Lakshmana Sastry, the Asthana Vidwan of Sri Sringeri Sharada Peeta during the time of Sri Sringeri Jagadguru Sri Sri Sri Sacchidananda Bharati 11, from 1706 to 1741 A. D. So, the above treatise is about two and a half centuries old. This book is in Sanscrit in the poetical order, printed at Sri Vani Vilasa

Printing Press at Trichy. These copies are available only in the Library of the Sri Mutt. Dharmadhikari Vedamurti Brahmasri Kunigal Ramasastry has scrutinised this treatise and approved it before it was printed. Further, the Author of the said book declares that he has written the same on the authority of the Pracheena treatises and Records of Sri Sringeri Mutt which were brought out by the earlier Pandits and some of the pontiffs of the said order. There is a verse in the third Canto, verse 33, which glaringly spells out that Sri Chandra Mouleeswara Linga was blessed to Sri Adi Sankara by a God intoxicated 'Su Siddha' a Sivayogi of deep divine insight and penance. This stanza 33 embodied in the third canto of the Guruvamsha Kavya gives room for erudite class and Pandits as to interpret the word 'Su Siddha' occurred there in any manner they like. Whether the interpretation rendered by interested and short sighted Pandits may be an appropriate or not is a different question. We should pay greater attention and give credit to the interpretation given by the very author of the above treatise, underneath the said stanza. Apart from this the other, sophisticated interpretations given by different pandits are futile and bear no testimony.

In this connection I wish to bring to light how a renowned Pandit of Sri Sringeri Math, Vedamurti Brahmasri Gurubhaktaratna K. R. Venkataraman interprets the word under reference. The learned Scholar asserts in his writings that in his own words he writes; "It is said in the text that the Chandra Mouleeswara linga was given to Sri Sankara by a Siddha while the commentary on the verse (33) mentions that the Siddha was Revana. This Revana must obviously be different from the Revana of the 12th century included in the Acharya Parampara of the Aradhyas and Veera-saivas. Revana is he who pertains to 'Reva' a name of the river, Narmada, or in other words he is Sri Govinda Bhagavadpada, who lived on the banks of the Reva. The worship of these deities Sri Sankara entrusted to Sri Sureswara, and then proceeded to Kanchi, famous for its temples of Isana and Vishnu and installed there Devi Kamakshi." This is the definition given by the above learned scholar for the word "Su Siddha", found in the stanza

No.33 in Chapter 3 of Guruvamsha Kavya, Well, let us penetrate into this interesting matter later in order to ascertain the very heart of the author of Guruvamsha Kavya and how he has interpreted the term 'Su Siddha'. Bramasri K. R. Venkataraman a reputed sanscrit scholar and well versed in English was held under great esteem and regard by late Sir C. P. Ramaswamy Ayyair the then Dewan of Travancore State. Probably the river referred to by Sri K. R. Venkataraman must be a tributary to river Narmada and that the said name Reva seems to be a derivation from the river 'Raavi'. We know there are five rivers such as Jeelum, Cheenab, Ravi, Beeyas and Satlej running in Panjab, under the name of Pancha Nadies. Further, Sri Govinda Bhagavadpada having settled down on the banks of the river Reva and lead an ascetic life, he must be a Siddha. None can deny this. But, he could not have been known in the name of Revana. The learned author has not given any substantial authority in a convincing manner to prove that Sri Govinda Bhagavadpada was widely hailed in the name of Revana. Secondly, Govinda Bhagavadpada was a staunch Vaishnava and so how could he present Chandra-Mouleeswara Linga to Sri Sankara. He could have presented a 'Saligrama'. The revered pandit has made the issue in question a more complicated rather than sticking to the truth. Let us discover the truth in this regard at a later stage.

The earlier hearty Blessings of the self attained Maharshies of the high spiritual order such as Adi Sri Veda Vyasacharya and others, enabled Sri Sankara at maturity of time to straightaway come in close contact with Saakshaath Bhagavan Sri Revana Siddha Maha Sivayogi Sivacharya. The rousing meeting of the Ubhayacharyas looked like the mingling of a sacred perennial river with a mighty Ocean of divine wisdom. The first sight and Kataaksha Deeksha of the Most Paramount Pontiff Sri Revana Siddha of Veera Simhasana thrilled Sri Sankara who stood in silence under the divine Feet of the Mahacharya with awe and reverence. It is worth recalling here how the immediate divine presence of the Mahacharya was Potential enough to influence one and all instantaneously.

Chitram Vata Taror Moole :
 Vruddhaa Sishyaah Guror Yuvaha :
 Gurostu Mounam Vyaakhyaanam :
 Sishyaastu Chhinnasamshayaha :

ಚಿತ್ರಂ ವಟ ತರೋಮೂಲೇ |
 ವೃದ್ಧಾ ಶಿಷ್ಯಾ ಗುರೋರ್ಯುವಃ |
 ಗುರೋಸ್ತು ಮೌನಂ ವ್ಯಾಖ್ಯಾನಂ |
 ಶಿಷ್ಯಾಸ್ತು ಚಿನ್ನಸಂಶಯಃ |

The holy presence of the Mahacharya is a dynamic transcendental magnet profusely infused with tremendous potential divine powers. The magnanimity of the same is ordinarily inconcievable and inexplicable. Sivagamas hail loudly that the FIVE Mahacharyas had the unique powers to automatically Blossom the Sivagamic Lotuses by Their Presence and that They were "Chidaadityas ಚಿದಾದಿತ್ಯರು" in reality. So, They have been virtually hailed as 'Saivaagamaambuja Bhaaskararu ಶೈವಾಗಮಾಂಬುಜ ಭಾಸ್ಕರರು in the scriptures. Sri Sankara felt a dynamic power influencing him more and more similar to the attraction of a Parushamani (Skaanta-Touch stone or magnet) as he approached nearer the Most Paramount Pontiff Sri Revana Siddha. Sri Sankara began to extol devoutly the greatness of the Mahacharya with folded hands :—

Namo Namu Moksha Vichara Daksha :
 Namu Namu Veda Vidhaana Siksha :
 Namu Namah Paapa Krutaam Vipaksha :
 Namu Namu REVANA KALPA VRUKSHA :

ನಮೋ ನಮೋ ಮೋಕ್ಷ ವಿಚಾರ ದಕ್ಷಾ |
 ನಮೋ ನಮೋ ವೇದ ವಿಧಾನ ಶಿಕ್ಷ |
 ನಮೋ ನಮಃ ಪಾಪಕೃತಾಂ ವಿಪಕ್ಷ |
 ನಮೋ ನಮೋ ರೇವಣ ಕಲ್ಪವೃಕ್ಷ ||

Like wise Bhagavan Adi Sri Agasthya Maharashi also had extolled the Mahacharya upon having His first Darshan at his hermitage in Malayachala. Sri Kumbha Sambhava hails Sri Linga-Sambhava :—

ಶ್ರೀ ಕುಂಭ ಸಂಭವನಾದ ಆದಿ ಅಗಸ್ತ್ಯನು ಶ್ರೀ ಲಿಂಗಸಂಭವರಾದ ಮಹಾ ಗುರುವನ್ನು ಅನನ್ಯ ಭಕ್ತಿಭಾವದಿಂದ ಸ್ತುತಿಸಿದನು—

Tamaagatam Maha Siddham :

Sameekshya Kalashod Bhavaha :

Ganendram Renukhaa bhikyam :

Viveda Gnaana Chakshushaa :

Samsaara Sarpa Dashtaanaam :

Moorchhitaanaam Shareerinaam :

Kataaksha Stava Kalyaanam :

Samujjeevana Bheshajam :

ತಮಾಗತಂ ಮಹಾಸಿದ್ಧಂ | ಸಮೀಕ್ಷ್ಯ ಕಲಶೋದ್ಭವಃ |

ಗಣೇಂದ್ರಂ ರೇಣುಕಾಭಿಕ್ಯಂ | ವಿವೇದ ಜ್ಞಾನ ಚಕ್ಷುಷಾ ||

ಸಂಸಾರ ಸರ್ಪದಷ್ಟಾನಾಂ | ಮೂರ್ಛಿತಾನಾಂ ಶರೀರಿಣಾಂ |

ಕಟಾಕ್ಷ ಸ್ತವ ಕಲ್ಯಾಣಂ | ಸಮುಜ್ಜೀವನ ಭೇಷಜಂ ||

Sri Sankara's stotra and his reverential presence invoked the Blessings of the Mahacharya soaked in-Vaatsalya Purna Premaamruta. ವಾತ್ಸಲ್ಯಪೂರ್ಣ ಭಾವದ ಪ್ರೇಮಾಮೃತದಿಂದ, ಜಗದ್ಗುರು ಶ್ರೀ ರೇವಣಸಿದ್ಧರು ಶಂಕರನನ್ನು ಹರಸಿದರು. The most memorable meeting of the Ubhaya-charyas was indeed a glorious indication of One divine Spark approaching towards the All Wise and All Merciful Stupendous Whole. The sense of piety and purity of mind, thought and deed was seen overwhelmingly blossomed in Sri Sankara, while he was seated in front of Sri Revana Siddha Maha Sivayogi. Moved by his sincere devotion, the Mahacharya imparted the divine knowledge of Siva-tattva and the importance of daily worship of Linga Roopi Parasivabrahma, in a nectarine manner. He also expounded the fructuity of deep Dhyana Yoga embedded in Siva-Yoga. Defining Linga-tattva at length, the Mahacharya enlightened that ;—

“ The vital divine Spark within is the very Form of Sivalinga. Sri Guru draws the attention of the deserving disciple towards the same with Hasta Mastaka Samyoga Deeksha and Kataaksha Deeksha and fervently invokes the hidden sense of Divinity by blessing him with a Shiva - Linga (Ishta-linga) ; saying that

“Lingantu Sivayor Dehaha-ಲಿಂಗಂತು ಶಿವಯೋರ್ದೇಹಃ ||” One should devoutly worship the same thrice a day until his last breath, and that he should always be in touch with it with the remembrance of God Almighty Parasivabrahma. The Mahacharya alerts :—

Ye Dhaarayanti Hrudaye Lingam :

Chidroopa Maishwaram ;

Na Teshaam Punaraavrutti :

Ghora Samsara Mandale :

ಏ ಧಾರಯಂತಿ ಹೃದಯೇ | ಲಿಂಗಂ ಚಿದ್ರೂಪ ಮೈಶ್ವರಂ ||

ನ ತೇಷಾಂ ಪುನರಾವೃತ್ತಿ | ಘೋರ ಸಂಸಾರ ಮಂಡಲೇ ||

He who bears, (Dhaarana), feels and ultimately realises through experience the presence of Pranalingam ಪ್ರಾಣಲಿಂಗಂ in his pure heart and contemplates over the same as the very Sachhida-anandamaya Swarupa of Parasivabrahma and constantly worships the same with an unadulterated love and devotion faithfully, will never again be tossed up into the moir of Samsara—the cycle births and deaths. Sivashakti-tattva are abundantly inherent in Sivalinga. While the ‘Golaka’—circumambient shape of Linga represents ‘Siva-tattva’ the Shakti-tattva which is practically inherent in Siva Swaroopa forms the very Peeta bottom of Sivalinga. The Scriptural hymn goes as follows :—

Oordhwa Bhaage Golakascha :

Adhaha Peetahm Sameeritam :

Sivasakti Su Samyogaan :

Mukti Maapnoti Shaankari : (Sivagama)

ಉರ್ಧ್ವ ಭಾಗೇ ಗೋಲಕಶ್ಚ | ಅಧಃ ಪೀಠಂ ಸಮೀರಿತಂ |

ಶಿವಶಕ್ತಿ ಸು ಸಂಯೋಗಾ | ಮುಕ್ತಿಮಾಪ್ನೋತಿ ಶಾಂಕರಿ || (ಶಿವಾಗಮ)

ಶಿವಲಿಂಗ (ಇಷ್ಟಲಿಂಗದ) ಗೋಲಕವು ಶಿವಸ್ವರೂಪವೆನಿಸಿರಲಾಗಿ, ಶಕ್ತಿ ತತ್ವವು ಲಿಂಗದ ಪೀಠವಾಗಿ ವಿರಾಜಿತವಾಗಿರುವುದು.

Therefore by worshipping Sivalinga it amounts to the worship of Ardhanaareeswara or Sivashakti tattva. Sri Mahacharya further dwells upon the same aspect in a more glaring manner in the undermentioned Slokas :

Peetihkaa Vishnu Roopam Syaath ;
 Linga Roopi Maheswaraha :
 Tasmaal Lingaarchanam Sreshtam :
 Sarveshaamapi Vai Dwijaaha :

Brahma Vishnuscha Rudrascha :
 Vaasavaadyaascha Lokapaaha :
 Munayaha Siddha Gandharvaa :
 Daanavaa Maanavaa sthathaha :

Sarve Su Gnaana Yogena :
 Sarva Kaarana Kaaranam :
 Pashyanti Hrudayeh Lingam :
 Paramaananda Lakshanam :

Therefore Sivalinga is the very Form of Parasivabrahma.
 The same is—

Param Brahma Mahaalingam :
 Prapanchaateeta Mavyayam :
 Tadehva Sarva Bhootaanaam :
 Antar Stristhaana Gocharam ;
 Mooladaarecha Hrudaye :
 Bhru Madhye Sarva Dehinaam :
 Joytir Lingam Sadaa Bhaati :
 Yad Brahmeh Tyaahu Raagamaaha :

ಪೀಠಿಕಾ ವಿಷ್ಣುರೂಪಂ ಸ್ಯಾತ್ | ಲಿಂಗರೂಪೀ ಮಹೇಶ್ವರಃ ||
 ತಸ್ಮಾಲ್ಲಿಂಗಾರ್ಚನಂ ಶ್ರೇಷ್ಠಂ | ಸರ್ವೇಷಾಮಪಿ ವೈ ದ್ವಿಜಾಃ ||

(ಮಹಾಸ್ವಾಂದ, ಕಾಶಿ ಖಂಡ)

ಬಹ್ಮಾ ವಿಷ್ಣುಶ್ಚ ರುದ್ರಶ್ಚ | ವಾಸವಾದ್ಯಾಶ್ಚ ಲೋಕಪಾಃ ||
 ಮುನಯಃ ಸಿದ್ಧ ಗಂಧರ್ವಾಃ | ದಾನವಾ ಮಾನವಾಸ್ಥತಾಃ ||
 ಸರ್ವೇ ಸು ಜ್ಞಾನ ಯೋಗೇನ | ಸರ್ವ ಕಾರಣ ಕಾರಣಂ |
 ಪಶ್ಯಂತಿ ಹೃದಯೇ ಲಿಂಗಂ | ಪರಮಾನಂದ ಲಕ್ಷಣಂ ||

ಈ ಕಾರಣಗಳಿಂದ ಶಿವಲಿಂಗವೆಂದರೆ—

ಪರಂ ಬ್ರಹ್ಮ ಮಹಾಲಿಂಗಂ | ಪ್ರಪಂಚಾತೀತ ಮವ್ಯಯಂ ||
 ತದೇವ ಸರ್ವ ಭೂತಾನಾಮಂತ | ಸ್ತಿಸ್ಥಾನ ಗೋಚರಂ ||

ಮೂಲಾಧಾರೇಚ ಹೃದಯೇ | ಭೂಮಧ್ಯೇ ಸರ್ವ ದೇಹಿನಾಂ ||

ಜ್ಯೋತಿರ್ಲಿಂಗಂ ಸದಾಭಾತಿ | ಯದ್ವ್ಯಕ್ತೇತ್ಯಾಹುರಾಗಮಾಃ ||

ಎಂಬುದಾಗಿ ತಮ್ಮ ಆಮೃತ ವಾಣಿಯಿಂದ ಶ್ರೀ ರೇವಣಸಿದ್ಧ ಮಹಾಶಿವ
ಯೋಗಿ ಶಿವಾಚಾರ್ಯರು ಪ್ರಸನ್ನವದನದಿಂದ, ಪರಮಾನಂದಭರಿತರಾಗಿ ಹೃತ್ಪೂ
ರ್ವಕ ಶ್ರೀ ಆದಿ ಶಂಕರಾಚಾರ್ಯರಿಗೆ ಲಿಂಗ ತತ್ವವನ್ನು ವಿವರಿಸಿದರು. ಆದ್ದರಿಂದ
ಹೃದಯದಲ್ಲಿನ “ ಆಮೃತಸ್ಯ ದೇವಧಾರಣೋ ಭೂಯಾಸಂ ” ಪ್ರಾಣಲಿಂಗಾನು
ಸಂಧಾನದಿಂದ ಜ್ಞಾನಿಯು ಸದಾ ವಿಜೃಂಭಿತನಾಗಿ, ಅನವರತ ಶಿವಾರಾಧಕ ಚಿತ್ತವೃತ್ತಿ
ಯುಳ್ಳವನಾಗಿ ಆತ್ಮ ದ್ರಷ್ಟಾರ ನೆನಿಸುವನೆಂದರುಹಿದರು.

The worship of Lingaroopi Parasiva is the highest type of
worship since Sivalinga embodies Vishnu Roopa just at its base-
ment (Pitah). Devas, Demons, Brahma, Vishnu, innumerable
celestial chieftains, and the human beings devoutly worship
Sivalinga with foresight and wisdom as the same is the causal and
infinite Power and the ultimate REFUGE unto all. Great Seers of
divine insight do recognise the immediate Presence of Parasiva-
brahma in three Chakras (Centres) within their bodies. Such as
in Mooladhara Chakra, in the heart region known as (Anahata-
Chakra) and in Bhru Sthana known as Aagneya Chakra respec-
tively through Dhyana Yoga. In order to realise Brahma while
alive it is but essential to realise the Presence of Linga-Tattva in
us and devoutly worship the same without any ulterior objects.
Scriptures loudly hail :-

Amrutasya Deva Dhaarano Bhooyaasam :

ಅಮೃತಸ್ಯ ದೇವ ಧಾರಣೋ ಭೂಯಾಸಂ |

One becomes immortal by worshipping Ishta Linga, Prana
Linga Bhaava Lingas which are embedded together as one
Tattva. The aspirant should behold Prana Linga in his pure
heart through meditation and worship. Through incessant
prayers, repentance and total surrendering at the divine Feet of
Lord of Universe, gradually one can realise and experience the
Presence of Prana Linga. Guru's Blessings are quite essential in
order to achieve this end.

Chinmaye Shaankare Lingam :

Sthiram Yeshaam Manah Sadaa :

Vimuktetara Sarvaartham :
 Teh Sivaanaatra Samshayaha :
 Linge Yasya Manoh Leenam .
 Linga Stuti Paraachavaak :
 Lingaarchana Parou Hasthou :
 Sa Rudroh Naatra Samshayaha :

ಚಿನ್ಮಯೇ ಶಾಕರೇ ಲಿಂಗಂ | ಸ್ಥಿರಂ ಯೇಷಾಂ ಮನಃ ಸದಾ |
 ವಿಮುಕ್ತೇತರ ಸರ್ವಾರ್ಥಂ | ತೇ ಶಿವಾನಾತ್ರ ಸಂಶಯಃ ||
 ಲಿಂಗೇ ಯಸ್ಯ ಮನೋಲೀನಂ | ಲಿಂಗಸ್ತುತಿ ಪರಾಚವಾಕ್ |
 ಲಿಂಗಾರ್ಚನ ಪರೌ ಹಸ್ತೌ | ಸ ರುದ್ರೋ ನಾತ್ರ ಸಂಶಯಃ ||

In view of the above said facts the worship of Sivalinga more particularly Ishta Linga is hailed as the highest Pitch or Goal In life and infinite Bliss. Mahacharya focusses further:—

Kimanaihi Dharma Ka'ilaihi :
 Keeka Saartha Pradaayabhihi :
 Saakhsaan Moksha Pradaha Shambho :
 Dharmo Lingaarchanaatmakaha : (C.S.S. Cha.10 Sl 24)
 ಕಿಮನ್ಯೈ ಧರ್ಮ ಕಲಿಲೈಃ | ಕೀಕ ಸಾರ್ಥಪ್ರದಾಯಭಿಃ |
 ಸಾಕ್ಷಾನ್ಮೋಕ್ಷಪ್ರದಃ ಶಂಭೋ | ಧರ್ಮೋ ಲಿಂಗಾರ್ಚನಾತ್ಮಕಃ ||
 (ಸಿ. ಶಿ. ಪರಿ. 10 ಶ್ಲೋಕ 24)

The philosophy of Sivadwaita asserts that devoutly if one were to worship Ishta Linga fervently thrice or twice a day with a spirit of renunciation coupled with faith and devotion, maximum benefits are ensured besides the attainment of Moksha. The Scriptures elicit:—"Alpa Kriya : Bahu Phalam : ಅಲ್ಪ ಕ್ರಿಯಾ ಬಹು ಫಲಂ " and whereas in other faiths, Bahu Kriya and Phala Malpam. Ashwamedha Yaga, Putra Kaameshti Yaga, Agni Hotraadi Karmas, and various other types of Sacrifices and Yagnas involve laborious task and huge expenditure and at the cost of so much of sacrifices, the result is just to achieve a petty cherished ambition which is temporal. whereas by devoutly worshipping Sivalinga or Ishtalinga without any objects in view, one stands to get an everlasting Bliss, Happiness and Contentment in a overflowing manner, The Kriya here is a simple and selfless

worship, prayer, ultimately surrendering oneself in the Presence of Linga. This kind of worship and offerings of one's own self costs absolutely nothing. Hence it is hailed that in the School of Sivadwaita "Alpa Kriya and Bahu Phala - ಅಲ್ಪ ಕ್ರಿಯ ಬಹು ಫಲ" and that among other Schools of Thought: -

Etareshaantu Saivanaam : Bahu Kriya and Phala malpam-
ಇತರೇಷಾಂತು ಶೈವಾನಾಂ | ಬಹುಕ್ರಿಯ ಫಲಮಲ್ಪಂ ||

The word Linga has been defined by some sophisticated pandits and by some pontiffs as well, giving some shallow meanings, which do not augur well. Unlike the definitions given by other Religionists, Linga is meant straightaway Lord of Universe, the Creator, Sustainer and the Destroyer. The Stupendous Whole Parasivabrahmm is hailed Linga Roopi. Scriptures lend support to this effect. In reality Linga is hailed as "Triambaka-ತ್ರಿಯಂಬಕ"

Linga Mehva Param Jyotir :

Bhavati Brahma Kevalam ;

Tasmaat Tath Poojanaa Deva :

Sarva Karma Phalodayaha :

Kim Yagnair Agni Hotraadaihi :

Kim Tapobhischa Duscharaihi :

Lingaarchana Ratir yasya Sa Siddhaha :

Sarva Karmasu, Brahma Vishnwaadayaha :

Sarveh Vibhudhaaha Linga Maashritaaha, Siddhaaha :

Swa Swa Padeh Bhaanti Jagathtantradi Kaarinaha :

ಲಿಂಗಮೇವ ಪರಂ ಜ್ಯೋತಿ | ಭವತಿ ಬ್ರಹ್ಮ ಕೇವಲಂ |

ತಸ್ಮಾತ್ತತ್ಪೂಜನಾದೇವ | ಸರ್ವಕರ್ಮ ಫಲೋದಯಃ ||

ಕಿಂ ಯಜ್ಞೇ ಅಗ್ನಿದೋತ್ರಾದ್ಯೈಃ | ಕಿಂ ತಪೋಭಿಶ್ಚ ದುಶ್ಚರೈಃ |

ಲಿಂಗಾರ್ಚನ ರತಿಯಸ್ಯ | ಸ ಸಿದ್ಧಃ ಸರ್ವ ಕರ್ಮಸು | ಬ್ರಹ್ಮ ವಿಷ್ಣಾದಯಃ

ಸರ್ವೇ ವಿಬುಧಾ ಲಿಂಗ ಮಾಶ್ರಿತಾಃ, ಸಿದ್ಧಾಃ |

- ಸ್ವ ಸ್ವ ಪದೇ ಭಾಂತಿ | ಜಗತ್ತಂತ್ರಾಧಿ ಕಾರಿಣಃ ||

More and more Sri Bhagavadpada Revana Siddha Mahacharya continued His exposition on Linga Tattva in an electrifying manner convincingly, Sri Sankara was filled with overwhelming joy and ecstasy which are beyond one's description. The

enlightened Acharya did feel and experienced as though he was in contact with Paramaatma and that his state of Sivananda knew no bounds.

It is necessary to point out the evil habits of sacrificing the animals in the Yagas and Yagnas which were for the first time stoutly protested and condemned by the Paramount Pontifical Heads of Veerasaiva Religion. Later, Jainism and Buddhism vehemently condemned offering the animals at Sacrifices as 'Yagna Pashu' and all the above three Schools of Thought succeeded in stopping such inhuman practices in the name of Vedic Religion. It is worth remembering at this juncture that the great philosophy of non - violence Ahimsa ಅಹಿಂಸಾ was first propounded by the Pontifical Heads of Sivadwaita as far back as 3875 years ago. There is reference regarding this aspect in Sri Siddhantha Sikhamani.

Secondly, there was another type of evil practices some among the Saivite and Valshnavaita followers during the time of Adi Sri Sankaracharya. Saivites used to torture their bodies with the signs or symbol of linga mudra being impressed on their skins with red - hot indelible impressions. Whereas the Vaishnavites likewise would stamp on their skins with red - hot signes such as a Chakra and Shankha Mudras and would torture themselves. This kind abominable practices are not admissible nor contemplated in the Scriptures from time immemorial. But, Somehow, the above said malpractices were found generally in vogue. This kind of evil practices are called as "Tapta Tanuhu or Tapta Mudrankita Tanuhu - ತಪ್ಪ ತನು: ತಪ್ಪ ಮುದ್ರಾಂಕಿತ ತನು:"

Seeing this kind of crude self inflicting practices among the above sects, Sri Sankara decried "Lingi-Chakri-Paakhandinaha-ಲಿಂಗಿ ಚಕ್ರಿ ಪಾಖಂಡಿನ: 'Long before Sri Sankaracharya, the Paramount FIVE Pontiffs of Sivadwaita had strongly opposed the cruel customs of torturing the body either with the signs of Linga or Chakra etc., as demoniac.

The Mahacharyas advocated the sober practices of Linga-Dhaarana and 'Atapta Linga Mudraankita Tanuhu-ಅತಪ್ಪ ಲಿಂಗ ಮುದ್ರಾಂಕಿತ ತನು:' according to which, putting the symbol of Linga

Mudraankita impressed in Vibhuti or Bhasma upon the person in order to enable one to ever remember the holy Presence of God and be immersed in Ishta-Linga Swaroopa and Dhyana. On the whole the practices of Tapta Linga or Chakra Mudraankitas were objected to and condemned by the FIVE Pontifical Heads of Sivadwaita Philosophy long before Sri Sankara.

The Veerasaivites are hailed as Paasupathas and their religion as Pasupata-Matha. Pasupatha is of two kinds. One is hailed as 'Vydhika Paashupatha Matha-ವೈಧಿಕ ಪಾಶುಪತ' and another is known as "Avaidhika Paasupatha Matha-ಅವೈಧಿಕ ಪಾಶುಪತ". Veerasaiva is purely Vaidhika Pasupatha Matha and the same has no any connection with the other Pasupatha Matha. The practices and sampradayas of Avaidhika Pasupatha matha are entirely different and their Siddhanta is diametrically in controvention with Vydhika Pasupatha Matha. Sri Sankara has decried the Avaidhika Pasupathas. Linga Dharana and Ishta linga puja have been keenly advocated in Vydhika Pasupatha Matha. Prominence has been given to Linga Puja (Ishta Linga Pooja) since it is the highest type of worship and offerings in Spiritualism :

Param Brahmaabhidam Lingam :

Pashu Paasha Vimochakam :

Yo Dhaarayathi Sad Bhaktyaa :

Sa Paashupatha Uchhyateh :

Yastu Lingaanga Samyuktaa :

Sa Yevaatyaa Shramee Bhaveth (Srikara Bhashya)

ಪರಂ ಬ್ರಹ್ಮಾಭಿದಂ ಲಿಂಗಂ ।

ಪಶು ಪಾಶ ವಿಮೋಚಕಂ ॥

ಯೋಧಾರಯತಿ ಸದ್ಭಕ್ತ್ಯಾ ।

ಸ ಪಾಶು ಪತ ಉಚ್ಛ್ರೇತೇ ॥ ಯಸ್ತು ಲಿಂಗಾಂಗ ಸಂಯುಕ್ತಾ ।

ಸ ಏವಾತ್ಯಾಶ್ರಮೀ ಭವೇತ್ ॥ (ಶ್ರೀಕರ ಭಾಷ್ಯ)

Consequently Veerasaivaas are hailed as Maha Paasupathaas and that they are in the real sense hailed as 'Athyaa Shramees.' Athyaa shramees are meant those who are far above the ordinary mundane ties and bonds as are applicable to Chaatur Varnyaas and

at the same time they are above the limitations of the worldly Chatur Ashramas such as Brahma charya, Gruhasta, Vaanaprasta and Sanyasa, although they live and move amidst and above-said two types of people. By virtue of their Linga puja Vrata, Linga Dhaarana, Linga Gnaana, Ishta Lingopaasana, and Linga Dhyaana, Veerasaivaas are hailed Maha Paashupatas. This unique name is befitting to them since 'Ishta-Linga is worn by them on their forehead throughout and devoutly worship the same as Parasivalinga Swaroopa. "Shiradol Yesevaa Lingadi-Yagnya Sootradim Ranjisirper Maha Paashupatar — ಶಿರದೋಲೆಸೆವಾ ಲಿಂಗದಿ ಯಜ್ಞ ಸೂತ್ರದಿಂ ರಂಜಿಸಿರ್ಪರ್ ಮಹಾ ಪಾಶುಪತರು".

The above stanza pointedly refers to the aspect of Yagna. While Sri Vishnu, Brahma, Indra and an innumerable devas are wedded to the solemn cause of daily worshipping Siva Linga with extreme love and faith in order to hold their posts firmly in a prosperous manner and are exceedingly happy, is it not futile to be engrossed in homicidal sacrifices and Yagnas just to achieve petty and temporal ends at the cost of huge money, labour and be bound by those Karmas.

Karma-Gnana Samuchaya theory :—

while one class of people want to establish Karma theory as beneficial another class of people urge Gnana is superior to Karma and by Gnana one attains Moksha-Salvation and not by Karma. It is indeed very interesting to dwell upon the above subject. While admitting Gnana is vital in the path of Moksha, Kriya cannot be totally ignored. The term Karma is vague in its expression. In Sivadwaita importance is given to the term kriya. 'Kriya' is a motive power-Energy. Kriya-Shakti is a unique faculty in all living beings. Likewise Gnana-Shakti is also a unique power. The power of knowing, discriminating and realising come under Gnana-Shakti. While Awareness is the nature of Gnana, the motive power devoid of the sense of awareness is hailed as kriya-shakti. Both are but quite essential in the achievement or rather for the attainment of the desired object in life. The following Upanishadic citation asserts the immediate necessity of both the abovesaid powers which work together effectively :—

“ ಅಂಧ ಪಂಘು ವದನೋನ್ಯಂ—

Andha Panghuvad Annyonyam ”

This aspect has to be analysed in detail. It is said that *Kriya* is blind and *Gnana* is lame.

ಕ್ರಿಯೆ ಕಣ್ಣಿಲ್ಲದ ಕುರುಡನಂತೆಯಾದರೆ ಜ್ಞಾನ ಕಾಲಿಲ್ಲದ ಹೆಳವನಂತೆ ಎಂದಿದೆ ಉಪನಿಷದ್ವಾಣಿ. ಕುರುಡ ಮತ್ತು ಹೆಳವ ಇವರಿಬ್ಬರೂ ಪರಸ್ಪರ ಸೌಹಾರ್ದದಿಂದ ವರ್ತಿಸಿದರೆ, ತಮ್ಮ ಗುರಿಯನ್ನು ಅನಾಯಾಸವಾಗಿ ಮುಟ್ಟಬಹುದು. ಇಲ್ಲವಾದರೆ ಕ್ರಿಯೆ ಕುರುಡು ಜ್ಞಾನ ಕುಂಟು. ಇದ್ದ ಸ್ಥಳಗಳಲ್ಲೇ ಇರಬೇಕಾಗುತ್ತೆ. ಕ್ರಿಯೆ ಕಾಲು, ಜ್ಞಾನ ಕಣ್ಣು. ಕುರುಡ ಕುಂಟ ಇವರಿಬ್ಬರೂ ಸರಿಬರಿಯಾಗಿ ಸೇರಿದ್ದಲ್ಲಿ ಮುಂದಿನ ಪಯಣ ಸುಗಮ. “ ಜ್ಞಾನದಲ್ಲಿ ಅರಿದರೇನಯ್ಯಾ ! ಸತ್ಕ್ರಿಯಾಚಾರ ಸಂದದನ್ನಕರ || ಎಂದಿದೆ ಶಿವಶರಣರ ವಚನ ವಾಚ್ಮಯ. “ ನೆನೆದ ಮಾತ್ರದಲ್ಲಿ ಕಾಂಬುದೇ ! ಕಾರ್ಯದಲ್ಲಿಲ್ಲದೆ || ಎಂದಿದೆ ಪ್ರಭು ವಾಣಿ. ಶಿವಾದ್ವೈತ ಸಿದ್ಧಾಂತದಲ್ಲಿ ಶಿವಶಕ್ತಿಯರ ಸಹಜ ಸಂಯೋಗ ಹಾಗೂ ಕ್ರಿಯಾ ಜ್ಞಾನಗಳ ಸುಂದರವಾದ ಅವಿನಾಭಾವ ಸಂಬಂಧವನ್ನು ಸ್ಪಷ್ಟವಾಗಿ ಪ್ರತಿಪಾದಿಸಿ, ಇವೆರಡರ ನೈಜ ಸ್ಫೂರ್ತಿಯು “ ಏಕ ಮೇವಾದ್ವಿತೀಯಂ ಬ್ರಹ್ಮ || ಎಂಬಂಶವನ್ನು ಪ್ರತಿಪಾದಿಸಿರುತ್ತೆ, ಶಿವ, ಜ್ಞಾನ ಮಯ ನೆನಿಸಿದರೆ ಶಕ್ತಿ ಕ್ರಿಯಾತ್ಮಕಳೆಂಬುದು ಗಮನಾರ್ಹ. ಶಿವಶಕ್ತಿಯರ ವಿಕಾಸವೇ ಅಂದರೆ ವಿಮರ್ಶ ಶಕ್ತಿಯೇ ಜಗಜ್ಜನ್ಮಾದಿ ಹೇತುವೆನಿಸಿರುವುದು. ಶಿವಾಗಮಂಗಳಲ್ಲಿ ಜ್ಞಾನಕ್ರಿಯಾತ್ಮಕವಾದ ಶಿವಶಕ್ತಿ ತತ್ವವನ್ನು ಸುದೀರ್ಘವಾಗಿ ಉದಹರಿಸುತ್ತಾ:—

ಘೃತರೀತಿ ಘನೀಭೂತ | ಸಚ್ಚಿದಾನಂದ ಲಕ್ಷಣಃ ||

Ghruta Reeti Ghanee Bhutah :

Sacchidananda Lakshanaha :

ಎಂದು ವಿವರಿಸುತ್ತಾ, ಕರಗಿದ ತುಪ್ಪ ಹೆಪ್ಪುಗಳಿಟ್ಟದ ತುಪ್ಪವಾಗುವುದು. ಪುನಃ ಘಟ್ಟಿಯಾದ ತುಪ್ಪವೇ ಕರಗಿ ಹರಿಯುವಂತಾಗುವುದು. ಘಟ್ಟಿ ತುಪ್ಪ ದಂಶವೇ ಜ್ಞಾನಮಯ ಶಿವಸ್ವರೂಪವೆನಿಸಿರುವುದು. ಕರಗಿದ ತುಪ್ಪದಂಶವೇ ಕ್ರಿಯಾತ್ಮಕ ಶಕ್ತಿಸ್ವರೂಪ ವೆನಿಸಿರುವುದು. ಎರಡೂ ಸ್ಥಿತಿಗಳಲ್ಲೂ ತುಪ್ಪ ತುಪ್ಪವೇ ಆಗಿದ್ದು, ವಿಕಾರ ರಹಿತವೆನಿಸಿ “ ಏಕ ಮೇವಾದ್ವಿತೀಯಂ ಬ್ರಹ್ಮ ” ಎಂದು ತುಪ್ಪ ವಿರಾಜಿತವಾಗಿ ಪ್ರಿಯಕರವೆನಿಸಿರುವುದು. ಹಸನಾದ ಬೆಣ್ಣೆ ಕಾಯಿಸಿ ಸೋಸಿದ ತುಪ್ಪ, ಅರಿ ಘಟ್ಟಿಯಾಗಿರುವಂತೆ, ಮೇಲಿನ ಪದರು ಘಟ್ಟಿಯಾಗಿರುವಂತೆ ಕಂಡರೂ ಆ ಪದರಿನಡಿ ತುಪ್ಪ ದ್ರವಮಯವೇ ಆಗಿರುತ್ತೆ. ಮೇಲ್ಭಾಗದ ಘಟ್ಟಿ ತುಪ್ಪದ ಪದರನ್ನು, ಕ್ವಚಿತ್ ಬೆರಳಿನ ತುದಿಯಲ್ಲಿ ಮುಟ್ಟಿದ ಕ್ಷಣಾರ್ಧದಲ್ಲಿ ದ್ರವವಾಗುವುದು. ಪುನಃ ಸ್ವಲ್ಪ ಹೊತ್ತಿನ ನಂತರ ಅದೇ ಘಟ್ಟಿಯಾಗಿ ಪರಿಣಮಿಸಿ, ಧಳಧಳನೆ

ಹೊಳೆಯುವ ಹಳಿಗಳಿಂದ ಮಿಣುಗುಟ್ಟುತ್ತಿರುವುದನ್ನು ನಾವು ಕಾಣುತ್ತೇವೆ. ಹಳಿ ಹಳಿಗಳಾಗಿ ಕಾಣುವ ತುಪ್ಪದಂಶ ಜ್ಞಾನಾತ್ಮಕವಾದ ಶಿವಸ್ವರೂಪವೆನಿಸಿದರೆ, ಅದರಲ್ಲಿ ಮಿಣುಗುವ ಅಂಶ ಕ್ರಿಯಾತ್ಮಕವೆನಿಸಿದ್ದು ಶಕ್ತಿಯೆಂಬುದು ಗಮನಾರ್ಹವಿರುತ್ತೆ. ಯದ್ವತ್ ತುಪ್ಪದಲ್ಲಿ ಕಠಿಣತ್ವ ದ್ರವತ್ವಗಳು ಹಾಗೂ ಹಳಿಹಳಿಯಾಗಿರುವ ಅಂಶ ದೊಂದಿಗೆ ಥಳಥಳನೆ ಮಿರುಗುಟ್ಟುವ ಅಂಶವೂ ಸಹ ತುಪ್ಪದಲ್ಲಿರುವ ಅವಿನಾಭಾವ ಸಂಬಂಧವನ್ನು ಕಾಣುತ್ತೇವೋ ತದ್ವತ್ ಸಚ್ಚಿದಾನಂದ ಲಕ್ಷಣಗಳಿಂದ ವಿರಾಜಿಸುವ ಶಿವಶಕ್ತಿ ಅಂಶಗಳು ಎರಡಲ್ಲದ ಒಂದೇ ತತ್ವವೆಂದು ಭಗವತ್ಪಾದ ಜಗದ್ಗುರು ಶ್ರೀ ರೇಣುಕರು ಶಿವಾಗಮೋಕ್ತಿಗನುಸಾರ ಹೃದಯಂಗಮವಾಗಿ ವಿವರಿಸಿರುವರು. ಘಟ್ಟ ತುಪ್ಪ ಕರಗಿದ ತುಪ್ಪದಂತೆ ಜ್ಞಾನ-ಕ್ರಿಯೆಗಳು ಒಂದರಲ್ಲೊಂದು ಹಾಸುಹೊಕ್ಕಾಗಿ ತಾದಾತ್ಮ್ಯ ಭಾವದಿಂದ ರಂಜಿತವಾಗಿರುವುವು.

ಅಮರನಾಥ ಕವಿ, ಮೇಲ್ಕಂಡ ಈ ಮಹದಂಶವನ್ನೇ 'ಸುಲಿದ ಬಾಳೆಯ ಹಣ್ಣಿನಂತೆ' ವಿವರಿಸುತ್ತಾ:—

“ ಅದು ಬೊಮ್ಮಂ | ನೆರೆಗಟ್ಟಿಗೊಂಡ | ತಿಳಿ ನೈಯ್ಯೋಲ್ |

ಶಕ್ತಿ ಸೌಂದರ್ಯ ದೇಹದ ಸಂಪರ್ಕದೆ ತಾಳ್ಪು ರಂಜಿಸಿರೆ || ಅದರೆ—

ಜ್ಞಾನಮಯನಾದ ಪರಶಿವನು ಮೇಲೆ ಉದಹರಿಸಿದಂತೆ —“ಘೃತರೀತಿ ಘನೀ ಭೂತಃ” ತಿಳಿ ತುಪ್ಪದಲ್ಲಿ ಅಂತರ್ಗತವಾಗಿರುವ ಶಿವಶಕ್ತಿ ಸೌಂದರ್ಯಾತೀರೇಖೆಯಿಂದ “ ಏಕ ಮೇವಾದ್ವಿತೀಯಂ ಬ್ರಹ್ಮ ” ಎಂಬಂತೆ ಅಖಂಡಾದ್ವಿತೀಯನಾಗಿ ರಾ ರಾಜಿ ಸುತ್ತಲಿರುವನು. ಇದು ಜ್ಞಾನಕ್ರಿಯಾ ಸಮ ಸಮುಚ್ಚಯ ಸ್ಥಿತಿಯನ್ನು ಹೊರಸೂ ಸುತ್ತಿರುವುದು. ಕ್ರಿಯಾಜ್ಞಾನ ಸಮುಚ್ಚಯ ಎರಡು ವಿಧವಾಗಿದೆ. ಒಂದು ವಿಷಮ ಸಮುಚ್ಚಯ ಮತ್ತೊಂದು ಸಮ ಸಮುಚ್ಚಯ. ಶಿವಾದ್ವೈತವು ಮೇಲೆ ವಿವರಿಸಿದಂತೆ— ಸಮಸಮುಚ್ಚಯ ಸಿದ್ಧಾಂತವನ್ನೇ ಪ್ರತಿಪಾದಿಸುತ್ತಲಿದೆ. ಕರ್ಮಕ್ಕೆ ಸ್ವತಂತ್ರವಾಗಿ ಫಲವೀಯುವ ಶಕ್ತಿಯಿಲ್ಲ. ಆದರೆ ನಿಷ್ಕಾಮ ಕರ್ಮಾಚರಣೆಯಿಂದ ಶುದ್ಧಾಂಥಃಕರಣನಾಗಿ, ಜ್ಞಾನದ ಸಹಕಾರದಿಂದ ಫಲಪ್ರಾಪ್ತಿಯುಂಟಾಗುವುದೆಂಬ ನಿರ್ಣಯ ವಿಷಮ ಸಮುಚ್ಚಯವೆನಿಸಿರುವುದು. ಫಲಾಪೇಕ್ಷೆಯಿಂದ ಮಾಡುವ ಹಿಂಸಾತ್ಮಕ ಯಜ್ಞಯಾಗಾದಿಗಳು “ಪ್ಲವಾ ಹ್ಯೇತೇ ಅದೃಢಾ ಯಜ್ಞ ರೂಪಾ” ಎಂಬಂತೆ, ಒಡಕು ದೋಣಿಯಲ್ಲಿ ಕುಳಿತು ನೀರಿನ ಮೇಲೆ ಪ್ರಯಾಣ ಮಾಡಿದಂತೆ ಎಂಬುದು ಶಿವಾದ್ವೈತದ ಸಿದ್ಧಾಂತದ ಅಭಿಮತ.

Therefore the Philosophy of Kriya Gnana Sama Samuchaya has been upheld in Sivadwaitha as propounded in the Scriptures. Even Eshavasyopanishad ಈಶಾವಾಸ್ಯೋಪನಿಷದ್ contemplates the

theory of Sama Samuchaya — ಸಮ ಸಮುಚ್ಚಯ ಸಿದ್ಧಾಂತವನ್ನೇ ಪ್ರತಿಪಾದಿಸುತ್ತಲಿದೆ.

ಕ್ರಿಯಾಜ್ಞಾನ ಸಮ ಸಮುಚ್ಚಯದಲ್ಲಿ ಭೇದಭಾವ ಕೂಡದು. 'ದ್ವಂದ್ವೇ ನ ಭೇದಃ' ಎಂದಿದೆ ಶ್ರುತಿ. " ಜ್ಞಾನಂ ವಿನಾ | ಕ್ರಿಯಾ ನ ಭವತಿ | ಕ್ರಿಯಾಂ ವಿನಾ | ನ ಭಾತಿ ತತ್ ". ಇದರಿಂದಾಗಿ, ಕ್ರಿಯಾ ಜ್ಞಾನಗಳ ದ್ವಂದ್ವ ಧರ್ಮ ಸಹಜವೇ ಇದೆ. ಕ್ರಿಯೆ ಆಚಾರವೆಂದರಿಯಬೇಕು. ಅರಿವು, ಸಮರ್ಪಣೆ ಮತ್ತು ಅನುಭವ ಇವು ಜ್ಞಾನದ ಅಂಗಗಳೆನಿಸಿವೆ. ಆಚಾರವೆಂಬ ಅಡಿಗಲ್ಲಿನ ಮೇಲೆ ಅರಿವು ಅನುಭವಗಳು ರೂಪಗೊಳ್ಳುವುವು. ಕ್ರಿಯಾ-ಅಂದರೆ, ಆಚಾರಹೀನನಾದರೆ ಜ್ಞಾನಕ್ಕೆ ಇಂಬಿಲ್ಲ.ಇದರಿಂದಾಗಿ ಶ್ರುತಿಯಲ್ಲಿ :—

Gnanena Achara Yuktena :

Praseedati Maheswaraha :

Tasmaad Aachaaravaan Gnani :

Bhaved Aadeha Paathanam :

" ಜ್ಞಾನೇ ನಾಚಾರಯುಕ್ತೇನ | ಪ್ರಸೀದತಿ ಮಹೇಶ್ವರಃ ||

ತಸ್ಮಾದಾಚಾರವಾನ್ ಜ್ಞಾನೀ | ಭವೇ ದಾದೇಹಪಾತನಂ "

ಎಂದು ಪ್ರತಿಪಾದಿತವಾಗಿದೆ. ಮೋಕ್ಷವನ್ನು ಅಥವಾ ಆತ್ಮಸಾಕ್ಷಾತ್ಕಾರವನ್ನು ಅಂದರೆ ಲಿಂಗಾಂಗ ಸಾಮರಸ್ಯಾನಂದವನ್ನು ಹೊಂದುವವರೆವಿಗೂ, ಶಿವಯೋಗ ಮಯ ಕ್ರಿಯಾ ಜ್ಞಾನಗಳ ದ್ವಂದ್ವ ಧರ್ಮಗಳ ಆಚಾರಯುಕ್ತವಾದ ಆಚರಣೆ ಶಿವಜ್ಞಾನಾನುಭವದ ಅರಿವು ಅನುಭವಗಳು ಸತತ ತಾದಾತ್ಮ್ಯ ಭಾವದಿಂದ ಹೊಂದಿ ಕೊಂಡಿರುವುವು. ಶಿವಶಕ್ತಿಯರ ಕ್ರಿಯಾ ಜ್ಞಾನಗಳ ದ್ವಂದ್ವ ಸಹಜ ಸಂಪುಟವನ್ನು ನಾಸದೀಯ ಸೂಕ್ತದಲ್ಲಿ ಅನುವಾದಿಸುತ್ತಾ ಪರಮಾತ್ಮನು ಸೃಷ್ಟಿಕಾರ್ಯವನ್ನು ರಂಭಿಸುವ ಮೊದಲು:— " ತಪಸಾ ಚೇಯತೇ ಬ್ರಹ್ಮ " ಅಂದರೆ, ಧ್ಯಾನಾರೂಢನಾಗಿ ತಪಸ್ಸನ್ನಾಚರಿಸಿದನು ಎಂದಿದೆ. " ತಪಸ ಸ್ತನ್ಮಹಿನಾ ಜಾಯ ತೈಕಂ " ಮಂತ್ರ 3 ರಲ್ಲಿ, ತಪಸ್ಸಿನ ಮಹಿಮೆಯಿಂದ, ಉಬ್ಬಿ, ವಿಸ್ತಂಭಿತನಾಗಿ ಸೃಷ್ಟಿಕಾರ್ಯವನ್ನು ಶಿವನು ಆರಂಭಿಸಿದನೆಂಬುದು ನಾಸದೀಯ ಸೂಕ್ತದಿಂದ ಕಂಡುಬರುವುದು.

Tapasa Sthan Mahinaa : Jaaya Taikam :

ಅಂದರೆ ಪರಶಿವಬ್ರಹ್ಮ " ಮನಸೋರೇತಃ ಪ್ರಥಮ ಯದಾಸೀತ್ " ಎಂಬಂತೆ ಪ್ರಪಂಚವನ್ನು ಸೃಷ್ಟಿಸಬೇಕೆಂಬ ಪ್ರಥಮ ಇಚ್ಛೆ ಮನಸ್ಸಿನಲ್ಲಿ ತೋರಿದೊಡನೆಯೇ ಇಚ್ಛಾ ಶಕ್ತಿಯು ತಕ್ಷಣ " ನಾನಾ ಶಕ್ತಿ ಯೋಗಾತ್ ", " ಬಹುಧಾ ಶಕ್ತಿ ಯೋಗಾತ್ " ಎಂಬ ಸ್ವಭಾವಸಿದ್ಧವಾದ ತನ್ನ ಶಿವಶಕ್ತಿಯ ಪ್ರಭಾವದಿಂದ ಸೃಷ್ಟಿಕಾರ್ಯವನ್ನಾರಂಭಿಸಿದಳೆಂದು ಹೇಳಿ, ಪರಶಿವಬ್ರಹ್ಮವು ಸಹಜವಾಗಿಯೇ " ಜ್ಞಾನ

ಕ್ರಿಯಾ ಶಕ್ತ್ಯಾ ಧಿಷ್ಠಿತವಾಗಿರುವುದಾಗಿ ಮುಂಡಕೋಪನಿಷತ್ತಿನಲ್ಲಿ ಪ್ರತಿಪಾದಿಸಲಾಗಿದೆ. ಇದರಿಂದ ಋಗ್ವೇದದ ದಶಮ ಮಂಡಲಾಂತರ್ಗತವಾಗಿರುವ ನಾಸದೀಯ ಸೂಕ್ತದ ಸಾರಾಂಶದಂತೆ ಪರಿಶಿಷ್ಟ ಬ್ರಹ್ಮವು —

Swa Swaroopaika Chichhaktiyim :

Sphurisu Tirdu Dadwaita : Paramathma Tattvam :

ಸ್ವ ಸ್ವರೂಪೈಕ ಚಿಚ್ಚಕ್ತಿಯಿಂ ।

ಸ್ಫುರಿಸುತಿದರ್ವ ದದ್ವೈತ ಪರಮಾತ್ಮ ತತ್ವಂ ॥

ಎಂದು ಘಂಟಾಘೋಷವಾಗಿ ಘೋಷಿಸಿರುವುದು.

While Awareness is the innate characteristic nature of Gnana-Shakti- ಜ್ಞಾನಶಕ್ತಿ, Motive power-Kriya Shakti- ಕ್ರಿಯಾಶಕ್ತಿ which is devoid of the sense of awareness do accompany simultaneously with Gnana Shakti in an ever united Subtle manner. They are like positive and negative currents in a live wire. Kriya & Gnana Shakties are the twin sisters born out of Ichha-Shakti. ಇಚ್ಛಾಶಕ್ತಿಯ ಅವಳಿ ಮಕ್ಕಳೇ ಕ್ರಿಯಾ ಜ್ಞಾನ ಶಕ್ತಿಗಳು. Whereas Ichha Shakti has emerged from the divine Bosom of Chichhakti. ಚಿಚ್ಚಕ್ತಿಯ ಗರ್ಭೋದಿತ ಶಕ್ತಿ ಇಚ್ಛಾ ಶಕ್ತಿ. ಚಿಚ್ಚಕ್ತಿ ಸಚ್ಚಿದಾನಂದ ಸ್ವರೂಪವುಳ್ಳದ್ದು. Chichhakti is hailed as Chinmaya Shakti since the same is One with Parasivabrahma. Kriya Shakti has also emerged from the same Origin where, Gnana Shakti sprouts. This fact is seen from Gita :

Karma Brahmod Bhavam Viddhi :

Brahmaakshara Samud Bhavam :

Tasmaath Sarva Gatam Brahma :

Nityam Yagneh Prathishtitam : (Gita Cha. 3, Sl. 15)

ಕರ್ಮ ಬ್ರಹ್ಮೋದ್ಭವಂ ವಿದ್ಧಿ । ಬ್ರಹ್ಮಾಕ್ಷರ ಸಮುದ್ಭವಂ ।

ತಸ್ಮಾತ್ಸರ್ವಗತಂ ಬ್ರಹ್ಮ । ನಿತ್ಯಂ ಯಜ್ಞೇ ಪ್ರತಿಷ್ಠಿತಂ ॥

(ಗೀತಾ ಅ. 3, ಶ್ಲೋ. 15)

Sri Krishna stresses that Kriya Shakti has its deep roots penetrated in Brahma. And that Brahma is the Self existent manifestation (Sakaara Murti) from the Avyakta Swaroopa (Niraakaara-tattva) of Linga Roopi Parasivabrahma. The same is hailed in Shruties as 'Akshara-ಅಕ್ಷರ ಬ್ರಹ್ಮ', which is Eternal, Blissful and Infinite. The entire Creation is an outcome from the Akshara Swaroopi Parasiva tattva:-'' Aksharaat Sambhava Teeha-

-Viswam- ಅಕ್ಷರಾತ್ಮಂಭವ ತೀಹ ವಿಶ್ವಂ ". The power of Creative faculty and the power of awareness are unitedly bedded in the Stupendous divine Bosom of Akshara Brahma. Yet, Lingaroopi Parasivabrahma is in essential, wholly aloof from the abovesaid projections and operations. Hence Scriptures hail:- "Aksharaat Parathah Paraha ಅಕ್ಷರಾತ್ಪರತಃ ಪರಃ " Gita spells out this aspect in saying that:- "Yoh Buddhhe Paratstu saha-ಯೋ ಬುದ್ಧೇ ಪರತಸ್ತು ಸಃ|| According to Gita the entire panoramic views of the Universe and its all round progress, sustenance etc., are the continued effects of Kriya-Gnana-Shakties working together. So, Sri Krishna stresses the need to be ever engaged in Yagna:- "Nityam Yagne Pratishtitam- ನಿತ್ಯಂ ಯಜ್ಞೇ ಪ್ರತಿಷ್ಠಿತಂ." Dedicate your life for the performance of Yagna is the sound advice of Sri Krishna. What is Yagna ? The word Yagna has its own meaning. This word has derived from the root "Yaj ". Yaj means to worship-pooja, pray, implore, meditate, etc. Daily be engaged in Yagna means offer worship-Puja to God, Linga Roopi Parasivabrahma. Pray Him incessantly, extol His Greatness and constantly meditate upon Him. The solemn Practices of Dhyana, Dharana and Samadhi Yogas do come under Yagna. This is how Bhagavan Sri Jagadguru Revana Siddha Mahacharya interprets the word Yagna in Sri Siddhanta Sikhmani also known as Sri Renuka Gita. Sivasakti Tattva is the significance of Kriya-Gnana Sama Samuchhaya theory in abundance. 'AUM' is the significance of Nirakaara Brahma or Niranjana Parasivabrahma. 'OM' is hailed Nishkala Brahma. Siva Panchakshara Maha Mantra has sprung from the Bosom of OMkara Nishkala Parasivabrahma. Siva Panchakshara Maha Mantra has been hailed as Sakala-Nishkala Brahma. The same is known as Shakti tattva, and OMkara being Moola Pranava is hailed as Parasivabrahma. Both are abundantly imbibed in Sacchidananda Swaroopa. Sadasiva, Living God Supreme is Sakala- Brahma Swaroopi in essence. Sadasiva is the Lord of Pancha-krutyaas having FIVE divine Faces. So, Sadasiva Swaroopa signifies the Symbol of Sivasakti tattva. Consequently Scriptures hail :-

Paraasya Shaktir Vividhaiva Shruyate :
Swabhaavaki Gnana Bala Kriyaacha :

The word, "Swabhaavaki-ಸ್ವಭಾವಕಿ" identifies the Shakti-tattva in Holy Communion with Siva tattva forming as One cohesive Stupendous Whole.

ಸ್ವಭಾವ ಅಥವಾ ಸ್ವರೂಪವು ವಿಮರ್ಶಾ ಶಕ್ತಿಯುತನಾಗಿ ಶಿವನು ವಿರಾಜಿಸುತ್ತಿರುವನು.

The innate and inseparable nature of Sivasakti tattva could be observed from the illustration given hereunder ;—

OM : Na Ma Si Va Ya

OM is Mahalinga-Chichhakti or Chinmaya Swaroopa
(Omniscient and Nishkala)

Na	is Acharalinga-Kriya	Shakti Swaroopa
Ma	is Gurulinga-Gnana	Shakti Swaroopa
Si	is Sivalinga-Iccha	Shakti Swaroopa
Va	is Jangamalinga-Adi	Shakti Swaroopa
Ya	is Prasadalinga-Paraa	Shakti Swaroopa

Panchakshara Maha Mantra being Sakala Nishkala Brahma signifies Shakti-Tattva which is Omnipresent & Omnipotent.

The coherence of brightness and vibrating flames thereof are seen as one unit in the Jyoti. Likewise the absorption of Sivasakti-tattva is beheld in an infinite and Supreme Divine Light. While Linga - tattva Forms Gnana Swaroopa - "Pragnaanam Brahma" "ಪ್ರಜ್ಞಾನಂ ಬ್ರಹ್ಮ" as hailed in Vedas, Shakti tattva Forms Kriya Shakti Swaroopa-"Chaitanyam Brahma" ಚೈತನ್ಯಂ ಬ್ರಹ್ಮ as extolled in the Scriptures. This aspect has been resplendantly made clear from the above illustration.

ಓಂ : ನ ಮ ಸಿ ವಾ ಯ

ಓಂ ಕಾರವೇ ಮಹಾಲಿಂಗ ಚಿತ್ತೇಕ್ಷಿ ಚಿನ್ಮಯ ಸ್ವರೂಪ.
 ನ ಕಾರವೇ ಅಚಾರಲಿಂಗ ಕ್ರಿಯಾ ಶಕ್ತಿ ಸ್ವರೂಪ.
 ಮ ಕಾರವೇ ಗುರುಲಿಂಗ ಜ್ಞಾನ ಶಕ್ತಿ ಸ್ವರೂಪ.
 ಸಿ ಕಾರವೇ ಶಿವಲಿಂಗ ಇಚ್ಛಾ ಶಕ್ತಿ ಸ್ವರೂಪ.
 ವ ಕಾರವೇ ಜಂಗಮಲಿಂಗ ಆದಿ ಶಕ್ತಿ ಸ್ವರೂಪ.

ಯ ಕಾರವೇ ಪ್ರಸಾದಲಿಂಗ ಪರಾಶಕ್ತಿ ಸ್ವರೂಪ.

ಪಡ್ತಿಗಳಲ್ಲಿ ಪಡೆ ಶಕ್ತಿಗಳ ಅವಿನಾಭಾವ ಸಂಬಂಧ ಸ್ಪಷ್ಟವಾಗಿ ಮೇಲಿನ ವಿವರಣೆಯಿಂದ ಮನಗಾಣ ಬಹುದಾಗಿದೆ. ಜ್ಯೋತಿಯಲ್ಲಿ ಪ್ರಕಾಶ ಹಾಗೂ ಚಲನ ಶಕ್ತಿಗಳು ಏಕ ಕಾಲದಲ್ಲಿ ವಂದಾಗಿಯೇ ಇದ್ದು ಬೆಳಗುವಂತೆ, ಕ್ರಿಯಾಜ್ಞಾನಗಳ ಸಮ ಸಮಾಜ್ವಯ ಸ್ವರೂಪ, ಏಕಶಕ್ತಿ ತತ್ವದಲ್ಲಿ ಸ್ವಭಾವ ಸಿದ್ಧವಾಗಿ ಏಕ ಪ್ರಕಾರವಾಗಿ ವಿರಾಜಿತವಾಗಿರುವುದು. ಅಸ್ತು.

The Dravidians of the pre-Aryan period were observing Yagna in the form of worshipping Ishta linga and as well as Linga Roopi Parasivabrahma through body, mind, and spirit wholeheartedly. After the invasion of the Aryans, Yagas and Yagnas were offered by them to Indra, Yama, Varuna, Agni, and through prayers, they invoked the blessings of the said deities as found in the earlier portions of Rig-Veda etc. They did so, in order to have their blessings and periodical rains and for the replenishment of their cattle wealth and the daily necessities in life. The Aryans introduced indecent methods of offering animals as Yagna Pasu and mercilessly sacrificed the mute and innocent animals with the object of pleasing the petty deities. They did this in the name of Vedic Religion. Their only object in view was that the abovesaid petty gods bestow upon them all the temporal needs and pleasures from time to time regularly and periodically in plenty. Whereas, Sivadwaita philosophy vehemently abhors the aforesaid early Aryan methods followed by them in the name of Yagna. The inhuman and ruthless Yagas and Yagnas performed by the Aryans was quite in controvention to the Upanishadic and Shivagamic Cult and Creed. Veerasaivas were the first sect who robustly protested demoniac deeds of the Aryans in Yagas and Yagnas. The Jains, and the Buddhists followed the suit and effectively worked together along with Veerasaivas with a determined will in stopping this evil practices. The said three powerful Sects jointly waged war with the Brahmanical religion who were doing atrocities in the name of Yagna and its sacraments. As time rolled on, the Brahmanical religion realised their practices were foul and sinful, passively adopted the methods of Veerasaiva Religion and embraced the non Violence Policy.

According to Sivadwaita School of Thought Yagna means Puja, Worship, Dhyana, and offering incessant Prayers to God Supreme viz.; Linga Roopi Parasivabrahma and unto to none else. This kind of Yagna staunchly and devoutly observed and followed by the Veerasaivas from the remotest period viz., pre-Aryan period, has been contemplated and expounded in the latter portion of the Vedas. It is worth noting that the Upanishads and Shivagamas propound and hail the unique Philosophy found bedded in the latter portions of the Vedic Cult.

Linga Roopi Parasiva Tattva

ಲಿಂಗ ರೂಪಿ ಪರಶಿವತತ್ವ

The unique Philosophy of the above 'Tattva' has been extensively propounded by God Siva in Twenty-eight Shiva-gamas. Shivagamic lore is the background for propounding the Upanishadic quintessence. While the former philosophy is hailed as Siddhanta the latter has been hailed as Vedanta. According to Veerasaiva Siddhanta Parasivabrahma manifested in the Form of Sivalinga. This enabled to offer worship, pray and meditate upon Linga Roopi Parasivabrahma Who is Avyakta tattva, un-manifested divine state. Linga-tattva is a stupendous consummation of Kriya-Gnana Shakties by virtue of its glorious Effulgence and boundless Energy. It has been described that Linga is an unique symbol of Kriya-Gnana-Samanvyatmaka Omniscient and Omnipotent Power. Sivagamas hail :—

Kriyaa Gnaana Samaayuktam :

Veerasaivasya Lakshanam :

ಕ್ರಿಯಾ ಜ್ಞಾನ ಸಮಾಯುಕ್ತಂ । ವೀರಶೈವಸ್ಯ ಲಕ್ಷಣಂ ॥

It is not a composition of two powers but the same is an Ubhayaathmaka Shakti-ಉಭಯಾತ್ಮಕ ಶಕ್ತಿ. Kriya devoid of Gnana is inert and inanimate and whereas Gnana bereft of Kriya tantamounts to a myth-Brantu. Therefore both are quite essential and necessary in the attainment of the desired object. They are like heat and cold, Seetoshna-ಶೀತೋಷ್ಣಗಳಂತೆ and sky and ether-or air Maarutaambara-ಮಾರುತಾಂಬರಗಳದ್ದಂತೆ.—It has been described that while Kriya Shakti is like the outer Garb to Ichha Shakti.

Gnana Shakti is the inner garment thereof. Sivalinga or Ishtalinga is an embodiment of Kriya-Gnana-Sama Samuchaya Roopa in essence. ಕ್ರಿಯಾ ಜ್ಞಾನಗಳ ಸಮ ಸಮುಚ್ಚಯ ಸ್ವರೂಪವೇ ಇಷ್ಟಲಿಂಗವೆಂಬುದು ಗಮನಾರ್ಹ.

'Lingam Chidaathmakam Brahma: Tacchaktih Prana Roopini'
 ಲಿಂಗಂ ಚಿದಾತ್ಮಕಂ ಬ್ರಹ್ಮ | ತಚ್ಚಕ್ತಿ : ಪ್ರಾಣರೂಪಿಣಿ

So hails Sri Renuka Gita. The most innate and natural subsistence of Sivasakti tattva has been explicitly made clear in the undermentioned stanza of Sri Siddhanta Sikhamani :—

Na Sivena Vinaa Shakti : Na Shakti Rahitah Sivaha :
 Pushpa Gandhavat Anyonyam : Maarutaambara Yo Riva :
 Sivaa bhidam Param Brahma : Jagan Nirmaatu Micchayaa :
 Swaroopa Maadadeh Kinchit : Sukha Spoorti Vijrumbhitam :
 Thadeeyaa Paramam Shakti : Sacchidaananda Lakshana :
 Samastha Loka Nirmaana : Sama Vaaya Swaroopini :

(Siddhanta Sikhamani

Cha : 2 Sl. 8, 12)

ನ ಶಿವೇನ ವಿನಾ ಶಕ್ತಿ : | ನ ಶಕ್ತಿ ರಹಿತ : ಶಿವ : |
 ಪುಷ್ಪಗಂಧ ವದನ್ಯೋನ್ಯಂ | ಮಾರುತಾಂಬರ ಯೋರಿವ ||
 ಶಿವಾಭಿದಂ ಪರಂ ಬ್ರಹ್ಮ | ಜಗನ್ನಿರ್ಮಾತು ಮಿಚ್ಛಯಾ |
 ಸ್ವರೂಪ ಮಾದದೇ ಕಿಂಚಿತ್ | ಸುಖ ಸ್ಪೂರ್ತಿ ವಿಜ್ರಂಭಿತಂ ||
 ತದೀಯಾ ಪರಮಾಶಕ್ತಿ | ಸಚ್ಚಿದಾನಂದ ಲಕ್ಷಣಾ |
 ಸಮಸ್ತ ಲೋಕ ನಿರ್ಮಾಣ | ಸಮವಾಯ ಸ್ವರೂಪಿಣಿ || (ಸಿ. ಶಿ.)

The Icchaa Shakti born out of Chicchakti possesses tremendous Power being One with Parasivabrahma, as already explained in the foregone pages hereinabove. Sri Sankaracharya having visualised the abovesaid unique aspect bedded in Sivasakti tattva, praises Paraa Shakti the Universal Mother as under :

Sivah Shakthyaa Yukto : Yadi Bhavathi Shaktih Prabhavitum;
 Na Cheh Devam Devoh: Na, Khalu Kushalaha Spanditumapi;
 Athastwaam Aaraadhyam : Hari Hara Virinchaadhibhi Rapi ;
 Pranamtum Sthotum Vaa: Katha Makruta Punyaha Prabhavati

(Soundarya Lahari Sl. 1)

ಶಿವಃ ಶಕ್ತ್ಯಾ ಯುಕ್ತೋ | ಯದಿ ಭವತಿ ಶಕ್ತಿಃ ಪ್ರಭವಿತುಂ |

ನಚೇ ದೇವಂ ದೇ ವೋ | ನ ಖಿಲು ಕುಶಲಃ ಸ್ಪಂದಿತುಮಪಿ ||

ಅತಸ್ತ್ವಾ ಮಾರಾಧ್ಯಾಂ | ಹರಿ ಹರ ವಿವಿಂಚಾದಿಭಿರಪಿ |

ಪ್ರಣಂತುಂ ಸ್ತೋತುಂ | ವಾ ಕಥಮಕೃತ ಪುಣ್ಯಃ ಪ್ರಭವತಿ ||

(ಸೌಂದರ್ಯಲಹರಿ ಶ್ಲೋಕ |)

Jagadguru Sri Adi Sankaracharya explicitly makes it clear in the above stotra, stanza, the inseparable nature of Shakti tattva in Siva tattva and how Kriya Shakti plays an important part abundantly in influencing upon Vishnu, Siva, Bramha, and others who are infact, "Na Cheh Devam Devoh : Na Khalu Kushalaha Spanditumapi ನ ಚೇ ದೇವಂ ದೇವೋಃ ನ ಖಿಲು ಕುಶಲಃ ಸ್ಪಂದಿತುಮಪಿ" could not do to themselves any thing or even could move a bit without the Grace and energizing valour and vigour born out of Thy Mercy and lauds unto Thee Oh ! Mother, We Salute ! We Salute !

ಪರಶಿವಬ್ರಹ್ಮದಲ್ಲಿ ಅನಾದಿ ಸಂಸಿದ್ಧವಾಗಿ "ಅಘಟಿನಾಘಟನ ಶಕ್ತಿ ಸಾಮರ್ಥ್ಯವು || ಸಹಜವಾಗಿ ಅವಿನಾಭಾವ ಸಂಬಂಧದಿಂದ ಮೈಗೂಡಿರುವ ಮಹದಂಶವನ್ನು ಮನಗಂಡ ಜಗದ್ಗುರು ಆದಿ ಶ್ರೀಶಂಕರಾಚಾರ್ಯರು, ಆನಂದ ತುಂದಿಲ ಹೃದಯ ಸ್ವಾಂತರಾಗಿ ಜಗನ್ಮಾತೆಯನ್ನು ಅಖಂಡವಾಗಿ ಸ್ತುತಿಸುತ್ತಾ :-

" ಭೋ ಭೋ ಜಗನ್ಮಾತೇ ! ಪರಮೇಶ್ವರನು, ಶಕ್ತಿ ಸ್ವರೂಪಿಣಿಯಾದ ನಿನ್ನ ಸಾನ್ನಿಧ್ಯ ಪ್ರಭಾವದಿಂದ ಚರಾಚರಾತ್ಮಕವಾದ ಜಗತ್ತನ್ನು ನಿರ್ಮಿಸಿ, ಸ್ಥಿತಿ, ಸಂಹಾರ ಲೀಲೆಗಳ ಹಾಗೂ ನಿಗ್ರಹಾನುಗ್ರಹ ಶಕ್ತಿ ಸಂಪನ್ನನಾಗಿ ವಿರಾಜಿತನಾಗಿಹನು. ಜಿಜ್ಞೆಕ್ತಿ ಜಿನ್ಮಯತ್ವವಿಲ್ಲದಿದ್ದರೆ ಸತ್ಸ್ವ ರೂಪಿಯಾದ ಶಿವನು ಅತ್ತಿತ್ತ ಅಲುಗಾಡುವ ದಕ್ಕೂ ಅಸಮರ್ಥನಾಗಿಹನು. ಹರಿ, ಹರ, ಚತುರ್ಮುಖ ಬ್ರಹ್ಮಾದಿಗಳೆಂದಲೂ, ಸುರ ಸಮುದಾಯದಿಂದಲೂ ಸೇವೆಯನ್ನು ಸತತ ಕೈ ಕೊಳ್ಳುವಂತಹ ಮಹಾಮಹಿಮಳಾದ ಓ ದೇವೀ ! ನಿನ್ನನ್ನು ನಮಸ್ಕರಿಸಿ, ಸ್ತುತಿಸುವುದಕ್ಕೆ ಲೇಶ ಮಾತ್ರವೂ ಸುಕೃತ ವನ್ನೇ ಮಾಡದಿರುವ, ಪಾಮರರಿಗೆ ಯೋಗ್ಯತೆ ಯಾದರೂ ಎಲ್ಲಿದೆ ? ಎಂದು ಮನ ದುಂಬಿ ಶ್ರೀ ಜಗನ್ಮಾತೆಯಾದ ಅಖಿಲಾಂಡೇಶ್ವರಿಯನ್ನು ಅನನ್ಯ ಭಕ್ತಿಭಾವದಿಂದ ಸ್ತುತಿಸಿರುವರು.

ಆದಿಶಕ್ತಿ ಸ್ವರೂಪಿಣಿಯಾದ ಶಾಂಭವಿಯು ಶಂಭುವಿನ ಆರ್ಥಾಂಗಿಯಾಗಿರುವಳು. ಶ್ರೀ ಶಿವಯೋಗಿ ಶಿವಾಚಾರ್ಯರು ಶ್ರೀ ಸಿದ್ಧಾಂತ ಶಿಖಾಮಣಿಯ ಶಕ್ತಿ ಸ್ತುತಿಯಲ್ಲಿ ದೇವಿಯನ್ನು ಸ್ತುತಿಸುತ್ತಾ, | ಶಾಂ ಧರ್ಮಚಾರಿಣೀಂ ಶಂಭೋಃ | ಪ್ರಣಮಾನಿ ಪರಾಂ ಶಿನಾಂ || ಎಂದು ಕೊಂಡಾಡಿರುವರು.

ಮಹಾ ವಿಷ್ಣುವು, ಶಕ್ತಿ ಸ್ವರೂಪಿಣಿ ಯಾದ ಮಹಾ ಲಕ್ಷ್ಮಿಯನ್ನು ಎಡಬಿಡದೆ ತನ್ನ ವಕ್ಷಸ್ಥಳದಲ್ಲಿ ರಿಸಿಕೊಂಡು ಜಗದ್ರಕ್ಷಣಕಾರ್ಯವನ್ನು ನೆರವೇರಿಸುತ್ತಿಹನು. ಶ್ರೀಮದ್ ವಾಲ್ಮೀಕಿ ರಾಮಾಯಣದ ಶ್ರೀ ಸೀತಾ ಕಲ್ಯಾಣ ಮಂಗಳ ಘಟ್ಟದಲ್ಲಿ ರಾಜರ್ಷಿಯಾದ ಶ್ರೀ ಜನಕ ಮಹಾರಾಜನು ತನ್ನ ಸಾಕು ಮಗಳಾದ ಸೀತೆಯನ್ನು ಶ್ರೀ ರಾಮಚಂದ್ರನಿಗೆ ವ್ಯಾಪ್ತಿಸುತ್ತಾ, “ಹೇ ರಾಮ, ಇಯಂ ಸೀತ ಮಮಸುತ | ಸಹಧರ್ಮ ಚರಿತನ” || ಎಂದು ಹೇಳಿರುವುದನ್ನು ನೋಡಲಾಗಿ, ಶ್ರೀ ಮಹಾ ವಿಷ್ಣುವಿನ ಅರ್ಧಾಂಗಿ ಶಕ್ತಿ ಸ್ವರೂಪಿಣಿಯಾದ ಸೀತೆ ಎಂಬುದು ಸ್ಪಷ್ಟವಿರುತ್ತೆ. ಇಲ್ಲಿ ಸಹ ಶಕ್ತಿಗೆ ಪ್ರಾಧಾನ್ಯವಿದೆ. ಸೀತೆಯನ್ನು ಕಳೆದುಕೊಂಡ ಶ್ರೀರಾಮನು ಅಸಂತೋಷದಿಂದ ಸ್ತಬ್ಧನಾಗಿದ್ದ. ರಾಮಾಯಣ ಶ್ರೀರಾಮನ ಕಥೆಯಷ್ಟೇ ಅಲ್ಲ. “ರಮಾ” ಸಂಬಂಧವಾದ ಚರಿತ್ರೆಯಾದ್ದರಿಂದ ರಾಮಾಯಣವೆಂಬ ಹೆಸರು ಬಂದಿದೆ. ಶ್ರೀ ವಾಲ್ಮೀಕಿ ಮಹರ್ಷಿಗಳು ಇದನ್ನು ಸ್ಫುಟಪಡಿಸುತ್ತಾ ಶ್ರೀಮದ್ರಾಮಾಯಣವು || ಸೀತಾಯಾಃಶ್ಚ ರಿತಂ ಮಹತ್ || ಎಂದು ಸಾರಿರುವುದು ಗಮನಾರ್ಹ. ಇದರಿಂದ ಶಕ್ತಿಯಂಶಕ್ಕಿರುವ ಪ್ರಾಧಾನ್ಯ ಎದ್ದು ಕಾಣುವುದು. ಅವಿನಾಭಾವ ಸಂಬಂಧದಿಂದ ಬೆಳಗುವ ಶಿವ ಶಕ್ತಿಸಂಪುಟದ ನಿಜ ತತ್ವವನ್ನು ಕವಿಕುಲ ಸಾರ್ವಭೌಮ ಕಾಳಿದಾಸನು || ಜಗತಃ ಪಿತರೌವಂದೇ | ಪಾರ್ವತೀಪರಮೇಶ್ವರೌ || ಎಂದು ಸ್ತುತಿಸಿ ಪರಿಶಿಷ್ಟಪದ್ಯದ || ಏಕಮೇವಾದ್ವಿತೀಯ || ಸ್ವರೂಪವನ್ನು ಎತ್ತಿಹಿಡಿದಿರುವನು.

ಕ್ರಿಯಾ ಜ್ಞಾನ ಸಮ ಸಮುಚ್ಚಯದ ಶ್ರೇಷ್ಠ ನಿಲುವನ್ನು ಶಿವಶಕ್ತಿ ಸಂಪುಟದ ಅವಿನಾಭಾವ ಸಂಬಂಧದ ಇರುವಿಕೆಯನ್ನು, ಶಿವಜ್ಞಾನ ಧಾರೀಣರಾದ ಪಂಡಿತ ಶಿರೋಮಣಿ ಶ್ರೀ ಬಸವಣ್ಣನವರು, ತಮ್ಮೊಂದು ವಚನದಲ್ಲಿ

ಉದಕ ದೊಳಗೆ ಬೈಚಿಟ್ಟ | ಬೈಕೆಯಂತಿದ್ದಿತ್ತು |

ಸಸಿ ಯೊಳಗಣ ರಸದ ರುಚಿಯಂತೆ ಇದ್ದಿತ್ತು |

ನನೆಯೊಳಗಣ ಪರಿಮಳದಂತೆ ಇದ್ದಿತ್ತು |

ಕೂಡಲ ಸಂಗಮ ದೇವನ ನಿಲವು | ಕನ್ನೆಯ ಸ್ನೇಹದಂತಿದ್ದಿತ್ತು || ಎಂದಿರುವರು

ಈ ವಚನಾಮೃತದರ್ಥ ಅತಿ ಗಂಭೀರವಾಗಿರುವುದು. ಸಚ್ಚಿದಾನಂದಮಯ ಲಿಂಗರೂಪಿ ಪರಶಿವನಲ್ಲಿ ಚಿಚ್ಚಕ್ರಿಯ ಚಿನ್ಮಯ ಸ್ವರೂಪವು ಅಖಂಡಾದ್ವಿತೀಯವಾಗಿ ವಿರಾಜಿಸುತ್ತಿರುವ ಅಂಶವನ್ನು ಮೇಲಿನ ಅಮೃತವಾಣಿ ಹೊರಸೂಸುತ್ತಿರುವುದು. ಸಮುದ್ರದಲ್ಲಿ ವಡಬಾಗಿ ಇದ್ದರೂ, ಕಡಲನ್ನು ಶೋಷಣೆಗೈಯದೆ ಗೋಪ್ಯವಾಗಿರುವಂತೆ ; ಚಂದ್ರಕಾಂತ ಶಿಲೆಯಲ್ಲಿರುವ ಅಮೃತ ಕಿರಣಗಳು ಅಮೃತಮಯವಾಗಿದ್ದು ಏಕಸ್ವರೂಪದಿಂದ ಬೆಳಗುವಂತೆ; ಮೊಗ್ಗಿನಲ್ಲಿ ಭಾವಿಪುಷ್ಪ, ಅದರ ಪರಾಗ, ಪರಿಮಳ, ಮಕರಂದಾದಿಗಳು ಮೊಗ್ಗಿನಲ್ಲಿ ಅವ್ಯಕ್ತವಾಗಿ ಆಡಗಿರುವಂತೆ ; ಮತ್ತು ಚಿಕ್ಕ ಕನ್ನೆಯಲ್ಲಿ

(ಹಸುಳೆಯಲ್ಲಿ) ಕಾಮನೆಯು ಅಂಕುರಿಸದೆ ಗೋಷ್ಠವಾಗಿ ಸುಪ್ತವಸ್ಥೆಯಲ್ಲಿರು ವಂತೆ; ನಿರವಯವನಾದ ಲಿಂಗರೂಪ ಪರಶಿವನಲ್ಲಿ ಚಿಚ್ಚಕ್ತಿಯು ಅವಿನಾಭಾವಸಂಬಂಧ ದಿಂದ ಗೂಢಾತಿಗೂಢವಾಗಿ ರಂಜಿತವಾಗಿರುವುದು. ಶ್ರೀ ಸಿದ್ಧಾಂತ ಶಿಖಾಮಣಿಯಲ್ಲಿ ಮೇಲ್ಕಂಡ ಮಹದಂತವನ್ನು ಜ|| ಶ್ರೀ ರೇಣುಕಾಚಾರ್ಯರು ಪ್ರತಿಪಾದಿಸುತ್ತಾ :—

॥ ಚಂದ್ರಕಾಂತೇ ಯಥಾ ತೋಯಂ ।

ಸೂರ್ಯಕಾಂತೇ ಯಥಾನಲಃ ।

ಬೀಜೇ ಯಥಾಂಕುರಃ ಸಿದ್ಧ, ಸ್ತಥಾ ।

ಆತ್ಮನಿ ಶಿವಃ ಸ್ಥಿತಃ ॥ (ಸಿ.ಶಿ.ಅ-5 ಶ್ಲೋ 35)

ಶಿವಶಕ್ತಿಯರ ಅವಿನಾಭಾವ ಸಂಬಂಧದ ಸ್ವರೂಪವನ್ನು ಹೃದಯಂಗಮವಾಗಿ ಪ್ರತಿಪಾದಿಸಿರುವರು.

Linga Tattva

In the School of Sivadwaita "Linga" is meant Living God Supreme. Almighty God is hailed 'Linga Roopi Parasivabrahma'. Holy Scriptures hail vociferously that the Most Divine God SUPREME manifested Himself in the Form of Siva Linga. The Scriptural chantings to that effect are quoted below for the edification of the general public :—

- 1 "OMkara Yeva Lingam Syaath " (Yogajagama)
- 2 "Tadeva Lingam Prathamam Pranavam
Sarva Kaamadam. " (Siva Maha Purana)
- 3 "Hrudayaabje Jwalantam : Angusta Mitam
Puranam Linga Swaroopam " (Maha Skaanda)
- 4 "Lingam Paro Hruth : Kuharaabhi Soungyakam" (Siva Sutra)
- 5 "Angushta Maatraha-Purushontaraatma : Sadaa Janaa
naam-Hrudayah Sanni Vishtaha" (Katohpanishad)
- 6 Hrudayaabja Koshaantara-Avakaasha-Labdhangushta
Parimaanasya Lingaakaara Masteethi, Tasya Roopathva
Siddhi : (Appaiah Deekshitar)
- 7 "Lingam Brahma Sanaathanam" (Sivagama)
- 8 Lingam Chidaathmakam Brahma : Tachhakti Praana
Roopini" (Sivagama)
- 9 Linga Meva Param Brahman : Sacchidaananda Roopini" (Sivagama)



ಲಿಂಗತತ್ವ ಶ್ರುತಿವಾಣಿ

- 1 || ಓಂಕಾರ ಏವ ಲಿಂಗಂ ಸ್ಯಾತ್ || (ಯೋಗಜಾಗಮ)
- 2 || ತದೇವ ಲಿಂಗಂ ಪ್ರಥಮಂ | ಪ್ರಣವಂ ಸರ್ವಕಾಮದಂ || (ಶಿವಪುರಾಣ)
- 3 || ಹೃದಯಾಚ್ಛೇ ಜ್ವಲಂತ | ಮಂಗುಷ್ಠಮಿತಂ ಪುರಾಣಂ |
ಲಿಂಗಸ್ವರೂಪಂ || (ಮಹಾಸಾಂಧ್ಯಾ)
- 4 || ಲಿಂಗಂ ಪರೋಹೃತ್ | ಕುಹರಾಭಿ ಸಂಜ್ಞಕಂ || (ಶಿವಸೂತ್ರ)
- 5 || ಅಂಗುಷ್ಠಮಾತ್ರಃ ಪುರುಷೋಂತರಾತ್ಮಾ |
|| ಸದಾ ಜನಾನಾಂ ಹೃದಯೇ ಸನ್ನಿವಿಷ್ಟಃ || (ಕಠೋಪನಿಷತ್)
- 6 || ಹೃದಯಾಬ್ಜ ಕೋಶಾಂತರವಕಾಶ ಲಬ್ಧಾಂಗುಷ್ಠ |
|| ಪರಿಮಾಣಸ್ಯ ಲಿಂಗಾಕಾರ | ಮಸ್ತೀತಿ, ತಸ್ಯ ರೂಪತ್ವ ಸಿದ್ಧಿಃ ||
(ಅಪ್ಪಯ್ಯಾದೀಕ್ಷಿತರು)
- 7 || ಲಿಂಗಂ ಬ್ರಹ್ಮ ಸನಾತನಂ || (ಶಿವಾಗಮ)
- 8 || ಲಿಂಗಂ ಚಿದಾತ್ಮಕಂ ಬ್ರಹ್ಮ | ತಚ್ಚಕ್ತಿಃ ಪಾಣಿರೂಪಿಣಿ || (ಶಿವಾಗಮ)
- 9 || ಅರುಹಂ ಬರಲೆಂದು | ಕುರುಹಂ ಕೊಟ್ಟರೆ |
ಅರುಹನ್ನು ಮರೆತು | ಕುರುಹನ್ನು ಪೂಜಿಸುವ,
ಹೆಡ್ಡರನ್ನು ನೋಡಾ ಗುಹೇಶ್ವರಾ || (ಶ್ರೀ ಅಲ್ಲಮಪ್ರಭುದೇವರು)

The aforesaid Scriptural declarations are pre-eminently clear that 'Linga' is meant definitely 'Linga Roopi Parasivabrahma'. This is the Sivadwaitic faith and conception of "Linga and Linga Tattva" in terms of the essoteric expositions enunciated in the Upanishadic and Sivagamic lore. Whereas the interpretations rendered for the word 'Linga' by the illustrious pontiff Adi Sri Sankaracharya while writing his commentary on the verse No. 4, embodied in the 2nd. Part of the third Chapter of Mundakopanishad (Mantra 4, in Dwiteeya Khanda, Triteeya Darshana) glaringly points out that Linga is meant Sanyasa. In

order to have a thorough knowledge of Sri Sankara's Bhashya, commentary on the abovesaid stanza, let us probe into the very heart of the said verse in question. : The said verse is quoted below :

Naaya Maatmaa - Bala Heenena Labhyoh ;

Na Cha Pramaadaath : Tapaso Vaapyalingaath ;

Yethair Upaayair Yatathe : Yastu Vidwaamsa Stha saisha ;

Athmaa Vishate - Brahma Dhaama

(Mundaka, Cha, 3, Part 2, Sl. 4)

Bhagawan Adi Sri Sankara's interpretation for this verse is as follows :-

The important phrase in the above verse is "Tapaso Vaapyalingaath" || ತಪಸೋ ವಾಪ್ಯಲಿಂಗಾತ್ || Sri Sankara in his commentary writes 'Tapaso Vaapyalingaalinga Rahitaath' ತಪಸೋ ವಾಪ್ಯ ಲಿಂಗಾಲ್ಲಿಂಗ ರಹಿತಾತ್. For the word 'Tapa' the Acharya interprets "Tapotra Gnanam-Lingam-Sanyasaha." Sanyasa Rahitaa Gnanaan Na Labhyata Etyarthaha'. He asserts that Tapaha is meant 'Gnana' and that 'Linga' is meant Sanyasa. (Sanyasa is a state wherein one renounces the worldly attachments and bias,.) A Sanyasi leads a pure solitary life of penance, mysticism and asceticism. Sri Sankara asserts that without undertaking such a holy order of detachment from the mundane ties and bonds and genuinely adheres to the strict rules applicable to a Sanyasi, one will not attain Moksha or Salvation or enter the abode of Perfection, in spite of he being a Gnani. Hence according to the great Pontiff Sri Sankara, 'Linga' is meant Sanyasa.

Secondly, a renowned Sree Vaishnavite commentator throws a different light on the said verse. Sri Rangaramanujar, an illustrious Vaishnavite commentator on Upanishadic lore, while interpreting the verse in question, he asserts that :-

"Lingam Shikhaa Yagnopaveeta : Sikya, Jala, Pavitradi, Tad Rahitaath Sanyasaadapee Etyarthaha - ಲಿಂಗಂ ಶಿಖಾ ಯಜ್ಞೋಪವೀತಃ ಶಿಕ್ಯಜಲ ಪವಿತ್ರಾದಿ | ತದ್‌ರಹಿತಾತ್ ಸನ್ಯಾಸಾದಪಿ ಇತ್ಯರ್ಥಃ" ||

According to Sri Rangaramanujar Lingam is meant 'Sikha-Yagnopaveeta, Sikya Jala, Pavitra etc. Sikya Jala is meant, pure and sanctimonious water preserved aloof, high up on a hanging iron folding net and meant for abhisheka and Puja purposes.

॥ ನಾಯಮಾತ್ಮಾ ಬಲಹೀನೇನ ಲಭ್ಯೋಃ |

ನ ಚ ಪ್ರಮಾದಾತ್ ತಪಸೋವಾಪ್ಯಲಿಂಗಾತ್ |

ಏತ್ಯೈ ರುಪಾಯೈ ಯಃ ತತೇ ಯಸ್ತು ವಿದ್ವಾಂ |

ಸ್ತಸ್ಯೈವ ಆತ್ಮಾ ವಿಶತೇ | ಬ್ರಹ್ಮಧಾಮ ||

(ಮುಂಡಕೋಪನಿಷತ್)

Sri Swamy Chinmayananda a great exponent of the Upanishadic quintessence of our modern times and the founder Seer of Gita Gnana Yagna Movement, an Organisation based on an All India scale, has rightly tackled the said Mantra embodied in the Mundakopanishad. The Swamiji has interpreted the word "Linga" occurred in verse 4, Part 2 under chapter three in Mundaka, in a most commendable way. The revered Swamiji in his commentary defines that 'Linga' is mant "Siva". Further, he enlightens that 'Linga' is a sacred Symbol or a significant sign of Sri Kailasanath, Siva. The same is hailed as "Sivalinga".

The gist of Sivadwaitic School of Thought in this regard is as follows in brief :—

1. "Naayamathmaa Bala Hinena Labhyo ನಾಯಮಾತ್ಮಾ ಬಲಹೀನೇನ ಲಭ್ಯೋಃ ||

i.e., The Athma Swarupa cannot be attained by him who is weak physically, morally, mentally, intellectually and Psychologically. He who has no control over the five senses of Organs and who could not maintain celibacy cannot attain Athma-swarupa.

2. "Na Cha Pramadaath ನ ಚ ಪ್ರಮಾದಾತ್ ||

Even by one who is susceptible to excitement, short temper, extempore in spirit, and at times jumps up to sudden conclusions haphazardly is unable to realise Athma Swarupa in him.

3. "Tapaso Vaapyalingaath ತಪಸೋ ವಾಪ್ಯಲಿಂಗಾತ್!!

a) "Tapaso Vaa ತಪಸೋ ವಾ" Even by one who is a Gnani and observes steadfast concentration, self-introspection, deep meditation, penance and at times observes fasts and vows, cannot attain Athma swarupa without the Ishtalinga Dharana and its Araadhana. It is emphasised that in spite of one being a Gnani or a Sanyasi, Athma Saakshaathkara is impossible without the cognisance of Linga tattva and its ardent worship, together with its Dharana and incessant Dhyana.

b) "Alingaath ಅಲಿಂಗಾತ್" An aspirant or a Jignaasu, who has not been initiated with Siva Deeksha Samskara and Linga Dharana Samskara by a Guru, and has not gained the knowledge and experience of Ishtalinga by its regular worship and prayers etc., cannot realise Athmaswarupa in him. And so he cannot enter Brahma Dhama ಬ್ರಹ್ಮಧಾಮ, Abode of Perfection (Moksha). In a nut shell ; it is inferred from the above Mantra that a Siva Yogi, an enlightened Seer (Vidwan), were to coscientiously and with a steadfast pursuit approach the Goal Supreme by exercising all the aforementioned means with the graceful knowledge and experience of Ishtalinga and assiduously attempts and achieves success with the conscience of Linga tattva and by adoring Ishtalinga, such a Seer enter Brahma Dhaama, Abode of Perfection. The text in this regard further runs as follows :-

Yetair Upayair Yatateh : Yastu Vidwan
Tasaisha Athma - Vishateh Brahma Dhaama
ವಿಶ್ವರೂಪಾಯೈ ಯತತೇ ಯಸ್ತು ವಿದ್ವಾನ್ |
ತಸ್ಯೈಷ ಆತ್ಮಾ ವಿಶತೇ ಬ್ರಹ್ಮಧಾಮ ||

The sum and substance of the Mantra under reference is if a Vidwan (God intoxicated and God seeking Seer) were to indifatigably attempts all the means herein described, possessed with the grace of Ishtalinga and its Dhyanaaradhana - ಇಷ್ಟಲಿಂಗದ ಧ್ಯಾನಾರಾಧನೆಯಿಂದ ಬ್ರಹ್ಮಧಾಮವನ್ನು ಹೊಂದುವನು—which is enshrined on his body and in his pure heart, shall enter Brahma Dhama-Abode of Perfection.

The purport of the above Mantra hails that God realised Lingaangi Sivayogi enters the Abode of Perfection, Brahma Dhaama or Moksha Mandira, just as perennial rivers enter an Ocean, and become One with it. Saagara Tharanga - Bhangi Nyaayena - ಸಾಗರ ತರಂಗ ಭಂಗಿ ನ್ಯಾಯಾನುಸಾರ, ಸರ್ವಾಂಗಲಿಂಗ ಭೋಗೋಪಭೋಗಿ ಯಾದ ಬ್ರಹ್ಮವಿತ್, ಬ್ರಹ್ಮಧಾಮವನ್ನು || ಸಿಂಧೋಃ ಸರಿದ್ವಲ್ಲಭಂ || ಎಂಬಂತೆ, ಪ್ರವೇಶಿಸಿ, ಲಿಂಗರೂಪಿ ಪರಶಿವಬ್ರಹ್ಮದಲ್ಲಿ ಸಮಾಸ ಭಾವದಿಂದ ಬೈಲಾಗುವನು.

ವಿದ್ವಾನ್ ತಸ್ಯೈಷ | ಆತ್ಮಾ ವಿಶತೇ ಬ್ರಹ್ಮಧಾಮ ||

“Vidwan Tasaisha | Athma Vishathe Brahma Dhaama ||

|| ನಾಯಮಾತ್ಮಾ ಬಲಹೀನೇನ ಲಭ್ಯೋ |

ನ ಚ ಪ್ರಮಾದಾತ್ | ತಪಸೋ ವಾಪ್ಯಲಿಂಗಾತ್ ||

ಏ ತೈ ರೂಪಾಯೈ ಯತತೇ ಯಸ್ಮ |

ವಿದ್ವಾಂಸ್ತಸ್ಯೈಷ ಆತ್ಮಾ ವಿಶತೇ ಬ್ರಹ್ಮಧಾಮ |

(ಮಂಡಕ ೨-3. ಖಂಡ 2, ಮಂತ್ರ 4.)

ಅಯಂ=ಈ, ಆತ್ಮಾ=ಆತ್ಮನು, ಬಲಹೀನೇನ=ದುರ್ಬಲನಿಂದ, ನ ಲಭ್ಯಃ=ಹೊಂದಲಾಗುವುದಿಲ್ಲ ; ಚ=ಮತ್ತೂ, ಪ್ರಮಾದಾತ್=ಪ್ರಮಾದದಿಂದಲೂ ಸಹ ; ತಪಸೋ ವಾ=ತಪಸ್ಸಿನಿಂದಲೂ, ಮತ್ತೂ ಅಲಿಂಗಾತ್=ಲಿಂಗವಿಲ್ಲದುದರಿಂದಲೂ, ನ ಲಭ್ಯಃ=ಹೊಂದಲಾಗುವುದಿಲ್ಲ, ತು=ಆದರೆ, ಏತೈಃ=ಈ, ಉಪಾಯೈ=ಉಪಾಯ ಗಳಿಂದ; ಯಃವಿದ್ವಾಂಸಃ=ಯಾವ ವಿದ್ವಾಂಸನು, ಯತತೇ=ಪ್ರಯತ್ನಿಸುವನೋ ; ತಸ್ಯ=ಅವನ ; ಏಷ ಆತ್ಮಾ=ಈ ಆತ್ಮನು, ಬ್ರಹ್ಮಧಾಮ=ಬ್ರಹ್ಮಮಂದಿರವನ್ನು ; ವಿಶತೇ = ಪ್ರವೇಶಿಸುವನು.

1) || ನಾ ಯ ಮಾತ್ಮಾ ಬಲಹೀನೇನ ಲಭ್ಯೋ ||

ಕ್ಷುದ್ರವಾದ ಹೃದಯ ದೌರ್ಬಲ್ಯವುಳ್ಳ; ದೈಹಿಕ ಬಲ, ಮಾನಸಿಕ ಬಲ; ಬುದ್ಧಿ ಬಲ ಹೀನನಾದವನಿಂದಲೂ ; ವಿಷಯ ಲಂಪಟನಾಗಿ ಜಿತೇಂದ್ರಿಯನಲ್ಲದವನಿಂದಲೂ ; ಆತ್ಮಬಲವಿಲ್ಲದ ನಿರ್ವೀರ್ಯನಾದವನಿಂದಲೂ ; ಆತ್ಮ ಸ್ವರೂಪವು || ನ ಲಭ್ಯಃ || ಲಭ್ಯವಾಗುವುದಿಲ್ಲ.

2) || ನ ಚ ಪ್ರಮಾದಾತ್ || ಪ್ರಮಾದದಿಂದಲೂ ; ಅವ್ಯವಸ್ಥಿತ ಚಿತ್ತ ವೃತ್ತಿಯುಳ್ಳವನಿಂದಲೂ, ಅಡಿಗಡಿಗೆ ವಿಜೃಂಭಭಾವವನ್ನು ನಿಷ್ಕಾರಣವಾಗಿ ಹೊಂದು ಮತಃ ಕ್ಷಣಕಾತ್ಮನಿಂದಲೂ, ಆತ್ಮ ಸ್ವರೂಪವು ಗೋಚರವಾಗುವುದಿಲ್ಲ.

3) || ತಪಸೋ ವಾ || ಅಷ್ಟಾಂಗಯೋಗಸಿದ್ಧಿ ಪ್ರಭಾವದಿಂದ, ಜಿತೇಂದ್ರಿಯನಾಗಿ, ಜ್ಞಾನವಾಪ್ತ ಪುರುಷನಾಗಿ, ಕೃತ್ಯಾಂದ್ರಾಯಣಾದಿ ತಪಸ್ಸುಗಳನ್ನಾಚರಿಸಿದವರಿಗೂ ಸಹ ಆತ್ಮ ತತ್ವ ಅಲಭ್ಯವೇ ಆಗಿರುವುದು.

4) || ಅಲಿಂಗಾತ್ || ಶ್ರೀಗುರುಕೃತ ಮಂತ್ರ ಮಾರ್ಗೇಣ ಅನುಗ್ರಹಿಸಲ್ಪಟ್ಟ ಇಷ್ಟಲಿಂಗಧಾರಣೆ. ಈಕ್ಷಣೆ, ಪೂಜಾ, ಜಪಾದಿಗಳ ಅನುಷ್ಠಾನವಿಲ್ಲದೆ, 'ಅಲಿಂಗಾತ್' ತನ್ನ ದೇಹದ ಮೇಲೆ ಲಿಂಗ ಸಂಬಂಧವಿಲ್ಲದ ಭವಿಯಾಗಿದ್ದರೂ, ಆತ್ಮ ಸಾಕ್ಷಾತ್ಕಾರ ಲಭಿಸುವುದಿಲ್ಲ, ಆದರೆ ಯಾವಾತನು ಶ್ರೀ ಗುರುಕಾರುಣ್ಯ ಸ್ಥಲದಲ್ಲಿದ್ದು ಮಹಾ ಗುರುವಿನಿಂದ ಅನುಗ್ರಹಿಸಲ್ಪಟ್ಟ ಇಷ್ಟಲಿಂಗವನ್ನು ಧರಿಸಿ ಭಕ್ತಿಯಿಂದ ಉಪಾಸನೆ ಗೈದು, ಶಿವದೀಕ್ಷಾತ್ರಯದಿಂದ, ಮಲತ್ರಯಗಳನ್ನು ನೀಗಿರುವನೋ ; ಅಂಥ ವಿದ್ವಾಂಸನು (ಆತ್ಮವೇತ್ತನು) ಮೇಲೆಹೇಳಿದ ಎಲ್ಲಾ ಉಪಾಯಗಳನ್ನು ಅವಧಾನ ಭಕ್ತಿಯಿಂದ ಹಾಗೂ ನಿಷ್ಠೆಯಿಂದ ಅನುಲಕ್ಷಿಸಿ ಭಗ್ವಮನೋರತನಾಗದೆ ಪ್ರಯತ್ನಿಸಿ ಸಿದರೆ ಆಗ || ತಸ್ಯೈಷ || ಅಧೀರನು ; || ವಿರತೇ ಬ್ರಹ್ಮಧಾಮ || ಜೀವನದಿಗಳು ಸಮುದ್ರದಲ್ಲಿ ಸಂಗಮವಾಗುವಂತೆ, ವಿದ್ವಾಂಸನು, ಪರಶಿವನ ಸಾನ್ನಿಧ್ಯ ರೂಪ ಮಹಾ ಮನೆಯನ್ನು ಪ್ರವೇಶಿಸುವನು.

ಈ ಮಂತ್ರದ ದ್ವಿತೀಯ ಪಾದದ

|| ತಪಸೋ ವಾಪ್ತಲಿಂಗಾತ್ || ಎಂಬ ಶಬ್ದಕ್ಕೆ

ಆದಿ ಶ್ರೀ ಜ|| ಶಂಕರಾಚಾರ್ಯರು ತಮ್ಮ ಭಾಷ್ಯದಲ್ಲಿ || ತಪ || ಎಂಬ ಶಬ್ದಕ್ಕೆ || ತಪೋತ್ರಜ್ಞಾನಂ || ತಪವೆಂದರೆ ಜ್ಞಾನ ವೆಂದೂ ; || ಅಲಿಂಗಾತ್ || ಎಂಬ ಶಬ್ದಕ್ಕೆ || ಲಿಂಗ ರಹಿತಾತ್ || ಎಂದು ಹೇಳಿ, ಲಿಂಗವೆಂದರೆ, | ಲಿಂಗಂ ಸನ್ಯಾಸಃ | ಅಂದರೆ ಲಿಂಗ ಶಬ್ದಕ್ಕೆ ಸನ್ಯಾಸವೆಂದು ಅರ್ಥಮಾಡಿ ; | ಸನ್ಯಾಸ ರಹಿತಾತ್ ಜ್ಞಾನಾತ್, ಆತ್ಮ ನ ಲಭ್ಯತೇ || ಅಂದರೆ, ಸನ್ಯಾಸ ದೀಕ್ಷಾಸಂಸ್ಕಾರ ರಹಿತನು, ಜ್ಞಾನಿಯಾಗಿದ್ದರೂ ಮೋಕ್ಷವಿಲ್ಲ. ಮೋಕ್ಷದ ಮಹಾ ಮನೆ ಪ್ರವೇಶಿಸಬೇಕಾದರೆ, ಜ್ಞಾನಿಯಾದವನು ಸನ್ಯಾಸ ದೀಕ್ಷೆಯನ್ನು ಹೊಂದಿರಬೇಕೆಂದು, ಅಮೋಘವಾದ ಭಾಷ್ಯ ರಚನೆಯನ್ನೂ ಮಾಡಿ, ಈ ಮಂತ್ರದಲ್ಲಿ ಬಂದಿರುವ 'ಲಿಂಗ ಶಬ್ದಕ್ಕೆ ಸನ್ಯಾಸವೆಂದು ಉಲ್ಲೇಖಿಸಿರುವರು. ಬ್ರಹ್ಮಧಾಮವನ್ನು ಪ್ರವೇಶಿಸಬೇಕಾದರೆ ಆತ್ಮ ನಿಷ್ಠೆಯಿಂದ ಪ್ರಾಪ್ತವಾಗುವ ವೀರ್ಯವಂತನಾಗಿರಬೇಕು. ಈಷಣತ್ರಯಗಳಿಂದ ಉಂಟಾಗುವ ಪ್ರಮಾದದಿಂದ ದೂರನಾಗಿರಬೇಕು. ಜ್ಞಾನಿಯಾಗಿರುವುದರೊಂದಿಗೆ ಸನ್ಯಾಸಾಶ್ರಮವಾಸಿಯಾಗಿರಬೇಕು ಯಾಕೆಂದರೆ, ಸನ್ಯಾಸವಿಲ್ಲದ ಜ್ಞಾನದಿಂದ ಮೋಕ್ಷಮಂದಿರವನ್ನು ಪ್ರವೇಶಿಸಲು ಅರ್ಹತೆ ವುಂಟಾಗದು. ಇದರಿಂದಾಗಿ, ಬಲ, ಅಪ್ರಮಾದ, ಸನ್ಯಾಸ, ಸುಜ್ಞಾನಗಳಿಂದ ಆತ್ಮ ಜ್ಞಾನ ಪ್ರಯತ್ನಿಸಿದರೆ, ಅವನ ಆತ್ಮವು ಬ್ರಹ್ಮಧಾಮವನ್ನು ಸೇರು

ವುದು ಎಂದು ಶ್ರೀ ರಂಗರಾಜಾರ್ಯರ ಅಭಿಮತ. ಪೊಟ್ಟಿನಲ್ಲಿ " ಅಲಿಂಗಾತ್ " ಎಂಬ ಪದಕ್ಕೆ " ಸನ್ಯಾಸವಿಲ್ಲದ " ಎಂಬ ಅರ್ಥ ಮಾಡಿರುವರು. ಅಂದ ಬಳಿಕ ಲಿಂಗ ವೆಂದರೆ ಸನ್ಯಾಸವೆಂಬುದೇ ಅವರ ವ್ಯಾಖ್ಯಾನ.

ಶ್ರೀ ವೈಷ್ಣವ ಸಂಪ್ರದಾಯದ ಭಾಷ್ಯಕಾರರಾದ ಶ್ರೀ ರಂಗರಾಮಾನುಜರು | ||ತಪಸೋ ವಾಪ್ಸಲಿಂಗಾತ್|| ಎಂಬ ಮಂತ್ರಕ್ಕೆ ||ತಪಃ ಶಬ್ದಸ್ತಪಃ ಪ್ರಧಾನ ಸನ್ಯಾಸಾ ಶ್ರಮಪರಃ | ತಸ್ಯ ಲಿಂಗಂ | ಶಿಖಾ ಯಜ್ಞೋಪವೀತ | ಶಿಕ್ಕಜಲ ಪವಿತ್ರಾದಿ, ತದ್ರೂಪತಾತ್ | ಸನ್ಯಾಸಾದಾಪಿ ಲಿಂಗ ಶೂನ್ಯೈಃ : ಆಶ್ರಮೈಃ : ನ ಪ್ರಾಪ್ಯ ಇತ್ಯರ್ಥಃ || ಅಂದರೆ ಇವರು ಲಿಂಗ ಶಬ್ದಕ್ಕೆ " ಶಿಖಾ, ಯಜ್ಞೋಪವೀತ, ಶಿಕ್ಕಜಲ : ಪವಿತ್ರಾದಿಗಳೆಂದು " ಅರ್ಥ ಮಾಡಿ, ಇವುಗಳಿಲ್ಲವಾದರೆ, ಜ್ಞಾನಿಯಾದ ಸನ್ಯಾಸಿಯೂ ಸಹ ಬ್ರಹ್ಮ ಧಾಮವನ್ನು ಪ್ರವೇಶಿಸಲಾರನೆಂದೂವಿವರಿಸಿರುವರು.

ಆದರೆ, ಗೀತಾ ಜ್ಞಾನ ಯಜ್ಞ ಮಂಡಲಿ ಸಂಸ್ಥಾಪಕರಾದ ಶ್ರೀ ಸ್ವಾಮಿ ಚಿನ್ಮಾಯಾನಂದರು ತಮ್ಮ ಭಾಷ್ಯದಲ್ಲಿ ಮೇಲ್ಕಂಡ ಮಂತ್ರದಲ್ಲಿನ " ಲಿಂಗ " ಶಬ್ದಕ್ಕೆ ಶಿವನೆಂದೂ, ಶ್ರೀ ಕೈಲಾಸನಾಥನೆಂದು, ಶಿವಲಿಂಗವೆಂದೂ ಸುಂದರವಾಗಿ ವ್ಯಾಖ್ಯಾನ ಮಾಡಿರುವರು.

—: ನೈದಿಕ ಪಾಶುಪತರೇ ಶಿರೋವ್ರತರು :—

Vaidika (Ritual) Pashupataas are hailed 'Shirovratas'

Ordinarily Saivites are known as Pashupataas. Whereas all Saivites are not Linga Dharies, Veerasaivas. Hence, among Pashupataas there are two classes, Vaidika Pashupataas and Avaidika Pashupataas. Whereas Veerasaivas (Lingaangies) are hailed Vaidika Pashupataas. They are also hailed " Shirovratas—ಶಿರೋವ್ರತರು ". Veerasaivas adorn Linga i.e., Ishtalinga on their foreheads which keeps the memory of Linga Roopi Parasiva—brahma. Forehead is the seat of memory and Pragna—wisdom. Linga is the very embodiment of Knowledge divine. Divine light often times flashes in between the eye brows which is the central part of the forehead. So, Veerasaivas adorn their Ishtalinga on the forehead, worship the same with pure love, faith, and devotion. This has been in vogue among them from ages. Consequently, Shruties hail that Shirovratas are those who

devoutly wear Ishtalinga upon their foreheads being cognizent of the fact that they do everything in the Presence of the Almighty and that He is the guiding factor in all their undertakings and actions. It is now clear that Vydika Pashupataas are Shirovratas. This fact has been well substantiated by Mantra (Verse) 10 in Part 2 and Chapter 3 embodied in Mundakopani-shad. Thriteeya Mundaka - Dviteeya Khanda - Verse 10" reads as below :

" Kreeyaa Vantaha - Shrotriyaa Brahma Nishtaa -
Swayam Juhvata Yekarshim Shraddhayantaha -
Tesdaame Vytaam : Brahma Vidyaam Vadetha ;
Shirovratam Vidhivath Yaistu Cheernam ;

(Mundaka, Cha : 3, Part 2 and Mantra 10)

This Mantra contemplates the unique code of imparting the Knowledge of Brahavidya and unto whom the same should be taught. He who possesses certain stamina and is a Shirovrata, to him only Knowledge of Brahma should be taught and the Truth revealed unto him. The qualification required to be a candidate for learning Brahma Vidya has been declared in the above verse.

i) " Kreeyaavanthaha- ಕ್ರಿಯಾವಂತಃ " He who is wedded to the cause of spiritually austere practices such as "Pati-Kriyaas", meaning ; feeling all around the presnce of God Supreme, thinking and praying Linga Roopi Parasivabrahma in an uninterrupted manner with faith and devotion; worshipping Him, meditating upon the Lord of Lords the Living God SUPREME ; etc., come under the term " Kreeyaavanthaha - ಕ್ರಿಯಾವಂತಃ ".

ii) " Shrotriyaa - ಶ್ರೋತ್ರೀಯಾಃ " One who is constantly and continuously studies Holy Scriptures, such as Sivagamas, Upanishads, etc., and often times discusses at length about the gist of the above 'tattva' and at the same time hears from other matured Gnanins about the gist of the Sivasakti tattva, and acts accordingly in thought, word and deed etc., entitles one to be hailed as " Shrotriya - ಶ್ರೋತ್ರೀಯಾಃ ".

iii) "Brahma Nishtaa - ಬ್ರಹ್ಮ ನಿಷ್ಠಾ: ". That Seer of high Spiritual order, who is a master in thoroughly maintaining the thread of equilibrium both in thought and mind and has attained some Siddhi in deep meditation having realised the Reality in life while alive, is hailed as "Brahma Nishtaa - ಬ್ರಹ್ಮ ನಿಷ್ಠಾ ". An absolute self surrendered Seer who is immersed in Siva Dhyana and Smarana.

iv) "Swayam - Juhvata - Yekarshim - ಸ್ವಯಂ ಜುಹ್ವತ ಏಕರ್ಷಿಂ".

A self-attained Seer who steadfastly worships Linga Roopi Parasivabrahma and none else, and has totally surrendered at the divine Lotus Feet of the Providence ; such a person is hailed as eligible to learn and be taught about Brahnavidya. What is important in this Mantra is the term " Shirovratam - ಶಿರೋವ್ರತಂ " found at the commencement of the last line. Upanishads and Sivagamas propound in a pre-eminently clear manner that such of the God intoxicated and God realised Siva-Yogees who are adorned with " Ishtalinga " otherwise hailed as Linga Roopi Parasivabrahma on their foreheads with pure and precious love of Almighty Living God, and are selfless in their offering daily worship to the same, are hailed as Shirovratas. In order to substantiate this assertion, Atharvana Veda ಅಥರ್ವಣವೇದ lends support. The practice of wearing and adorning Ishtalinga on the forehead or on the upper part thereof and devoutly offering worship and prayers unto the same has been contemplated in the Atharvana Veda-ಅಥರ್ವಣವೇದ. The term ' Shirovratham - ಶಿರೋವ್ರತಂ ' means a vow to adorn the Ishtalinga just above the forehead and be engrossed with its thought and divinity thereof. Atharvana Veda hails " Shirasi-ಶಿರಸಿ "; in its " Atharva Shirasi - ಅಥರ್ವ ಶಿರಸಿ " portion, and it is meant that Ishtalinga should be worn on the head with spiritual sense of warmth and faith. It is because Linga Roopi Parasivabramha resides in Sahasraara ಸಹಸ್ರಾರು resplendently which is hailed as "Shiradaramane - ಶಿರದರಮನೆ ". Siva Yogies are wearing their Ishtalingas upon their head prominently and even to-day the same is in vogue. Ishtalinga is also worn on the other places of the body such as Kante - ಕಂಠೇ.

Baahu (Shoulder) ಬಾಹು, Uraha - ಉರಸ್ಸು upon the chest. Among these practices, wearing upon the forehead is hailed as important. Because 'Shiras' head is a very prominent membrane in the human structure. Vydika Vidhi hails such practice as a foremost vow devoutly carried on among Paashupatas from time immemorial. Consequently the same is hailed as 'Paashupata Vratam - ಪಾಶುಪತ ವ್ರತಂ', or as 'Shirovrata - ಶಿರೋವ್ರತಂ'. The substance of the Mantra under reference has been summed up in saying that such enlightened aspirants who are keenly observing the Paashupata Vratam should be imparted with the Knowledge of Brahma Vidya. Verse 10, in the second part of the third chapter in Mundakopaniṣad runs as follows :-

Tadetath Ruchaabhyuktam - ತದೇತತ್ ರುಚಾಭ್ಯುಕ್ತಂ.

The said Mantra reveals the sources of imparting Brahma Vidya and unto whom :—

1. Kriyaavantaha Shrotriya Brahma Nishta - ಕ್ರಿಯಾವಂತಃ ಶ್ರೋತ್ರಿಯ ಬ್ರಹ್ಮನಿಷ್ಠಾ.

" Kriyaavantaha - ಕ್ರಿಯಾವಂತಃ " He who observes the most austere spiritual practices prescribed in the Scriptures and possesses an adamant spirit and determination in faithfully carrying out the same free from all aspirations for fruits thereof is hailed as a Kriyavantaha.

2. " Shrotriya-ಶ್ರೋತ್ರಿಯಾಃ " He who is well versed and well mannered in the Vedic lore and practices, and possesses a thorough knowledge and experience is hailed as a Shrotriya in Siva tattva ;

3. " Brahma Nishta - ಬ್ರಹ್ಮನಿಷ್ಠಾಃ " That enlightened Seer who has pinned his mind, head and heart in the thought of Linga Roopi Parasivabrahma and devoutly worships his Ishtalinga regularly with sincere prayers and is cognizent of the presence of Brahma within and around him ;

4. "Yekarshim - ಏಕರ್ಷಿಂ" Firmly believing and beholding within through Dhyana yoga none else, other than Linga Roopi Parasivabrahma with a prayerful sense of absolute surrender at His Lotus Divine Feet. With Sharanaagata Bhava - ಶರಣಾಗತ ಭಾವದಿಂದ ಲಿಂಗರೂಪ ಪರಶಿವನನ್ನೇ ಗತಿಯೆಂದು ನಂಬಿರುವ ಸ್ಥಿತಿಯೇ "ಏಕರ್ಷಿಂ" ಮನಲಾಗಿದೆ.

5. "Swayam Juhvata - ಸ್ವಯಂ ಜುಹ್ವತ" Wholeheartedly adores and implores of his own accord ;

6. "Shraddhayantaha-ಶ್ರದ್ಧಯಂತಃ" with utmost attentiveness and eagerness;

7. "Yaistu - ಯೈಸ್ತು" such an aspirant becomes eligible to be declared as,

8. "Shirovratam - ಶಿರೋವ್ರತಂ" A Shirovrata or Paashupata Vrata. The term Shirovrata is meant a Seer who is adorned with Ishtalinga on his head, just above the forehead and has intensive knowledge and experience of Linga-tattva and he who keenly observes this most auspicious vow throughout his life time with faith and devotion is hailed Shirovrata.

9. "Cheernam-ಚೀರ್ಣಂ" Spontaneously adhereings the strict codes and/practices prescribed in the Scriptures in this behalf,

10. "Tessaameva-ತೇಷಾಮೇವಾ" To such professed aspirants; "Yetaam-ಯತಾಂ" the above narrated Para-Vidya, Knowledge of Parasivabrahma "Vedetha ವದತ" should be taught or imparted.

This description is just enough to convince that Brahma Vidya should be imparted to a Shirovrata. And Shirovrata is he who is adorned with Jyotirmaya Ishtalinga blessed by Sri Gurudeva upon his head (Moordhni - ಮೂರ್ಧ್ನಿ) and devoutly worships the same with pure heart and unadulterated devotion incessantly. This is the apt interpretation to the abovesaid Mantra in word, spirit and thought in terms of Sivadwaita School of Thought, in brief.

Adi Sri Sankaracharya while interpreting the words "Yekarshim - ಏಕರ್ಷಿಮ್" and "Shirovratam - ಶಿರೋವ್ರತಂ" in his commentary throws a different light upon the same. The Mahacharya says 'Yekarshi' is the name of a sacrificial Agni, Homaagni. A ritual fire produced from a Homa-kunda during the performance of Homa. With regards to "Shirovratam ಶಿರೋವ್ರತಂ" the most enlightened Mahacharya asserts that "Shirasi Agni Dhaarana Lakshanam-ಶಿರಸಿ ಅಗ್ನಿಧಾರಣ ಲಕ್ಷಣಂ". So, Shirovratam is a spiritual practice wherein the spiritually enlightened Seer bears or carries the Sacrificial fire upon his head as a solemn vow undertaken by him and is much overpowered with the godly feelings. This is Sri Adi Sankara's interpretation.

While a Sree Vaishnavite commentator Sri Rangaramanujar in his commentary focusses that 'Yekarshi' is meant a Ritvic (Seer who conducts the rituals of Homagni) and Shirovrata is meant, he who carries the Homagni upon his head with sanctimonious feelings and devotion. Sri Swamy Chinmayanandaji concurs with the explanations rendered by Sri Sankara and others in this regard.

Dr. Sarvapalli Radhakrishnan in his commentary on the abovesaid Mantra No. 10, occuring in the 2nd Part of the 3rd Chapter in Mundakopanishad pointedly dwells that the very doctrine is declared in the above verse. Those who perform the rites and rituals, who are learned in Scriptures who are well established in Brahman, who offer of themselves oblations to the sole Seer (a form of fire) with faith to them alone one may declare the Knowledge of Brahma (to them alone) by whom the rite of carrying fire on the head has been performed according to rule. So, according to the revered Dr. S. Radhakrishnan 'Shirovratam' is meant a practice of carrying sacrificial fire upon the head and he who is borne with the fire on his head is hailed as a Shirovrata.

Difference of opinions in the interpretations of the Upanishadic Mantrams are but natural from time immemorial. Sri Veda Vyasacharya has stated that even the great Rishies of the Vedic

period had such differences among themselves in this regard. However, from the gist of the aforementioned several expositions on the verse under reference, it is seen much light has been thrown as to what is meant by the term 'Shirovrata'. In the midst of these interpretations, the interpretations rendered for the terms 'Yekarshi' and 'Shirovrata' in terms of Sivadwaita School of Thought appears to be more apt and appreciably congenial to one and all from many angle of visions. According to Veerasaivism the term Yekarshim straightaway pertains to the Most Supreme Living God Almighty Linga Roopi Parasivabrahma. He is All pervasive, Omnipresent, Omniscient, Omnipotent and All Merciful and Him, the Shruties hail in unequivocal terms- 'Eko Devaha Sarva Bhooteshu Gudaha—ಏಕೋ ದೇವಃ ಸರ್ವಭೂತೇಷು ಗುಢಃ" And so, Sivadwaita propounds that the worship of Siva and Sivalinga are considered as supermost rather than adoring any Seer or Ritvic.

Secondly, the word 'Shirovrata' pertains to the Seer or Siva Sharana who is adorned with Ishtalinga upon his head or forehead as a vow as it were, and realises the immediate glorious Presence of the Most SUPREME Living God, Linga Roopi-Parasivabrahma within and around him filled with exuberant feelings and godly experience. Infact, Ishtalinga is the very embodiment of amazing infinite and Stupendous Divine Light itself. Hence, Linga Roopi Parasivabrahma or Ishtalinga is hailed as Jyotir-Linga. The same is an eternal type of Jyotir-Linga, Whose Light Divine is Self existing Swayam Jyoti. Shruties hail Him as Paranjyoti-ಪರಂಜ್ಯೋತಿ. Consequently, the Seer or Siva Sharana who bears, or carries nay is adorned with such a Paran-jyotir-maya Ishtalinga upon his head coupled with faith and unadultrated devotion and with the spirit of self renunciation and God-intoxication is the fit person to whom the Brahma Vidya should be imparted. It is this person who is rightly hailed as a 'Shirovrata'. This auspicious Vow-ವ್ರತ is hailed as Shirovrata or Paashupata Vrata in the authoritative scriptures.

ಶೈವರು ಸಾಧಾರಣವಾಗಿ ಪಾಶುಪತರೆಂದು ಪ್ರತೀತಿ. "ಶಿವನೇ ದೇವ ರೊಳುತ್ತಮಂ॥ ಎಂದೂ ; ॥ ಇಡ ಬೇಕೀಶ್ವರನಲ್ಲಿ ಭಕ್ತಿರಸಮಂ ॥ ಎಂಬ ನಿಶ್ಚಲ ಭಾವದಿಂದ ಚಿಂತಾಮಣಿ ಪ್ರಪನ್ನಾನಾಂ ಶ್ರೀಕಂಠ ಪರಮೇಶ್ವರಃ॥ ಎಂದು ಶಿವನನ್ನೇ ನೆರನಂಬಿ, ಶಿವಲಾಂಛನ ಲಾಂಛಿತರಾಗಿ, ಶ್ರೀವಿಭೂತಿ, ರುದ್ರಾಕ್ಷಿ, ಶಿವ ಪಂಚಾಕ್ಷರಿ ಮಹಾ ಮಂತ್ರವನ್ನು ಉಚ್ಚರಿಸುತ್ತ, ಶಿವಸರ್ವೋತ್ತಮತ್ವವನ್ನು ಎತ್ತಿ ಹಿಡಿದು, ಶಿವ ಭಕ್ತಿ ಪರಾಯಣರಾದ ಶೈವರು ಪಾಶುಪತರೆನಿಸಿದರು. ಪಶು ಪಾಶ ಪತಿ ಈ ತ್ರಿಪುಟ ಧರ್ಮದ ವಿವರ ಪಾಶು ಪತ ಧರ್ಮದಲ್ಲಿ ಪ್ರತಿಪಾದಿತವಾಗಿವೆ. ಪಶು ಅಂದರೆ ಜೀವಾತ್ಮ, ಪತಿ ಯೆಂದರೆ ಶಿವ. ಇವೇವರ ಮಧ್ಯೆ ಪಾಶ ಅಂದರೆ ಅಶಾಪಾಶಾದಿ ಮೋಹದ ಜಾಲ ಅಡ್ಡ ನಿಂತಿದೆ. ಶ್ರೀ ಗುರುವಿನ ಕಟಾಕ್ಷಲ್ಪ ಶಿವದಿಕ್ಷಾತ್ರಯಂಗಳಿಂದ, ಪಾಶ ರೂಪವಾದ ಮಲತ್ರಯಗಳನ್ನು ನೀಗಿ, ಜೀವಾತ್ಮನು ಅರ್ಥಾತ್ ಅಂಗನು ಶಿವನಾಗುವ, ಶಿವಪ್ರಸಾದಕ್ಕೆ ಪಾತ್ರನಾಗುವ, ವಿಧಾನವನ್ನು ಪಾಶುಪತ ಧರ್ಮದಲ್ಲಿ ಕಾಣಬಹುದು.

ಪಾಶುಪತರಲ್ಲಿ ಎರಡು ವಿಧ. ಒಂದು ವೈದಿಕ ಪಾಶುಪತರೆಂತಲೂ, ಮತ್ತೊಂದು ಅವೈದಿಕ ಪಾಶುಪತರೆಂತಲೂ ವುಂಟು. ವೀರಶೈವರು ವೈದಿಕ ಪಾಶುಪತರಿರುವರು, ಇವರಿಗೆ ಕ್ರಿಯಾವಂತರೂ ಶೋತ್ರೀಯ ಬ್ರಹ್ಮನಿಷ್ಠರೂ ಆದ ಶ್ರೀ ಮಹಾಗುರುವಿನಿಂದ ಅನುಗ್ರಹಿಸಿದ ಇಷ್ಟ ಲಿಂಗಾರಾಧನೆ, ಧ್ಯಾನ ಜಪ, ಆ ಲಿಂಗದ ಪಾದೋದಕ ಪ್ರಸಾದಗಳೇ ಸರ್ವ ಶ್ರೇಷ್ಠ ಸ್ಥಾವರ ಲಿಂಗಾರಾಧನೆ ಇವರಿಗೆ ಗೌಣ. ವೀರಶೈವರು ಕ್ಷಣಾರ್ಧವೂ ಇಷ್ಟ ಲಿಂಗವನ್ನು ಬಿಟ್ಟು ಅಗಲುವಂತಿಲ್ಲ. ಈ ಬಗ್ಗೆ ಶ್ರೀ ಎಡೆಯೂರು ಶ್ರೀ ತೋಂಟದ ಸಿದ್ಧಲಿಂಗಯತಿ ಸಾರ್ವಭೌಮರು, ತಮ್ಮೊಂದು ವಚನಾ ಮೃತವಾಣಿಯಲ್ಲಿ ಬೋಧಿಸಿರುವುದೇನೆಂದರೆ

ಇಷ್ಟಲಿಂಗ ವೆಂದರೆ :—

॥ ಎನ್ನ ಪ್ರಾಣ ದೊಳಗೆ ಹೊಳೆದ ಪರಮ ಕಳೆಯ ತೆಗೆದು | ಶಿವಲಿಂಗ ಮೂರ್ತಿಯ ಮಾಡಿ ಎನ್ನಕರ ಸ್ಥಲಕ್ಕೆ ಕೊಟ್ಟನಯ್ಯಾ ಶ್ರೀ ಗುರು ॥ ಆ ಲಿಂಗವು ಸರ್ವವಾಸ್ಥೆಯಲ್ಲಿಯೂ ಅಂಗವ | ಬಿಟ್ಟು ಅಗಲಲಾಗದು ಎಂದು | ನಿರೂಪಿಸಿದ ನಯ್ಯಾ ಶ್ರೀಗುರು॥ ಇದು ಕಾರಣ ; ಅಂಗವ ಬಿಟ್ಟು ಲಿಂಗ | ನಿಮಿಷಾರ್ಧವಗಲಿ ದೊಡ್ಡ | ನಾಯಕ ನರಕ ತಪ್ಪದಯ್ಯಾ | ಮಹಾ ಲಿಂಗ ಗುರು ಶಿವಸಿದ್ಧೇಶ್ವರ ಪ್ರಭುವೇ ॥ ಎಂದು ಅಪ್ಪಣೆ ಕೊಡಿಸಿರುವರು. ಇದು ವೈದಿಕ ಪಾಶುಪತ ಧರ್ಮ ವೆನಿಸಿದೆ. ಇಷ್ಟಲಿಂಗವನ್ನು ಶರೀರದ ಆರು ಸ್ಥಾನಗಳಲ್ಲಿ ಧರಿಸಿ, ಪೂಜಿಸಿ, ಧ್ಯಾನಿಸಿ, ಭಕ್ತನು ಶಿವ ಭಕ್ತಿ ಪ್ರಭಾವದಿಂದ ತನ್ಮಯನಾಗಬೇಕೆಂದು ಆದಿ ಶ್ರೀ ಜಗದ್ಗುರು ರೇಣುಕಾಚಾರ್ಯರು ಅಪ್ಪಣೆ ಕೊಡಿಸಿರುವರು.

ಮೂರ್ಧ್ನಿ ವಾ ಕಂಠದೇಶೇ ವಾ ಕಕ್ಷೇ ವಕ್ಷಸ್ಥಲೇಪಿ ವಾ ಕುಕ್ಷೌ ಹಸ್ತಸ್ಥಲೇ ವಾಪಿ | ಧಾರಯೇ ಲಿಂಗಮೈಶ್ವರಂ || (ಸಿ.ಶಿ. ಅ 6 ಶ್ಲೋ. 51)

ಇಷ್ಟ ಲಿಂಗವನ್ನು ಶ್ರದ್ಧಾ ಭಕ್ತಿ ಭಾವದಿಂದ ಶಿರಸ್ಸಿನಲ್ಲಾಗಲಿ, ಕಂಠಸ್ಥಲದಲ್ಲಾಗಲಿ, ಬಾಹೂ ಮೂಲದಲ್ಲಾಗಲಿ, ಎದೆಯ ಮೇಲಾಗಲಿ ಉದರದ ಮೇಲಾಗಲಿ ಅಥವಾ ಅಂಗೈಯ್ಯಲ್ಲಾಗಲಿ, ಇವೇ ಆರು ಸ್ಥಲಗಳಲ್ಲಿ ಧರಿಸಿ ಪೂಜಿಸಬೇಕೆಂದು ವಿಧಿ ಇದೆ. ಇವುಗಳಲ್ಲಿ “ಶಿರಸಿ” ತಲೆಯ ಮೇಲೆ ಇಷ್ಟ ಲಿಂಗವನ್ನು ಧರಿಸಿ ಆರಾಧಿಸುವುದು ಪರಮ ಶ್ರೇಷ್ಠವಾದ “ಪಾಶುಪತವ್ರತ” ಅಥವಾ “ಶಿರೋವ್ರತ ವೆಂದೆನಿಸಿರುತ್ತೆ. ಇದರಿಂದಾಗಿ “ಶಿರೋವ್ರತರೆಂದರೆ” ಶಿರಸ್ಸಿನಲ್ಲಿ ಜ್ಯೋತಿರ್ಮಯ ಸ್ವರೂಪವಾದ ಇಷ್ಟಲಿಂಗ ಧಾರಣೆಯುಳ್ಳ ಲಿಂಗಾಂಗಿಗಳೆಂದು ಭಾಸವಾಗುತ್ತೆ.

“ಶಿರೋವ್ರತ” ಶಬ್ದವು, ಮುಂಡಕೋಪನಿಷತ್ತಿನ, ತೃತೀಯ ದರ್ಶನದ ದ್ವಿತೀಯ ಖಂಡದ ಹತ್ತನೆ ಮಂತ್ರದಲ್ಲಿ ಪ್ರೋಕ್ತವಾಗಿದೆ. “ತದೇ ತದ್ಯಜಾ ಭೃಕಂ” ಇದು ಋಕ್ಕಿನಲ್ಲಿ ಪ್ರತಿಪಾದಿತವಾಗಿದೆ

|| ಕ್ರಿಯಾವಂತಃ ಶ್ರೋತ್ರಿಯಾ ಬ್ರಹ್ಮನಿಷ್ಠಾಃ |

ಸ್ವಯಂ ಜುಹ್ವತ ಏಕರ್ಷಿಂ ಶ್ರದ್ಧಯಂತಃ ||

ತೇಷಾಮೇ ವೈತಾಂ ಬ್ರಹ್ಮ ವಿದ್ವಾಂ ವದೇತ |

ಶಿರೋವ್ರತಂ ವಿಧಿವದ್ ಯೈಸ್ತು ಚೀರ್ಣಂ ||

(ಮುಂಡಕೋಪನಿಷತ್)

1. “ಕ್ರಿಯಾ ವಂತಃ” ಸ್ವಧರ್ಮಚಾರಣೆ ಪರಾಯಣರೂ, “ಕಾಯಕವೇ ಕೈಲಾಸ” ವೆಂಬ ಧೈಯವುಳ್ಳ ನಿಷ್ಕೃಹ ಭಾವವುಳ್ಳವರೂ ಮತ್ತು ನಿಷ್ಕಾಮ ಕರ್ಮಯೋಗಾನುಷ್ಠಾನ ಪರರೂ ಆದ ಸುಹೃತ್ತುಗಳೂ ;

2. “ಶ್ರೋತ್ರಿಯಾ”, ವೇದ ವಿದ್ವರರೂ, ಬಹು ಶೃತರೂ, ವೈದಿಕಾಚಾರ ಸಂಪನ್ನರೂ, ಶಿವಾನು ಭಾವಿಗಳೂ ;

3. || ಬ್ರಹ್ಮನಿಷ್ಠಾಃ || ಲಿಂಗದೊಳಿಟ್ಟ ದೃಷ್ಟಿ ನಿಜ ದೃಷ್ಟಿಯೊಳಿರ್ದ ಮನಂ | ಆ ಮನಸ್ಸಿನೋಳ್ ಪಿಂಗದೊಂದ ಭಾವ ಮದರೋಳ್ ನೆಲೆ ಗೊಂಡ | ಶಿವಾತ್ಮಲಿಂಗವಾ || ಲಿಂಗದೊಳಿರ್ದು ನಿತ್ಯಸುಖಿಯಾಗಿ | ವಿರಾಜಿಸುವಂಗೆ | ಬಾಹ್ಯ ಕರ್ಮಗಳ ವೇತಕಯ್ಯಾ | ಪರಮಪ್ರಭುವೇ ಮಹದೈಪ್ಪರೀಶ್ವರಾ || ಎಂಬಂತೆ, ನಿಷ್ಕಾಭಕ್ತಿಯಿಂದ ಪರಶಿವಬ್ರಹ್ಮದಲ್ಲಿ ನೆಟ್ಟಿದ ಮನಸುಳ್ಳವರೂ ;

4. || ಸ್ವಯಂ ಜುಹ್ವತ ಏಕರ್ಷಿಂ || “ಏಕರ್ಷಿಂ” ಎಂದರೆ; ಪರಮಜ್ಯೋತಿ, ಸ್ವಯಂಜ್ಯೋತಿ, ಜ್ಯೋತಿಷಾಂ ಜ್ಯೋತಿ, ಪರಂಜ್ಯೋತಿ ಸ್ವರೂಪಿಯಾದ, ಲಿಂಗರೂಪಿ ಪರಶಿವನನ್ನು. ಅವ್ಯಭಿಚಾರಣಿ ಭಕ್ತಿಭಾವದಿಂದ || ಸ್ವಯಂ ಜುಹ್ವತ || ಸ್ವಾತ್ಮ ಪ್ರೀತಿ ಪುರಸ್ಕರ ಭಾವದಿಂದ ಶ್ರದ್ಧೆಯಿಂದ, ಶುದ್ಧಾಂಘ್ರಕರಣನಾಗಿ ಪೂಜಿಸುವವನೂ ; ಧ್ಯಾನಿಸುವವನೂ ; ಮತ್ತೂ ಏಕರ್ಷಿನಾಮಾತ್ಮಕ ತೇಜಸ್ಸು, || ತೇಜಸ್ವೇಜಸ್ವಿನಾಮಾಹಂ || ಅಂದರೆ, ಅಂತರ್ಜ್ಯೋತಿ ಅಖಿಲಬಹಿರ್ ಜ್ಯೋತಿಗಳಿಗೆಲ್ಲಾ || ಅಂತರ್ಜ್ಯೋತಿ ರಮೇಯ ಮೇಕ ಮಮೃತಂ ಶಿವಾಖ್ಯ ಮಾಪೀಯತಾಂ || ಎಂದು ಶ್ರುತಿಶಿರೋವಾಕ್ಯದಿಂದ ಸ್ತುತ್ಯವಾದ; || ಸತ್ಯಂ ಜ್ಞಾನ ಮನಂತಂ ಬ್ರಹ್ಮ || ಎಂಬ ಸಚ್ಚಿದಾನಂದ ನಿತ್ಯಪರಿಪೂರ್ಣ ಸ್ವರೂಪದಿಂದ, ಅಖಿಂಡಾದ್ವಿತೀಯವಾಗಿ ದೇದೀಪ್ಯಮಾನವಾಗಿ ಬೆಳಗುವ ಪರಂಜ್ಯೋತಿಯನ್ನು ಆರಾಧಿಸುವವನೂ ;

5. || ಯೈಸ್ತು ವಿಧಿವತ್ ಶಿರೋವ್ರತಂ ಚೀರ್ಣಂ ||

ಯಾವಾತನಿಂದ ವಿದ್ಯುಕ್ತವಾಗಿ ಶಿರೋವ್ರತವು ಆಚರಿಸಲ್ಪಡುವುದೋ ; ಇಲ್ಲಿ ಬಂದಿರುವ “ಶಿರೋವ್ರತ” ವೆಂದರೆ, ಮಸ್ತಕದಲ್ಲಿ ಜ್ಯೋತಿರ್ಮಯವಾದ ಇಷ್ಟಲಿಂಗವನ್ನು ಧರಿಸಿದ, ಲಿಂಗಾಂಗಿಯಾದ ಶಿವಶರಣನನ್ನು, ಶಿವಪ್ರತಿಯನ್ನು, “ಶಿರೋವ್ರತನೆಂದು” ಸ್ತುತಿಸಲ್ಪಟ್ಟಿರುವುದು. ಇಂಥಾ ಅಂತರ್ಜ್ಯೋತಿರ್ಲಿಂಗಾಸು ಸಂಧಾನಿಯಾಗಿ ಬೆಳಗುವ ;

6. || ತೇಷಾಮೇವ ಏತಾಂ ಬ್ರಹ್ಮ ವಿದ್ಯಾ ವದೇತ ||

ಅಂಥಾ ಶಿವಾನುಭಾವಿಯಾದ ಶಿವಶರಣನೇ ಅಧಿಕಾರಿಯಾದ್ದರಿಂದ, ಅವನಿಗೆ ಬ್ರಹ್ಮವಿದ್ಯೆಯನ್ನು (ಲಿಂಗರೂಪಿ ಪರಶಿವ ತತ್ವವನ್ನು) ಬೋಧಿಸಬೇಕೆಂಬುದೇ ಮೇಲ್ಕಂಡ ಮುಂಡಕೋಪನಿಷತ್ತಿನ ಮಂತ್ರದಲ್ಲಿ ಕಂಡ || ಶಿರೋವ್ರತಂ || ಶಬ್ದಕ್ಕೆ ಶಿವಾದ್ವೈತ ಪರವಾದ ಸಮಂಜಸವಾದ ವ್ಯಾಖ್ಯಾನ.

|| ಶಿರೋವ್ರತಂ || ಎಂಬ ಶಬ್ದಕ್ಕೆ ಜ|| ಆದಿ ಶ್ರೀ ಶಂಕರಾಚಾರ್ಯರು ತಮ್ಮ ಭಾಷ್ಯದಲ್ಲಿ || ಶಿರೋವ್ರತಂ ಶಿರಸಿ ಅಗ್ನಿಧಾರಣ ಲಕ್ಷಣಂ || ಅಂದರೆ ಶಿರಸ್ಸಿನಲ್ಲಿ ಅಗ್ನಿ (ಹೋಮಾಗ್ನಿ)ಯನ್ನು ಧರಿಸುವ ಪ್ರತಾಚಾರಣೆಯುಳ್ಳನೆಂದು ಅರ್ಥಮಾಡಿರುವರು; ಮತ್ತೂ |ಏಕರ್ಷಿಂ| ಎಂಬ ಶಬ್ದಕ್ಕೆ, ಏಕರ್ಷಿ ನಾಮಕ ಅಗ್ನಿಯಲ್ಲಿ ಹೋಮವನ್ನು ಚರಿಸುವ ಶ್ರದ್ಧಾವಂತನಾದ ಅಧಿಕಾರಿಗೆ ಉಪನಿಷತ್ಪ್ರೋಕ್ತವಾದ ಬ್ರಹ್ಮವಿದ್ಯೆಯನ್ನು ಬೋಧಿಸಬೇಕೆಂಬ ಅರ್ಥವನ್ನು ಹೊರಪಡಿಸಿರುವರು.

ಶಿರೋವ್ರತಂ ಎಂಬ ಪದಕ್ಕೆ ಶ್ರೀ ವೈಷ್ಣವ ಪಂಥದ ಪಂಡಿತ ಶಿರೋಮಣಿ ಶ್ರೀ ರಂಗ ರಾಮಾನುಜರು ಅರ್ಥ ಮಾಡುತ್ತ ಶಿರಸ್ಸಿನಲ್ಲಿ ಧರಿಸುವ ಅಗ್ನಿ ಮಾತ್ರಾ ಏಕರ್ಷಿಯೆಂದರೆ, ವೈಷ್ಣು ಋತ್ವಿಕ್ ಯೆಂದು ಉಲ್ಲೇಖಿಸಿರುವರು.

ಡಾ|| ಎಸ್. ರಾಧಾಕೃಷ್ಣ ಮಹೋದಯರು ಶಿರೋವ್ರತವೆಂದರೆ ಶಿರಸ್ಸಿನಲ್ಲಿ ಹೋಮಾಗ್ನಿಯನ್ನು ಧರಿಸುವ ವ್ರತವುಳ್ಳವರೆಂದು ವಿವರಿಸಿರುವರು, ಶ್ರೀ ಸ್ವಾಮಿ ಚಿನ್ಮಯಾನಂದರೂ ಸಹ ಶಿರೋವ್ರತ ಶಬ್ದಕ್ಕೆ ಹೋಮಾಗ್ನಿಯನ್ನು ಶಿರಸ್ಸಿನಲ್ಲಿ ಧಾರಣೆ ಮಾಡುವ ವ್ರತನಿಷ್ಠರೆಂದು ವಿವರಿಸಿರುವರು. ಏಕರ್ಷಿ ಯೆಂದರೆ ಅದು ಹೋಮಾಗ್ನಿಯ ಹೆಸರೆಂದು ಹೇಳಿರುವರು. ಅಸ್ತು.

ಮೇಲ್ಕಂಡ ಪ್ರಮುಖ ವ್ಯಾಖ್ಯಾನಗಳಿಂದ ಕಂಡು ಬರುವ ಸಾರಾಂಶವೆಂದರೆ, ಶಿವಾದ್ವೈತಪರ ವ್ಯಾಖ್ಯಾನ ಸಮಂಜಸವೂ ಶಿವಾಗಮೋಕ್ತವಾಗಿರುವುದೂ ಮತ್ತು ಪರಂಜ್ಯೋತಿರ್ಮಯ ಸ್ವರೂಪವಾದ ಇಷ್ಟಲಿಂಗವನ್ನು ಶಿರಸ್ಸಿನಲ್ಲಿ ಧರಿಸಿ, ಆರಾಧಿಸುವ ಲಿಂಗಾಂಗಿ ಶಿವಶರಣನೇ ಶಿವವ್ರತ ಅಥವಾ ಶಿರೋವ್ರತವುಳ್ಳವನೆಂಬುದು ಸ್ಪಷ್ಟಪಡುವುದು. ಇಷ್ಟಲಿಂಗವು ಚಿಜ್ಜೋತಿ, ಸ್ವಯಂಜ್ಯೋತಿ. ಇಂತಪ್ಪ ಜ್ಯೋತಿ ಲಿಂಗವು ಶಿರಸ್ಸಿನಲ್ಲಿ ಕಂಗೊಳಿಸಿ, ಬ್ರಹ್ಮರಂದ್ರ, ಶಿಖಾಚಕ್ರ, ಪಶ್ಚಿಮ ಶಿಖಾಚಕ್ರಗಳಲ್ಲಿ ರುವ. ಚಿಲ್ಲಿಂಗ, ನಿರಂಜನಲಿಂಗ ಹಾಗೂ ಲಿಂಗರೂಪ ಪರಶಿವನ ಸ್ವಪ್ರಕಾಶವೇ ತಾನಾಗಿ ಶಿವಶರಣನ ಶಿರಸ್ಸಿನಲ್ಲಿ ಮಕುಟಪ್ರಾಯವಾಗಿ ಪ್ರಜ್ವಲಿಸುವುದರಿಂದ, ಇಂತಪ್ಪ ಪರಂಜ್ಯೋತಿಯನ್ನು ಶಿರಸ್ಸಿನಲ್ಲಿ ಕ್ಷಣಾರ್ಧವೂ ಅಗಲದೆ ಧರಿಸಿ ಶಿವವ್ರತಾಚರಣೆ ಯುಳ್ಳ ಲಿಂಗಾಂಗಿಯೇ ನಿಜಕ್ಕೂ ಶಿರೋವ್ರತ ನೆನಿಸಿರುವನೆಂಬುದು ಮುಂಡಕ ಮಂತ್ರದ ಸಾರಾಂಶ.

While propounding the great magnanimity and/real potentiality of jyotirmaya Ishtalinga and its unique tattva to Adi Sri Sankaracharya at length, the Mahacharya of Veera Simhasana impressively focussed in an infinite and most infallible manner, how divinely glorious the worship of linga with faith and devotion. The most Paramount Pontiff Sri Revana Siddha Maha Sivacharya, drove deep into the pure heart of Sri Adi Sankara the importance of Siva Pooja (Linga-Puja) thrice a day with earnestness and about its inexplicable nature of sublimity and the Blissful Divinity. Further, the Mahacharya revealed the most essential and sterling aspects of Sivalinga tattva in a nectarine manner :-

Paraanandam Chidaakaaram : Parabrahmaiva Kevalam ;
 Lingam Sadroopataapannam : Lakshyate Viswa Siddhaye :
 Linga Meva Paranjyotir : Bhavati Brahma Kevalam ;
 Thasmaath Tath Poojanaadeva : Sarva Karma Phalodayaha ;
 Brahma Vishnwaadayaha Sarveh : Vibhudhaa Linga Maashri-
 thaaha ;
 Siddhaaha Swa Swa Padeh Bhaanti : Jagatham tan traadhi-
 Kaarinam :
 Dhaarayad Yastu Hastena : Lingaakaaram Sivam Sadaa ;
 Tasya Hastha Sthitham Viddhi ;
 Math Padam Sampadaam Padam.
 Swaanu-Bhooti Pramanastham : Jyotishaam Udaya Sthalam ;
 Sivaakhyam Paramam Brahma : Paramaakaasha Lakshanam ;
 Lingam Ethyuchhate Sadbhir : Yadvinaa Na Jagath Sthitaha.
 (Sri Renuka Gita).

The gist of the above Mantras in brief is given below :—

" Bhagavan Sri Revana Siddha Mahaacharya expounds that Ishtalinga is the very divine Symbol of Linga Roopi Parasivabrahma in essence. The Linga is the divine Light-Divya-Jyotirmaya Swaroopa. The same is visible, tangible, and adorable Form of God Almighty. At the same time Linga or Linga Roopi Parasivabrahma being impersonal, the Siva Yogies—God intoxicated Seers of divine insight behold Him in their heart "Swaanu Bhootyekamaanaaya - ಸ್ವಾನುಭೂತೈಕಮಾನಾಯ " through self - introspection and deep meditation and are wholly immersed in that stupendous Light. All celestial devas. including Sri Maha Vishnu, Brahma, Devendra etc., are engrossed in the daily worship of Linga and Linga Roopi Parasivabrahma, and as a result of it, they are firmly holding their respective places of high order and stand in an elevated dignity and glory. Blessed is he who worships Ishtalinga, adorned on his Kara-peeta and offers his daily prayers with implicit faith and devotion incessantly. Such a worshipper is richly endowed with all

happiness, prosperity and ever increasing health and wealth in plenty, -

“ Tasya Hastha-Sthitam Viddhi :
 Math Padam Sampadaam Patham :

ತಸ್ಯ ಹಸ್ತ ಸ್ಥಿತಂ ವಿದ್ಧಿ | ಮತ್ಪದಂ ಸಂಪದಾಂ ಪದಂ |”

So hailed Sri Revana Siddha Mahacharya with a full fledged voice.

The Mahacharya Blesses Adi Sri Shringeri Sankaracharya with Chandra Mouleeswara Linga at His Veera Simhasana Math on the Banks of the River Bhadra :

The most enlightened Sri Sankara looked very jubilant upon hearing the expositions on Linga-tattva. Whereupon The Mahacharya blessed Sri Sankara with Sri Rathna Garbha Ganapati and Sri Chandra Mouleeswara Lingam, amidst great enthusiasm and contentment. The Pontiff emphasised that : “Dharmoh Linga-archanaathmakaha—ಧರ್ಮೋ ಲಿಂಗಾರ್ಚನಾತ್ಮಕಃ” Daily worship of Linga is the highest boon and bliss to mankind and that there is nothing greater than it. Sri Sankaracharya felt highly elated and implored the Mahacharya before leaving the place to his Math at Sri Shringeri.

Sri Sankara prays at the feet of Sri Jagadguru Revana Siddha Sivayogi Sivacharya before departing :—

Samsaara Maya Sadvaidya :
 Gnaana Saagara Vardhana :
 Sarvagna Sakalaadhaara :
 Sarvaa Bheeshta Phala Prada :
 Kena Chith Kaarane naaham :
 Siva Vaakyaanu Saarathaha :
 Guro Twadantikam Prapthaha :
 Praseeda Karunaa Nideh :

Sri Sankara submits in the above prayer that he approached the Mahacharya as directed by the Lord of Universe, Sri Saila Mallikarjuna Prabhu and that he was very fortunate to be blessed by the Paramount Pontiff and that he was grateful.

Adi Sri Sankaracharya upon returning to his Advaita Math at Sri Shringeri, installed both Sri Rathna Garbha Ganapati and Sri Chandra Mouleeswara Lingam at his Sri Sharada Peetah with great eclet and devoutly worshipped the same thrice a day during Tri Sandhyaas, as has been advised by the Paramount Pontiff Sri Revana Siddha Maha Sivacharya.

ಶ್ರೀ ಮಹಾಚಾರ್ಯರಿಂದ ಅನುಗ್ರಹಿತರಾದ ಆದಿ ಶ್ರೀ ಶುಕರರು, ಅನನ್ಯ ಭಕ್ತಿ ಭಾವದಿಂದ ಭೋ ಭೋ ಜಗದ್ಗುರೋ !

॥ ಸಂಸಾರಮಯ ಸದ್ವೈದ್ಯ !

ಜ್ಞಾನಸಾಗರ ವರ್ಧನ !

ಸರ್ವಜ್ಞ ಸಕಲಾದ್ಧಾರ !

ಸರ್ವಾಭೀಷ್ಟ ಫಲಪ್ರದ ॥

॥ ಕೇನ ಚಿತ್ತಾಕೇನಾಹಂ !

ಶಿವ ವಾಕ್ಯಾನುಸಾರತಃ !

ಗುರೋ ತ್ವದಂತಿಕಂ ಪ್ರಾಪ್ತಃ !

ಪ್ರಸಾದ ಕರುಣಾನಿಧೇ ॥

ಎಂದು ಶಿವಾರಾಧನ ಬದ್ಧಚಿತ್ತರಾಗಿ ಮಹಾಗುರುವನ್ನು ನಮಸ್ಕರಿಸಿ, ಅಲ್ಲಿಂದ ತಮ್ಮ ಮೂಲ ಪೀಠಕ್ಕೆ ಶ್ರೀರತ್ನ ಗರ್ಭ ಗಣಪತಿ ಮತ್ತೂ ಶ್ರೀ ಚಂದ್ರ ಮೌಳೀಶ್ವರ ಲಿಂಗ ಸಮೇತ ತೆರಳಿದರು.

ಚಿದಾದಿತ್ಯ ಸ್ವರೂಪರಾದ ಜಗದಾಧಿ ಜಗದ್ಗುರು ಸಾರ್ವಭೌಮ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ರೇಣುಕಾಚಾರ್ಯರ ದಿವ್ಯಚರಣ ಕಮಲಗಳ ಪುಷ್ಪಪದ್ಮವನ್ನು, ಶಿವಾಚಾರ್ಯರತ್ನ ಪ್ರಾಯರಾದ ಶ್ರೀ ಸಿದ್ಧನಾಥ ಶಿವಾಚಾರ್ಯರು ಸಹಸ್ರಾರು ವರ್ಷಗಳ ಪೂರ್ವ ತಮ್ಮಿಂದ ರಚಿತವಾದ, ಶ್ರೀ ರೇಣುಕ ವಿಜಯ ಸಂಸ್ಕೃತ ಮಹಾಪುರಾಣದಲ್ಲಿ, ಮೇಲ್ಕಂಡ ಶ್ರೀ ಚಂದ್ರಮೌಳೀಶ್ವರಲಿಂಗ ಪ್ರಧಾನ ಮಂಗಳ ಘಟ್ಟವನ್ನು ಮಧುರ ವಾಗಿ ವರ್ಣಿಸಿ, ಶ್ರೀ ಮಹಾಚಾರ್ಯರ ಶ್ರೀ ಪಾದ ಕಮಲಗಳ ಮಹಿಮೆಯನ್ನು, ಭಕ್ತಿಭಾವದಿಂದ ವರ್ಣಿಸಿ ಅನಂತಮುಖದಿಂದ ಕೊಂಡಾಡಿರುವರು. ಈ ಮಹದಂತ ವನ್ನು ನಂಜನಗೂಡು, ಆಸ್ಥಾನವಿದ್ವಾನ್ ವೇ॥ ಬ್ರ॥ ಶ್ರೀ ಶ್ರೀಕಂಠಶಾಸ್ತ್ರಿಗಳು ತಮ್ಮಿಂದ ರಚಿತವಾದ ಕನ್ನಡ ಶ್ರೀ ರೇಣುಕ ವಿಜಯ ಪುರಾಣದಲ್ಲಿ ಶ್ರೀ ಜ|| ರೇಣು ಸಿದ್ಧ ಶಿವಾಚಾರ್ಯರ ಶ್ರೀ ಪಾದಕಮಲಗಳನ್ನು ಸ್ತುತಿಸುತ್ತಾ—

॥ ಇದು ಸಮಸ್ತ ಸಂತೌಘವಂದಿತ ! ಪದಯುಗನ !

ರೇಣುಕ ಗಣೇಶನ | ಸದಮಲ ಪ್ರಾಭವವ ನಭಿವರ್ಣಿಸುವ
ಪುಣ್ಯಕಥೆ..... || ಎಂದು ಕೊಂಡಾಡಿರುವರು.

ಇದರಿಂದ ಶ್ರೀ ಜ|| ರೇಣುಕರ ದಿವ್ಯ ಶ್ರೀ ಪಾದಕಮಲಗಳ ಮಹಿಮೆಯು
ಸಕಲ ಸುರಾಸುರ ನರರಾದಿಯಾಗಿ, ಯುಗ ಯುಗಾಂತರಗಳಿಂದ ಸ್ತುತಿಸಲ್ಪಟ್ಟು,
ವಂದನೀಯವಾದ ಪರಮಪೂಜ್ಯ ಶ್ರೀ ಪಾದದ್ವಯಗಳಿಂದ ಸ್ಪಷ್ಟವಾಗಿ ಕಂಡು
ಬರುತ್ತೆ.

|| ಶ್ರೀ ಗುರು ಸಾದದ್ವಯಮೇ ದೈವಂ ||

ಶ್ರೀ ಮದ್ರಂಭಾಪುರಿ ವೀರ ಸಿಂಹಾಸನ ಜಗದ್ಗುರು ಮಹಾಪೀಠದಲ್ಲಿ
ವಿರಾಜಿಸುವ ಶ್ರೀ ವೀರೇಶನ ಗರ್ಭಗುಡಿಯಲ್ಲಿ, ಆದಿ ಶ್ರೀ ಜಗದ್ಗುರು
ರೇವಣಸಿದ್ಧ ಮಹಾ ಶಿವಾಚಾರ್ಯರು, ಶ್ರೀ ಶೃಂಗೇರಿ ಆದಿ ಶ್ರೀ ಶಂಕರಾ
ಚಾರ್ಯರಿಗೆ ಶ್ರೀ ಚಂದ್ರಮೌಳೀಶ್ವರ ಲಿಂಗವನ್ನು ಅನುಗ್ರಹಿಸುತ್ತಿರುವ
ಮಂಗಳಮಯ ಶಿಲಾವಿಗ್ರಹವು ಸ್ಥಾಪಿತವಾಗಿ ಅನಾದಿಕಾಲದಿಂದಲೂ
ಪೂಜೆಗೊಂಡು ವಿರಾಜಿತವಾಗಿರುವುದು, ಸರ್ವತ್ರ ಪ್ರಸಿದ್ಧವಾದ
ವಿಷಯವೇ ಆಗಿರುವುದು ಅಸ್ತು.

1. ಪರಾನಂದಂ ಚಿದಾಕಾರಂ | ಪರಬ್ರಹ್ಮೈವ ಕೇವಲಂ ||
ಲಿಂಗಂ ಸದ್ರೂಪ ತಾಪನ್ನಂ | ಲಕ್ಷ್ಮತೇ ವಿಶ್ವ ಸಿದ್ಧಯೇ ||
2. || ಲಿಂಗಮೇವ ಪರಂಜ್ಯೋತಿ | ಭವತಿ ಬ್ರಹ್ಮ ಕೇವಲಂ |
ತಸ್ಮಾತ್ತತ್ಪೂಜನಾ ದೇವ | ಸರ್ವ ಕರ್ಮಫಲೋದಯಃ ||
3. || ಬ್ರಹ್ಮ ವಿಷ್ಣಾದಯಃ ಸರ್ವೇ | ವಿಬುಧಾ ಲಿಂಗ ಮಾಶ್ರಿತಾಃ |
ಸಿದ್ಧಾಃ ಸ್ವ ಸ್ವ ಪದೇ ಭಾಂತಿ | ಜನತಂತ್ರಾಧಿಕಾರಿಣಂ ||
4. ವಾಚಾತೀತಂ ಮನೋತೀತಂ | ಭಾವತೀತಂ ಪರಂ ಶಿವಃ |
ಸರ್ವ ಶೂನ್ಯ ನಿರಾಲಂಬ | ನಿತ್ಯತ್ವಂ ಪರಮಂ ಪದಂ ||

(ಶ್ರೀ ಸಿದ್ಧಾಂತ ಶಿಖಾಮಣಿ)

ಅಂದರೆ, ಸಚ್ಚಿದಾನಂದ ನಿತ್ಯಪರಿಪೂರ್ಣ ಸ್ವರೂಪಿಯಾದ ಪರಶಿವನು,
|| ಚಿಂತಾಮಣಿಃ ಪ್ರಪನ್ನಾನಾಂ | ಶ್ರೀಕಂಠಃ ಪರಮೇಶ್ವರಃ || ಎಂಬಂತೆ, ಲೋಕ
ಕಲ್ಯಾಣಾರ್ಥ ಕರುಣೆಯಿಂದ ಪ್ರಪಂಚಮವಾಗಿ ಲಿಂಗಾಕಾರದಿಂದ ತೋರಿ, ಜಗನ್ಮಂಗಳ
ಮೂರ್ತಿಯಾಗಿ ಪರಂಜ್ಯೋತಿರ್ಮಯ ಸ್ವರೂಪದಿಂದ ಕಾಣಿಸಿಕೊಂಡನು. ಶಿವಲಿಂಗ
ಇಷ್ಟಲಿಂಗ ಪೂಜೆಯಿಂದ ಅಖಿಲ ದೇವ ಮಾನವ, ದಾನವಾದಿ ಎಂಭತ್ತನಾಲ್ಕು ಲಕ್ಷ
ಜೀವಕೋಟಿಗಳು ತೃಪ್ತರಾಗಿ, ಸಮಸ್ತ ಸತ್ಕರ್ಮಗಳು ವೃದ್ಧಿಹೊಂದಿ ವಿಶ್ವಧರ್ಮವು
ಸರ್ವತ್ರ ಉಚ್ಛ್ರಾಯ ಸ್ಥಿತಿಯಲ್ಲಿ ಬೆಳಗುವುದು. ಇದರಿಂದಾಗಿ ಅಖಿಲ ಮಾನವರ

ಶ್ರೇಯಸ್ಸು, ಸಂಪತ್ತು, ಸೌಹಾರ್ದ, ಜಯಾಭ್ಯುದಯಾದಿಗಳು ಮೇಲಿಂದ ಮೇಲೆ ಪ್ರಾದುರ್ಭಾವ ಹೊಂದುವುವು. ಈ ಕಾರಣಗಳಿಂದ :-

|| ಧಾರಯೇದ್ಯಸ್ತು ಹಸ್ತೇನ |

ಲಿಂಗಾಕಾರಂ ಶಿವಂ ಸದಾ |

ತಸ್ಯ ಹಸ್ತ ಸ್ಥಿತಂವಿದ್ಧಿ |

ಮತ್ಪದಂ ಸಂಪದಾಂ ಪದಂ ||

“ಇಷ್ಟ ಲಿಂಗವನ್ನು ಅಂಗಯಲ್ಲಿಟ್ಟು ನಿತ್ಯಪೂಜಿಸುವವನಿಗೆ ಪರಮ ಪವಿತ್ರವಾದ ನನ್ನ ನಿತ್ಯ ಮಂಗಳ ಸ್ಥಾನವು ಸುಲಲಿತವಾಗಿ ಕರಗತವಾಗುವುದೆಂದು ಶಿವನು ಗಿರಿಜೆಗೆ ಬೋಧಿಸಿರುವನೆಂದು ಭಗವಾನ್ ಜಗದ್ಗುರು ಶ್ರೀ ರೇಣುಕಾಚಾರ್ಯರು, ಶ್ರೀ ಸಿದ್ಧಾಂತ ಶಿಖಾಮಣಿಯಲ್ಲಿ ಕುಂಭಸಂಭವನಾದ ಆದಿ ಶ್ರೀ ಅಗಸ್ತ್ಯ ಮುನಿ ಲಲಾಮರಿಗೆ ಪ್ರತಿಪಾದಿಸಿರುವರು.

ಶ್ರೀ ಗುರುವಿನ ಹಸ್ತ ಮಸ್ತಕ ಸಂಯೋಗ ದೀಕ್ಷೆಯಿಂದ ಹಾಗೂ, ಕಟಾಕ್ಷ ದೀಕ್ಷೆಯಿಂದ ಪ್ರಣವ ಸಹಿತ ಶಿವಪಂಚಾಕ್ಷರಿ ಮಹಾ ಮಂತ್ರೋ ಪದೇಶದೊಂದಿಗೆ, ಅನುಗ್ರಹಿಸಿದ, ಇಷ್ಟಲಿಂಗಾರಾಧನೆಯಿಂದ, ಲಿಂಗಾಂಗಿಯಾದ ಶಿವ ಶರಣನು, || ಪ್ರಜ್ವಾಲಿತೋ ಜ್ಞಾನಮಯಃ ಪ್ರದೀಪಃ || ಯಂಬಂತೆ, ಉರ್ಧ್ವಜ್ಞಾನ ಸಂಪನ್ನನಾಗಿ, ಸಂಪದ್ಯುಕ್ತನಾಗಿ ನಿತ್ಯಸುಖಿಯಾಗಿರ್ಪನು. ಅಂತ್ಯದಲ್ಲಿ || ನಿಜ ಪದಂ ಕರ ಭಿಲ್ವಫಲಂ || ಯಂಬಂತೆ ನಿಜೇಷ್ಟಲಿಂಗದಲ್ಲಿ ವಿಲೀನನಾಗಿ ಲಿಂಗಾಂಗಸಾಮರ್ಯ ಮೋಕ್ಷಾನಂದದಲ್ಲಿ ಬೈಲಾಗುವನು. ಲಿಂಗತತ್ವಹಾಗೂ ಇಷ್ಟಲಿಂಗಾರಾಧನೆಯ ನಿತ್ಯಾನುಸಂಧಾನದಿಂದ || ಪುನರ್ಜನ್ಮಂ ನ ವಿದ್ಯತೇ ||

|| ಲಿಂಗಾಂಗ ಸಂಗಿನೋ ವತ್ಸ ಪುನರ್ಜನ್ಮಂ ನ ವಿದ್ಯತೇ || (ಶಿವಾಗಮ)

ಶ್ರೀ ಭುವನಾಚಾರ್ಯವರೇಣ್ಯರಾದ ಆದಿ ಜಗದ್ಗುರು ರೇವಣಸಿದ್ಧರು ತಮ್ಮ ಆವೃತವಾಣಿಯಿಂದ, ಪ್ರಸನ್ನ ಭಾವದಿಂದ, ಮನಮುಟ್ಟುವಂತೆ ಲಿಂಗತತ್ವ ವಿಸ್ತಾರವಾಗಿ ಬೋಧಿಸಿ; ಶ್ರೀ ರತ್ನಗರ್ಭ ಗಣಪತಿಯನ್ನು ಮತ್ತು ಚಂದ್ರಮೌಳೀಶ್ವರ ಲಿಂಗವನ್ನು ಶ್ರೀ ಶೃಂಗೇರಿ ಆದಿ ಶಂಕರಾಚಾರ್ಯರಿಗೆ ಅನುಗ್ರಹಿಸಿ ಆಶೀರ್ವದಿಸಿದರು. ತತ್ವವೇತ್ತರಾದ ಆದಿ ಶ್ರೀ ಶಂಕರರು ತಮ್ಮ ಚರಸ್ಮಿರಣೀಯವಾದ ಕೃತಜ್ಞತೆಯನ್ನು ವಿನಯ ಭಾವದಿಂದ ಅರ್ಪಿಸಿ ಶ್ರೀ ಮಹಾಚಾರ್ಯರನ್ನು ಮನದಂಬಿ ಸ್ತುತಿಸುತ್ತಾ ಶ್ರಿ ಶೈಲವಾಸಿಯಾದ ಶ್ರೀ ಬ್ರಹ್ಮರಾಂಬೆಯೊಡೆಯ ಶ್ರೀ ಮಲ್ಲಿಕಾರ್ಜುನನ ಆಜ್ಞಾನುಸಾರ ತಾವು ಇಲ್ಲಿಗೆ ಬಂದದನ್ನು ಭಕ್ತಿ ಬಾವದಿಂದ ನಿವೇದಿಸಿಕೊಂಡು ಶ್ರೀ ರತ್ನಗರ್ಭ ಗಣಪತಿ ಮತ್ತು ಶ್ರೀ ಚಂದ್ರ ಮೌಳೀಶ್ವರ ಲಿಂಗದೊಂದಿಗೆ ತಮ್ಮ ಸ್ವಸ್ಥಾನವಾದ ಶ್ರೀ ಶೃಂಗೇರಿಗೆ ವಿಜೃಂಭಣೆಯಿಂದ ತಂದು ಶ್ರೀಮಠದಲ್ಲಿ ಸ್ಥಾಪಿಸಿ ಆದಿನಿಂದ ಪೂಜಿಸಲಾರಂಭಿಸಿದರು.

Sri Rathna Garbha Ganapathi and Sri Chandra Mouleeswara Linga are devoutly worshipped during Tri Sandhyas everyday at Sri Sringeri Advaita Math ever since the same were blessed to Adi Sri Sankaracharya. The Mahacharya introduced the worshipping the same at all the Four (Chatur Aamnaaya) Maths established by him. Besides this, he also introduced worshipping Sri Sharada, Sri Subramanya Swamy, Sri Rama, Sri Krishna Vighras at his Maths with the same amount of fervour and devotion. In spite of this, the Acharya held Sri Chandra Mouleeswara Linga as the presiding deity of Sri Sringeri Advaita Maths. While he was succeeded by Sri Sureswaracharya as the pontifical Head of Sri Sringeri Sharada peeta, Sri Sankara ordained that Sri Rathna Garbha Ganapathi and Sri Chandra-Mouleeswara Linga should be worshipped thrice a day and the same should be carried on by all the successor pontiffs of Advaita Maths established by him, as long as his holy mission exists on the Earth. Sri Sankara had the fortune of being blessed by Saivite and Vaishnavite Teachers and Maharshies from his boyhood. Such as Sri Adi Agasthya Maharshi, Sri Govinda Bhagavadpada-charya, who initiated with Sanyasa Deeksha of Vaishnava Order, Sri Veda Vyasacharya and lastly by Sakshaath Bhagavatpada Sri Sri Jagadguru Revana Siddha Maha Yogeeswara Sivacharya respectively. Consequently, he could not but adore and worship Sri Vaishnava and Saiva deities with ardent faith and deep devotion. The same august practice is being carried on even unto this day, to the much advantage of one and all. Such a practice has left a salutary effect among one and all. The same is to be simply hailed, respected and devoutly followed.

Guru Vamsha Kaavyamruta

गुरुवंशकाव्यामृत

ಗುರು ವಂಶ ಕಾವ್ಯಾಮೃತ

The successor Pontiffs of Sri Sringeri Advaita Maths all over are daily worshipping Sri Chandra Mouleeswara Linga all along from the time of Adi Sri Sankara as ordained by him. In the

Pontifical holy order of Sri Sringeri Sharada Peetah, the illustrious Acharya Sri Sacchidananda Bharati II succeeded the most reputed Mahacharya namely, Sri Narasimha Bharati V during 1705 A. D. His Holiness Sri Jagadguru Sacchidananda Bharati II had adorned as the head of Sri Sharada Maha Peetah for about 36 years from 1706-1741 A. D. It is interesting to note that during the sacred tenure of office of this Mahaswamy as the presiding pontiff at Sri Sringeri Advaita Math, the Holy Treatise Guruvamsa Kavya was written by one Asthana Vidwan of Sri Sringeri Math, Vedamurti Brahmasri Sri Kasi Lakshmana Sastriar at the direction of the said Peetadhipati Viz., His Holiness Sri Sacchidananda Bharati II. The great Seer desired that Sri Kasi Lakshmana Sastry should write in detail about his predecessors who had adorned Sri Sringeri Sharada Advaita Maha Peetah, right from Sri Jagad Guru Adi Sri Sankaracharya and upto his time, furnishing with all the relevant facts available pertaining to Mahacharyas of his Math. Sri Kasi Lakshmana Sastriar was an erudite and a well recognised Pandit of the said Math since a long time. He was inspired by the Blessings of the great Seer Sri Sacchidananda Bharati II and that he undertook to write accordingly. He took a considerable time and finished writing a pretty good and most authentic Maha Kavya, excellently in poetic order in Sanscrit. This majestic piece of work has been hailed as an important source of most authoritative information pertaining to Sri Sringeri Sharada Maha Peetah and its successor pontiffs straight from Sri Jagadguru Adi Sankaracharya and right upto His Holiness Sri Sacchidananda Bharati II. The renowned Pandit after completing the said Kavyamrutha, placed the same at the Lotus Divine Feet of the Mahacharya. Upon perusing the same at length, the Mahaswamiji was much delighted at the skill and the unique manner of his presenting the genuine facts, and circumstances as are akin to the pontificate of the said Math. Thereupon at a memorable function held at his Math, the great Pontiff named the said Holy Treatise as "Guruvamsha Kavya" and blessed the erudite scholar Vedamurthi Brah. Kashi Sri Lakshmana Sastry heartily. The said 'Guruvamsha Kavya' has been scrutinised and approved by Vedamurthi

Asthana Vidwan Vidya Visharada Kunigal Brah. Rama Sastriar. This most ancient and authoritative Holy Treatise comprises of 19 Cantos. Guruvamsha Kavya is a very rare and most valuable monumental Work appertaining to the Holy Order of the Pontificate of Sri Sringeri Sharada Peetah, from its inception. It is worth noting that Vedamurthi Brahmasri Kasi Lakshmana Sastri was an Asthana Vidwan of Sri Sringeri Sharada Peetah during the pontificate of Sri Sringeri Jagadguru Sri Sri Sacchidananda Bharati 11, from 1706 to 1741. The reference to Sri Rathna Garbha Ganapati and Sri Chandra Mouleeswara Linga is found in the third Canto. This chapter throws much welcome light on the great and unequivocal statement that Adi Sri Sankara charya ascended the Sarvajnapitah in the temple of Sri Sharada Devi in Kashmir and devoutly prevailed upon the said Goddess of Learning to preside over his Math founded by him at Sri Sringeri. It is at Sri Sringeri Adwaita Math that Sri Rathna Garbha Ganapati and Sri Chandra Mouleeswara Linga are predominantly worshipped by the Mahacharyas. It has been stated in the text Chapter 3, stanza 33 by the Author of Sri Guruvamsha Kavya, that Chandra Mouleeswara Linga and Rathna Garbha Ganapati were Blessed to Adi Sri Sankaracharya by a **Siddha Maha Purusha** and the commentary thereof written by the very learned Author himself establishes beyond doubt who that Siddha Maha Purusha was ? The verse in question runs as below :—

Sri Chandra Mouleeswara Lingamasmai :
 Sadh Rathna Garbham Gana Naayakancha :
 Sa Viswa Roopaaya Su Siddha Dattam :
 Datvaa Nyagaadee Chhira Marchayeti :

(Canto 111 Verse 33)

श्रीचन्द्रमौळीश्वर लिंगमस्मै । सद्रत्नगर्भ गणनायकं च ।
 स विश्वरूपाय सु सिद्धदत्तं । दत्त्वा न्यगादीच्चिरमर्चयेति ॥

ಶ್ರೀ ಚಂದ್ರಮೌಲೀಶ್ವರ ಲಿಂಗಮಸ್ತು ।

ಸದ್ರತ್ನಗರ್ಭಂ ಗಣನಾಯಕಂಚ ।

ಸ ವಿಶ್ವರೂಪಾಯ ಸುಸಿದ್ಧ ದತ್ತಂ ।

ದತ್ತಾ ನೃಗಾದೀಚ್ಚರ ವರ್ಚಯೇತಿ । (ಗು. ಕಾ. ಅ. 3, ಶ್ಲೋ. 33)

In the succeeding stanza Sri Adi Sankara ordains to his successor pontiff Viswaroopa Sri Sureswaracharya as below :—

Sureswaraacharya Sarasvateem Twam :

Sampujayannaaswa Chiraadi Heti :

Dattvaa bhyanugnyaam Vinataaya Tasmai :

Sishai Samasthai Sa Jagaama Caancheem :

ಸುರೇಶ್ವರಾಚಾರ್ಯ ಸರಸ್ವತೀ । ತ್ವಂ ಸಂಪೂಜಯನ್ತಾಸ್ವ ಚಿಗದಿ ಹೇತಿ ।

ದತ್ತಾಭ್ಯನುಜ್ಞಾಂ ವಿನತಾಯ ತಸ್ಮೈ । ಶಿಷ್ಯೈಃ ಸಮಸ್ತೈಃ ಸ ಜಗಾಮ ಕಾಶ್ಚೀಮ್ ॥

ಸುರೇಶ್ವರಾಚಾರ್ಯ ಸರಸ್ವತೀಂ ।

ತ್ವಂ ಸಂಪೂಜಯನ್ತಾಸ್ವ ಚಿರಾದಿ ಹೇತಿ ।

ದತ್ತಾಭ್ಯನುಜ್ಞಾಂ ವಿನತಾಯ ತಸ್ಮೈ ಶಿಷ್ಯೈಃ ।

ಸಮಸ್ತೈಃ ಸ್ವ ಜಗಾಮ ಕಾಂಚೀಂ । (ಗು. ಕಾ. ಅ. 3, ಶ್ಲೋ. 34)

The succeeding stanza 34 implies that Sri Adi Sankara ordains his Successor Pontiff at Sri Sringeri Sharada Peetah namely Sri Sureswaracharya to worship the Goddess Sharadamba along with the Presiding deity of the Maha Peetah i.e., Sri Chandramouleeswara Linga. The Mahacharya stresses 'Chiram Archayeth—ಚಿರಮರ್ಚಯೇತ್' that Sri Chandra Mouleeswara Lingam should be incessantly worshipped at all Mutts established by him, together with Sri Sharadaamba. Thereafter, Sri Adi Sankara left Sri Sringeri to Sri Kanchi (Canjeevaram in the South) accompanied with his other disciples.

What is important here is the word 'Su Siddha Dattam—ಸು ಸಿದ್ಧ ದತ್ತಂ' occurred in Chapter 3 and Verse 33. The very author of Sri Guruvamsha Kavyam has himself rendered an explanation as to who this 'Su Siddha' was beyond all doubts and ambiguity. I wish to reiterate the learned author's interpretation for 'Su Siddha' herebelow so that it may dive deep into the hearts of the enlightened readers and the critics to know genuinely who that 'Su Siddha' was according to Sri Kasi Lakshmana Sastry, the Asthana Vidwan of Sri Sringeri Advaita Maha Peetah :

Su Siddhena Revanasiddha Maha Yoginaa Dattam : Sri Chandramouleeswara Lingam Sadh Rathna Garbham : Sadh Rathnam Manikyam Garbhe Yasyasaha : Thatho Kthastham Gana Naayakam Vigneswarancha :

सु सिद्धेन रेवणसिद्ध महायोगिना दत्तं । श्री चन्द्रमौळीश्वर लिङ्गं सद्रत्नगर्भं । सद्रत्नं माणिक्यं गर्भे यस्य सः । ततोक्तं गणनायकं विघ्नेश्वरं च ॥

ಸು ಸಿದ್ಧೇನ ರೇವಣಸಿದ್ಧ ಮಹಾಯೋಗಿನಾ ದತ್ತಂ । ಶ್ರೀಚಂದ್ರಮೌಳೀಶ್ವರ ಲಿಂಗಂ ಸದ್ರತ್ನಗರ್ಭಂ । ಸದ್ ರತ್ನಂ ಮಾಣಿಕ್ಯಂ ಗರ್ಭೇ ಯಸ್ಯ ಸಃ । ತತೋಕ್ತಸ್ತಂ ಗಣನಾಯಕಂ ವಿಘ್ನೇಶ್ವರಂ ಚ ॥ ಎಂದು ಶ್ರೀ ಕಾಶಿ ಲಕ್ಷ್ಮಣ ಶಾಸ್ತ್ರಿಗಳು ಲಕ್ಷಣವಾಗಿ ವಿವರಿಸಿರುವರು.

According to the accomplished author, it was Sri Revana-siddha Maha Yogeeswara Sivacharya of Srimad Rambhapuri Veera Simhasana—an unique and age long Spiritual Throne that represents the entire Pritvi tattva as a whole—Blessed Sri Sankara with Sri Chandra Mouleeswara Linga. Further, Pritvi tattva stands on the eternal and infinite pivot of Pritvi Linga. Sivagamas and Scriptures hail in a pre-eminently clear voice that Sri Jagadguru Revana Siddha Mahacharya was an embodiment of Pritvi Linga in essence. This genuine fact had been well recognised and acknowledged by the ancient and renowned Maharshies such as Sri Agasthya, Sri Doorvasa, Sri Veda Vyasa, and a host of illustrious and most spiritually illumined Saints and Siva Sharanas from time immemorial. Apart from this, even some of the authoritative Scriptures hail the glory of Srimad Jagadguru Renukadi Panchacharyas with authoritative voice. It is to be borne in mind that Sri Sringeri Sharada Advaita Maha Peetah is at a distance of about only twenty-two miles or so from Srimad Rambhapuri Jagadguru Veerasimhasana Maha Peetah. It is a fact that the genuineness of the aforestated events are indisputable and are highly invigorative and intuitive in reality. Sri Adi Sankara also knew who Sri Revana Siddha Sivacharya was.

Under the aforementioned authoritative narration of the real events and genuine facts, it is not understood how the learned

Scholar of Sri Sringeri Asthana, Gurubhakta Rathna K. R. Venkataraman interprets the words 'Su Siddha' and 'Revana' in a different light quite in controvention with the genuine interpretation of the enlightened and accomplished author of Guruvamsha Kavya. Sri Kasi Lakshmana Sastry whose monumental work entitled 'Sri Guruvamsha Kavya' was wholly acknowledged by the then Pontiff of Sri Sringeri Advaita Sri Sharada Peetah viz., Sri Sri Sri Jagadguru Sacchidananda Bharati II (1705-41 A.D.) and that the said treatise was an important source of genuine information. According to Sri K. R. Venkataraman, it may be true that Sri Govinda Bhagavadpada was a 'Su Siddha'. Because, there were a number of Su Siddhas appeared on Earth from time to time and among them Sri Govinda Bhagavadpada might be one. Nobody disputes about this fact. Further, the interpretation rendered by the learned scholar of Sri Sringeri Math viz., Sri K. R. Venkataraman that Sri Govinda Bhagavad Padacharya was also hailed as 'Revana' is rather irreconcilable. Secondly, the learned Pandit advertently attributes that there was another Revana pertaining to the Saiva Acharyas of the parampara honoured by the Aradhyas and Veerasaivas. If according to Sri Venkataraman Sri Govinda Bhagavadpadacharya was known as Revana, had he ever adorned 'Veerasimhasana' and whether he owned a Spiritual Throne of Veerasimhasana? He has not made it clear on this aspect. Therefore his attempt to superimpose the title of 'Revana' on the holy person of Sri Govinda Bhagavadpadacharya who was a great Vaishnava Mahacharya is not understandable.

The Author of Guruvamsha kavya has confessed consequent upon his conviction that the above treatise has been written by him after matured consideration and on the sole and authentic data and information furnished in the ancient authoritative records and treatises pertaining to Sri Sringeri Advaita Moola Peetah. Probably Sri Kasi Lakshmana Sastry might refer Punya Sloka Manjari, Guru Rathnamalika and Sushama treatises relating to Sri Kanchi Kamakoti Peetah as has already been referred to in the foregone pages of this book. It is worth mentioning at this juncture about Sri Chith Sukhacharya and his works. Chith

Sukhacharya was an intimate friend, guide, and well wisher of Sri Sankara from his boyhood. He was a sincere and trustworthy life long companion of Adi Sri Sankaracharya. Later Sri Sankara was pleased to bestow upon Chith Sukhacharya the sacred order of Sanyasa Deeksha and warmly accepted him as one of his disciples. After Sri Sankaracharya attained perfection—Brahmapadam; Chith Sukhacharya has brought out a monumental work known in the name of 'Bruhad Sankaravijaya.' This is the first of its kind and foremost unique treatise wherein Sri Chith Sukhacharya has colourfully and impressively narrates every incident and genuine events that occurred during the life time of his master. Besides writing the Bruhad Sankaravijaya, Sri Chith Sukhacharya, it is learnt has also written a descriptive Biography on the life of Sri Adi Sankaracharya. Both the above Works of Sri Chith Sukhacharya throw highlight on the life of Sri Sankara, and about his writings and as well as his sublime and lofty Mission in the spiritual field, as early as during 500 B.C. This aspect is noteworthy. After many centuries, the disciples and Pontiffs of Sri Adi Sankara have subsequently written Bruhad Sankaravijayas. It is likely that Sri Chith Sukhacharya had focussed the episode of Blessing Sri Rathna Garbha Ganapathi and Sri Chandra Mouleeswara Linga to Adi Sri Sankaracharya by the Most Paramount Pontiff of Sri Veera Simhasana of Srimad Rambhapuri, which is situated on the sacred Banks of the River Bhadra from ages. Kasi Lakshmana Sastri might have relied on the authentic versions and writings hereinabove referred to, while writing Guru Vamshakavya and therefore, he was obliged to confess that he has written the said Kavya on the authority of the most ancient and reliable records and treatises of Sri Sringeri Sharada Advaita Peeta. And so, with a genuine spirit and devotion Sri Kasi Lakshmana Sastriar has boldly brought out the real episode of Sri Rathna Garbha Ganapathi and Sri Chandra Mouleeswara Linga in the third Canto verses 33 & 34 which has been wholeheartedly accepted and endorsed by the then Pontiff of Sri Sringeri Jagadguru Sri Sacchidananda Bharati 11 as early as the beginning of the eighteenth century A.D.

Under the circumstances and in view of the above real facts,

Sri Govind Bhagavadpadacharya could not have presented Chandra Mouleeswara Lingam to Sri Sankaracharya as has been opined by Guru Bhaktha Rathna Brahmasri K. R. Venkataraman. Further again, a reference of 'Veera Simhasana' and 'Revana Siddha Yogi' appear in the first and second stanzas of the 6th Chapter in Guru Vamshakavya. The said slokas are reproduced hereunder for ready perusal and confirmation of the genuine facts thereof :

In this connection it is worth taking into consideration two stanzas appearing in Chapter Six of Guruvamsha Kavya i.e., stanzas 1 & 2. They run as below :—

Swasti Srimannrupa Thava :
 Bhaved Veera Simhaasana Shreehi :
 Vidyaranya Prachura Krupayaa : Sarva Samrakshanaaya :
 Vishvoh Thungam Vibudha Kalaye :
 Schandra mouleesha lingam :
 Bhavikshmeshaa Sthriguna
 Ganithai Kaadashaatha Twadaadhvaaha :
 Agreh Bhaavee Thribhuvana Nutho ;
 Veera Poorvo Vasanthaha :
 Sarvaa Murvee Suchira Mavitaa :
 Dhaarmikaha Sarva Thethi :
 Uktwaa Swapne Harihara Nrupam : Revanaa Siddha Yogi:
 Anthardhaanam Sama Bhajadathah :
 Praabhudat Sopi Bhoopaha :

(Gu. Ka. Chapt. 6, Sl. 1 & 2)

स्वस्ति श्रीमन्नृप तव भवेद्वीर सिंहासनश्री
 विद्यारण्यप्रचुरकृपया सर्वसंरक्षणाय ।
 विश्वोत्तुङ्गं विबुध कलयेश्चन्द्रमौलीश लिङ्गं
 भाविक्ष्मेशस्त्रिगुणगणितैकादशाथ त्वदाद्याः ॥

अग्रे भावी त्रिभुवननुतो वीर पूर्वो वसन्तः
 सर्वाभुर्वी सुचिरमविता धार्मिकः सर्वथेति ।

उक्त्वा स्वमे हरिहरनृपं रेवणासिद्धयोगी-

अन्तर्धानं सम भजदथ प्राबुधत्सोऽपि भूयः ॥

ಶ್ರೀ ಗುರುವಂಶ ಕಾವ್ಯದ 6ನೇ ಅಧ್ಯಾಯದ ಪ್ರಥಮ ಮತ್ತು ದ್ವಿತೀಯ ಶ್ಲೋಕಗಳಲ್ಲಿ ಬರೆದಿರುವ "ವೀರಸಿಂಹಾಸನಶ್ರೀಃ" ಮತ್ತು "ರೇವಣಾಸಿದ್ಧಯೋಗೀ" ಎಂಬ ಪದ ಪುಂಜಗಳನ್ನು ಕೆಳಕಂಡ ಶ್ಲೋಕಗಳಲ್ಲಿ ಕಾಣಬಹುದು :-

ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮೃಪ ತವ ಭವೇದ್ವೀರಸಿಂಹಾಸನಶ್ರೀಃ
ವಿದ್ಯಾರಣ್ಯ ಪ್ರಚುರ ಕೃಪಯಾ ಸರ್ವಸಂರಕ್ಷಣಾಯ ।
ವಿಶ್ವೋತ್ತಂಗಂ ವಿಬುಧ ಕಲಯೇಶ್ವಂದ್ರಮೌಲೀಶಲಿಂಗಂ
ಭಾವಿಕ್ಷ್ಮೇಶಾ ಸ್ತಿ ಗುಣ ಗಣೈಕಾದಶಾಥ ತ್ವದಾದ್ಯಾಃ ॥
ಆಗ್ರೇ ಭಾವೀ ತ್ರಿಭುವನನುತೋ ವೀರಪೂರ್ವೋ ವಸಂತಃ
ಸರ್ವಾಮರ್ವೀಂ ಸುಚಿರಮವಿತಾ ಧಾರ್ಮಿಕಃ ಸರ್ವಥೇಶಿ ।
ಉಕ್ತ್ವಾ ಸ್ವಪ್ನೇ ಹರಿಹರನೃಪಂ ರೇವಣಾಸಿದ್ಧಯೋಗೀ
ಅಂತರ್ಧಾನಂ ಸಮಭಜದಥ ಪ್ರಾಬುಧತ್ಸೋಽಪಿ ಭೂಪಃ ॥

(ಗು. ಕಾ. 6ನೆಯ ಸರ್ಗ, ಶ್ಲೋ. 1-2)

ನಿದ್ರಾಣಃ ಸಹಜಾಂಕಗೋ ಹರಿಹರಕ್ಷೋಣೇಭ್ಯದೇಷ ಕ್ಷಣಂ
ಭದ್ರಂ ರೇವಣಸಿದ್ಧಯೋಗೈಧಿಗಮಃ ಸ್ವಪ್ನಂ ತದಾಪ್ನೋತ್ತರಾಂ ॥

(ಗು. ಕಾ. 5ನೆಯ ಸರ್ಗ, ಶ್ಲೋ. 59)

ಬಲ್ಲಾಳ ರಾಜನು ಯುದ್ಧದಲ್ಲಿ ಅಣ್ಣತಮ್ಮಂದಿರಾದ ಹುಕ್ಕ ಮತ್ತು ಬುಕ್ಕ ಇವರಿರ್ವರನ್ನು ಸೋಲಿಸಿದನೆಂದೂ, ಆಗ್ಗೆ ಅವರಿರ್ವರೂ ಚಿಂತಾಕ್ರಾಂತರಾಗಿ ಅರಣ್ಯವನ್ನು ಸೇರಿದರೆಂದೂ, ಚಿಂತಾವಿಶೇಷದಿಂದ ಹುಕ್ಕನು ಬುಕ್ಕನ ತೊಡೆಯ ಮೇಲೆ ತಲೆಯನ್ನಿಟ್ಟುಕೊಂಡು ಮಲಗಿದನೆಂದೂ, ಆ ಸಮಯದಲ್ಲಿ ಶ್ರೀ ರೇವಣ ಸಿದ್ಧಶಿವಾಚಾರ್ಯರು ಹುಕ್ಕನ ಸ್ವಪ್ನದಲ್ಲಿ ಬಂದು, "ಎಲೈ ಹುಕ್ಕನೇ ! ವಿದ್ಯಾರಣ್ಯನ ದಯೆಯಿಂದ ನಿನಗೆ ರಾಜ್ಯಸಂಪತ್ತು ದೊರಕಿ ಕಲ್ಯಾಣವಾಗುವುದೆಂದೂ, ಇದಕ್ಕಾಗಿ ನೀನು ಲೋಕವಿಖ್ಯಾತವಾದ ಶ್ರೀಚಂದ್ರಮೌಲೀಶ್ವರ ಲಿಂಗದ ದರ್ಶನ ವನ್ನು ಮಾಡಿಕೊಳ್ಳಬೇಕೆಂದೂ, ಆಮೇಲೆ ನಿನ್ನ ರಾಜಸಿಂಹಾಸನವನ್ನು ನಿನ್ನ ವಂಶದ ವರು ಆರೋಹಣಮಾಡಿ ಬಹುಕಾಲದವರೆಗೆ ಉತ್ತಮ ರೀತಿಯಿಂದ ರಾಜ್ಯಪರಿ ಪಾಲನ ಮಾಡುವರೆಂದೂ ಸ್ವಪ್ನದಲ್ಲಿ ಹೇಳಿ ಅಂತರ್ಧಾನರಾದರೆಂದೂ", ಬಳಿಕ ಹುಕ್ಕನು ಎಚ್ಚಿತ್ತು ಸ್ವಪ್ನವೃತ್ತಾಂತವನ್ನೆಲ್ಲ ತಮ್ಮನಾದ ಬುಕ್ಕನಿಗೆ ಹೇಳಿದನೆಂದೂ, ಈ ಮಂಗಳಕರವಾದ ಸ್ವಪ್ನದಿಂದ ಅಣ್ಣತಮ್ಮಂದಿರಿಬ್ಬರೂ ಅಸಾಧಾರಣವಾದ ಸಂತೋಷದಿಂದ ಯುಕ್ತರಾದರೆಂದೂ; ಆಮೇಲೆ ದಿಕ್ಕುಪಾಲಾಗಿ ಓಡಿಹೋಗಿದ್ದ



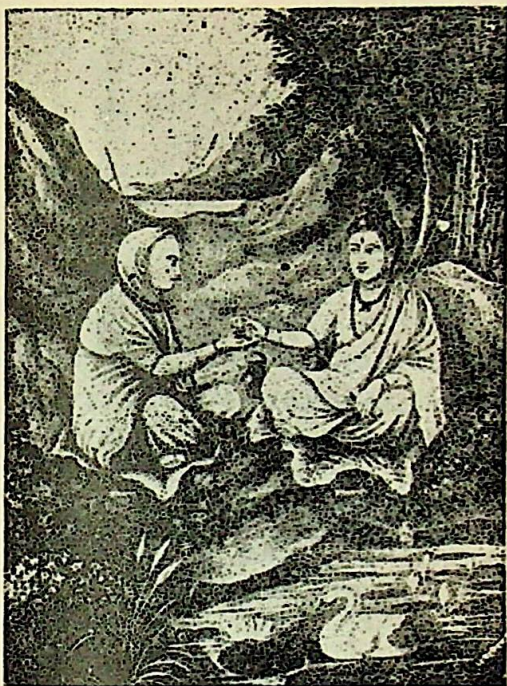
The Most SUPREME Living God Almighty Sri Kailasanath Siva, is being majestically manifested from the divine Head of Sri Somanatha Jyotirlinga at Kolhipaki-kshetra in Andhra Pradesh, South India, in a resplendent divine Form of the Paramount Pontiff, Sri Revanasiddha Maha Yogi Sivacharya, the Founder Pontiff of Srimad Rambhapuri "Veerasimhasana Maha Peetah", situated on the banks of the sacred river Bhadra, in Chickmagalur District, Karnataka State.

Guru Saakshaath Param Brahma-

ಗುರು ಸಾಕ್ಷಾತ್ಪರ ಬ್ರಹ್ಮ (ಇತಿ ಶಾಸ್ತ್ರಃ)

Sivam Santham Sundaram

ಶಿವಂ ಶಾಂತಂ ಸುಂದರಂ



The Most Holy Paramount Pontiff of Srīmad Rambhāpuri Veerasimhasana Maha Peetah—an age long Paramount Pontifical Throne—Jagadaadi Srīmad 1008 Jagadguru Srī Srī Srī Revana-Siddha Maha Yogeeswara Sivacharya, graciously Blessing Srī Sringeri Jagadguru Adi Sankaracharya, Pontifical head of (Founder Pontiff of) Srī Sringeri Sharada Maha Peetah, situated on the banks of the sacred river Thunga, with Srī Chandra Mouleeswara Jyotirlinga, and imparting the infinite Sivalinga-Tattva and its spiritual importance to him. The Mahacharya further enlightens Srī Sankara the significance of its daily worship and the Blissful—transcendental state of god-intoxication, intuition and the serene state of inexpressible ecstasy thereof abundantly.

Na Guroradhikam Na Guroradhikam Na Guroradhikam :
ನ ಗುರೋರಧಿಕಂ ನ ಗುರೋರಧಿಕಂ ನ ಗುರೋರಧಿಕಂ

“ಶ್ರೀ ಗುರುವೇ ಶಿವನೆಂದರಿದಾತನನ್ನು ಶಿಷ್ಯನೆಂಬೆ ಕಣಾ” (ಇತಿ ಶ್ರುತಿಃ)

Verily Verily ! he who beholds the divine Form of Parasiva-Brahma in the holy Person of the Pontiff, is hailed as a true disciple.

Sivam Shantham ಶಿವಂ ಶಾಂತಂ

ಇವರ ಸೈನ್ಯವೆಲ್ಲವೂ ಇವರ ಹತ್ತಿರ ಬಂದು ಒತ್ತಟ್ಟಿಗೆ ಕೂಡಿತೆಂದೂ, ಬಳಿಕ ವಿದ್ಯಾರಣ್ಯರೂ ಸಹ ದರ್ಶನವನ್ನಿತ್ತರೆಂದೂ ಈ ಶ್ಲೋಕಗಳ ಅಭಿಪ್ರಾಯವಾಗಿರುತ್ತದೆ. ಅತ್ಯಂತ ಕಷ್ಟದಶೆಯಲ್ಲಿದ್ದ ತನ್ನ ಭಕ್ತೋತ್ತಮನಾದ ಹುಕ್ಕನಿಗೆ ಶ್ರೀ ಜಗದ್ಗುರು ರೇವಣಸಿದ್ಧ ಶಿವಾಚಾರ್ಯ ಯೋಗಿರಾಜರವರು ಸ್ವಪ್ನದಲ್ಲಿ ದರ್ಶನವನ್ನಿತ್ತು, ವಿಜಯನಗರದ ಸಾಮ್ರಾಜ್ಯ ಸ್ಥಾಪನೆಗೆ ಶಂಕುಸ್ಥಾಪನರೂಪವಾದ ಪ್ರಥಮಾನುಗ್ರಹವನ್ನು ಮಾಡಿದ ವಿಷಯವು ಪ್ರತಿಯೊಬ್ಬ ಕರ್ಣಾಟಕದೇಶಾಭಿಮಾನಿಗೂ ಪ್ರಾತಃಸ್ಮರಣೀಯವಾಗಿದೆ. ವಿಜಯನಗರ ರಾಜ್ಯಸ್ಥಾಪನೆಗೆ ಅತಿ ಮುಖ್ಯವಾಗಿರುವ ಈ ವಿಷಯವನ್ನು ಚರಿತ್ರಕಾರರು ಬರೆಯದೆ ಬಿಟ್ಟಿರುವುದು ವಿಷಾದಕರವಾಗಿದೆ.

ಈ ರೀತಿಯಾಗಿರುವ ಯಥಾರ್ಥ ವಿಷಯವನ್ನು ಪೂರ್ವಕಾಲದಲ್ಲಿಯೇ ಬರೆಯಿಸಿಟ್ಟಿರುವ ಶ್ರೀ ಶೃಂಗೇರಿ ಮಠಾಧಿಪತಿಗಳ ಉಪಕಾರವನ್ನು ಎಷ್ಟು ಸ್ಮರಿಸಿದರೂ ತೀರದಾಗಿದೆ.

ಶ್ರೀ ರೇವಣಸಿದ್ಧ ಯೋಗಿ ಸಾರ್ವಭೌಮರು ಸ್ವಪ್ನದಲ್ಲಿ ಅಪ್ಪಣೆ ಕೊಡಿಸಿದಂತೆ ಜಗದ್ಗುರುರಾದ ಶ್ರೀ ಜಗದ್ಗುರು ರೇವಣಸಿದ್ಧ ಸಂಪ್ರದಾಯಾನುಷ್ಠಿಗಳಾದ ಶ್ರೀ ಶೃಂಗೇರಿ ಪೀಠಾಧೀಶರಾದ ಶ್ರೀ ವಿದ್ಯಾರಣ್ಯರು ಹುಕ್ಕ-ಬುಕ್ಕರಿಗೆ ಶೀಘ್ರದಲ್ಲಿಯೇ ದರ್ಶನವನ್ನಿತ್ತು, ಅವರಿಗೆ ನಾನಾವಿಧವಾದ ಸದುಪದೇಶಾದಿಗಳನ್ನು ಮಾಡಿ, ಅವರನ್ನು ಮಹಾ ಧೈರ್ಯಶಾಲಿಗಳನ್ನಾಗಿ ಮಾಡಿದರು. ಆ ಸಮಯದಲ್ಲಿ ದಕ್ಷಿಣ ಹಿಂದೂಸ್ಥಾನದಲ್ಲಿ ಮುಸಲ್ಮಾನರ ಹಾವಳಿಯು ವಿಶೇಷವಾಗಿತ್ತು. ಮುಸಲ್ಮಾನರಾಜರ ಹೊಡೆತಕ್ಕೆ ಶಿಲುಕಿ ಹಿಂದೂ ರಾಜರು ಬಹು ಹಣ್ಣಾಗಿದ್ದರು. ಹಿಂದೂ ರಾಜರಾದರೂ ಐಕ್ಯದಿಂದಿರದೆ, ತಮ್ಮತಮ್ಮೊಳಗೆ ಹೊಡೆದಾಡುತ್ತ ಚಿಕ್ಕಚಿಕ್ಕಪಾಳೆಗಳನ್ನು ಕಟ್ಟಿಕೊಂಡು, ಅತ್ಯಂತ ಹೀನಾವಸ್ಥೆಯಿಂದ ಬಳಲುತ್ತಿದ್ದರು. ಹಿಂದೂ ರಾಜರ ಈ ವಿಧವಾದ ಅನೈಕ್ಯವನ್ನು ಕಂಡೇ ಮುಸಲ್ಮಾನರು ದಕ್ಷಿಣ ದೇಶವನ್ನಾಕ್ರಮಿಸಿ, ಹಿಂದೂ ರಾಜರನ್ನು ಸದೆಬಡಿಯಹತ್ತಿದರು. ಇಂತಹ ಬಿಕ್ಕಟ್ಟಿನ ಪರಿಸ್ಥಿತಿಯಲ್ಲಿ ವಿದ್ಯಾರಣ್ಯರು ತಮ್ಮ ಅನ್ಯಾದೃಶವಾದ ಬುದ್ಧಿ ಪ್ರಭಾವದಿಂದ ಹಿಂದೂ ರಾಜರಲ್ಲಿ ಐಕ್ಯವನ್ನುಂಟುಮಾಡುತ್ತ, ಅವರನ್ನೆಲ್ಲ ಒಟ್ಟುಗೂಡಿಸಿ, ಹುಕ್ಕ ಬುಕ್ಕರ ಸಹಾಯಕ್ಕೆ ಒದಗಿಸಿಕೊಟ್ಟು “ವಿಜಯನಗರ ಸಾಮ್ರಾಜ್ಯ” ಎಂಬ ಹೆಸರಿನ ಕರ್ಣಾಟಕ ಸಾಮ್ರಾಜ್ಯವನ್ನು ಸ್ಥಾಪಿಸಿದರು.

ವಿಜಯನಗರವು ಶಾಲಿವಾಹನಶಕ ೧೨೫೮ ಧಾತೃನಾಮ ಸಂವತ್ಸರ ವೈಶಾಖ ಶುದ್ಧ ೭ ದಿವಸ ಸ್ಥಾಪಿಸಲ್ಪಟ್ಟಿತೆಂದು “ವಿದ್ಯಾರಣ್ಯ ಕಾಲಜ್ಞಾನ” ಎಂಬ ಗ್ರಂಥದಲ್ಲಿ ಉಲ್ಲೇಖಿತವಾಗಿದೆ. ಈ ಪ್ರಮಾಣಾನುಸಾರವಾಗಿ, ವಿಜಯನಗರ ರಾಜ್ಯವು ಸ್ಥಾಪಿಸಲ್ಪಟ್ಟು 600 ವರ್ಷಗಳ ಮೇಲಾಯಿತೆಂದು ಸ್ಪಷ್ಟವಾಗುತ್ತದೆ.

ವಿದ್ಯಾರಣ್ಯರ ಪ್ರಭಾವದಿಂದ ಹುಕ್ಕನಿಗೆ ರಾಜ್ಯಪಟ್ಟಾಭಿಷೇಕವಾಯಿತು. ಈತನೇ “ಹರಿಹರರಾಯ”ನೆಂದು ಪ್ರಸಿದ್ಧನಾದನು. ಈ ಹರಿಹರರಾಯನು ಆಳಿದ ಮೇಲೆ “ಬುಕ್ಕರಾಯ”ನು ರಾಜ್ಯವಾಳಿದನು. ಇದೇರೀತಿ ಇವರ ವಂಶದವರು 200 ವರ್ಷಗಳವರೆಗೆ ಈ ಕರ್ಣಾಟಕ ಸಾಮ್ರಾಜ್ಯವನ್ನು ಬಹು ವೈಭವದಿಂದ ಆಳಿದರು.

ವಿಜಯನಗರ ಸಾಮ್ರಾಜ್ಯವು ಸ್ಥಾಪಿತವಾದದಿಂದಿನಿಂದ ದಿನೇ ದಿನೇ ಅಭಿವೃದ್ಧಿಯನ್ನು ಹೊಂದಲಿಕ್ಕೆ ಶ್ರೀ ಜಗದ್ಗುರು ರೇವಣಸಿದ್ಧ ಶಿವಾಚಾರ್ಯರು ಹರಿಹರರಾಯನ ಸ್ವಪ್ನದಲ್ಲಿ ಬಂದು, “ನೀನು ಜಗದ್ವಿಖ್ಯಾತನಾದ ಚಂದ್ರಮೌಲೀಶ್ವರ ಲಿಂಗವನ್ನು ಸೇವಿಸು” ಎಂದು ಅಪ್ಪಣೆಕೊಡಿಸಿದುದೇ ಮೂಲಕಾರಣವಾಯಿತು. ಅದರಂತೆಯೇ ಹರಿಹರರಾಯನು ಪ್ರತಿ ದಿವಸವೂ ವಿದ್ಯಾರಣ್ಯರ ದ್ವಾರಾ ಶ್ರೀ ಚಂದ್ರಮೌಲೀಶ್ವರಲಿಂಗದ ಪ್ರಸಾದವನ್ನು ಸ್ವೀಕರಿಸುತ್ತ, ಮಹಾಸಾಮ್ರಾಜ್ಯವನ್ನು ಸಂಪಾದಿಸಿದನು. ಈ ಚಂದ್ರಮೌಲೀಶ್ವರ ಲಿಂಗವಾದರೂ ಆದಿಯಲ್ಲಿ ಶ್ರೀಜಗದ್ಗುರು ರೇವಣಸಿದ್ಧಯೋಗೀಶ್ವರರಿಂದ ಆದ್ಯ ಶ್ರೀ ಶಂಕರಾಚಾರ್ಯರಿಗೆ ಅನುಗ್ರಹಿತವಾಗಿದ್ದು, ಗುರುಪರಂಪರೆಯಿಂದ ವಿದ್ಯಾರಣ್ಯರಿಗೆ ಪ್ರಾಪ್ತವಾಗಿದ್ದಿತು. ವಿದ್ಯಾರಣ್ಯರು ಮಹಾಫಲಪ್ರದವಾದ ಈ ಶಿವಲಿಂಗ ಮೂರ್ತಿಯನ್ನು ಅಸಾಧಾರಣ ಭಕ್ತಿಭಾವದಿಂದ ಪೂಜಿಸುತ್ತಿದ್ದರು. ಈ ಚಂದ್ರಮೌಲೀಶ್ವರ ಲಿಂಗವು ವಿದ್ಯಾರಣ್ಯರಿಗೆ ಹೇಗೆ ಪ್ರಾಪ್ತವಾಯಿತೆಂಬ ವಿಷಯವು “ಶಿವತತ್ತ್ವರತ್ನಾಕರ” ಎಂಬ ಮಹಾಗ್ರಂಥದಲ್ಲಿ ಸ್ಪಷ್ಟವಾಗಿ ಪ್ರತಿಪಾದಿಸಲ್ಪಟ್ಟಿರುವುದು. ಈ ಮಹಾಗ್ರಂಥವು ಮದ್ರಾಸ್ ಗವರ್ನಮೆಂಟಿನವರಿಂದ ಮುದ್ರಿಸಲ್ಪಟ್ಟಿದೆ. ಈ ಗ್ರಂಥದ ನಾಲ್ಕನೆಯ ಕಲ್ಯಾಣದ 12ನೆಯ ತರಂಗದಿಂದ ತಿಳಿದು ಬರುವದೇನೆಂದರೆ—ಶಿವಧರ್ಮನೆಂಬ ಬ್ರಾಹ್ಮಣನು ಬಡತನದ ವ್ಯಸನದಿಂದ ರೇವಣಸಿದ್ಧ ಸಾಂಪ್ರದಾಯಿಕರಾದ ಶ್ರೀಶಂಕರಾಚಾರ್ಯರ ಪೀಠಕ್ಕೆ ಅಭಿಷೇಕಗಳಾಗಿದ್ದ ವಿದ್ಯಾಶಂಕರತೀರ್ಥ ಸ್ವಾಮಿಗಳವರಲ್ಲಿ ಬಂದು ತನ್ನ ನಿಜಸ್ಥಿತಿಯನ್ನು ಹೇಳಿಕೊಂಡನೆಂದೂ, ಶ್ರೀ ಸ್ವಾಮಿಗಳವರು ಅವನಿಗೆ ಶ್ರೀಚಕ್ರವನ್ನಾಶೀರ್ವದಿಸಿ ಅದನ್ನು ಪೂಜಿಸಲು ಅಪ್ಪಣೆಯನ್ನು ಮಾಡಿದರೆಂದೂ. ಆ ಶ್ರೀಚಕ್ರಪೂಜೆಯ ಸಾಮರ್ಥ್ಯದಿಂದಲೇ ಅವನು ಮಹಾಜ್ಞಾನಿಯಾಗಿ, ಆ ಸ್ವಾಮಿಗಳವರಿಂದಲೇ ಸನ್ಯಾಸ ದೀಕ್ಷೆಯನ್ನು ಪಡೆದುಕೊಂಡು ವಿದ್ಯಾರಣ್ಯನೆಂಬ ನಾಮಧೇಯದಿಂದ ಪ್ರಸಿದ್ಧನಾದನೆಂದೂ, ಶ್ರೀಸ್ವಾಮಿಗಳವರು ತಮ್ಮ ಶಿಷ್ಯರಾದ ಆ ವಿದ್ಯಾರಣ್ಯರಿಗೆ, ಆದಿಯಲ್ಲಿ ಶ್ರೀ ಜಗದ್ಗುರು ರೇವಣಸಿದ್ಧ ಶಿವಾಚಾರ್ಯಯೋಗಿ ಸಾರ್ವಭೌಮರಿಂದ ಆದಿ ಶ್ರೀ ಶಂಕರಾಚಾರ್ಯರಿಗೆ ಪ್ರಾಪ್ತವಾಗಿದ್ದು ಗುರುಪರಂಪರೆಯಿಂದ ಬಂದ ಶ್ರೀಚಂದ್ರಮೌಲೀಶ್ವರ ಲಿಂಗವನ್ನು ಕೊಟ್ಟು, “ನೀನು ಈ ಲಿಂಗವನ್ನು ಪೂಜಿಸು, ಇದರಿಂದ ನಿನ್ನ ಮನೋಭೀಷ್ಠವು ಪೂರ್ತಿಯಾಗುವದು” ಎಂದು ಆಜ್ಞೆಯನ್ನಿತ್ತರೆಂದೂ ತಿಳಿದುಬರುತ್ತದೆ.

ಶ್ರೀ ಶೃಂಗೇರಿಮಠದಲ್ಲಿ ಇಂದಿನವರೆಗೂ ಆ ಮಠದ ಆಚಾರ್ಯರಿಂದ ಮುಖ್ಯೋಪಾಸ್ಯದೇವರಾಗಿ ಪೂಜಿಸಲ್ಪಡುತ್ತಿರುವ ಶ್ರೀ ಚಂದ್ರಮೌಲೀಶ್ವರ ಲಿಂಗವು ವಿದ್ಯಾರಣ್ಯರಿಗೆ ಅವರ ಗುರುಗಳಿಂದ ಕೊಡಲ್ಪಟ್ಟಿತೆಂದು ಹೇಳಿದೆ. ಶ್ರೀ ರೇವಣಸಿದ್ಧರು ಪ್ರಸಿದ್ಧರಾದ ವೀರಶೈವ ಮತ್ತು ಶೈವಸಿದ್ಧಾಂತ ಸ್ಥಾಪಕರಾಗಿದ್ದಾರೆ. ಅವರನ್ನು ವೀರಶೈವರು ತಮ್ಮ ಮಠದ ಅತ್ಯಂತ ಪ್ರಾಚೀನಾಚಾರ್ಯರಲ್ಲೊಬ್ಬರನ್ನಾಗಿ ಆಂಗೀಕರಿಸಿರುವರು. ಶ್ರೀ ಶಂಕರಾಚಾರ್ಯರು ರೇವಣಸಿದ್ಧ ಸಂಪ್ರದಾಯಕ್ಕೆ ಸೇರಿದವರಾದುದರಿಂದಲೇ ವೀರಶೈವಮತಾನುಯಾಯಿಗಳಾದ ಕೆಳದಿರಾಜರು ಶೃಂಗೇರಿ ಶಂಕರಾಚಾರ್ಯರ ಮಠಕ್ಕೆ ಭಕ್ತಿಪೂರ್ವಕವಾಗಿ ನಡೆದುಕೊಳ್ಳುತ್ತಿದ್ದರು. ಶಂಕರಾಚಾರ್ಯರು ಶಿವ ವಿಷ್ಣು ದೇವತೆಗಳಲ್ಲಿ ಭೇದವನ್ನೆಣಿಸದಿದ್ದರೂ, ಇಂದಿಗೂ ಸಹ ಅದ್ವೈತಮತಕ್ಕೆ ಸೇರಿದ ಆ ಮಠದಲ್ಲಿ ವೈಷ್ಣವಮತ, ಕೃಷ್ಣಪೂಜೆ ಇವುಗಳಿಗಿಂತ ಶೈವಮತ, ಶಿವಲಿಂಗಪೂಜೆ ಇವುಗಳಿಗೇ ವಿಶೇಷ ಪ್ರಾಧಾನ್ಯವಿರುವುದು ಈ ಕಾರಣದಿಂದಲೇ ಎಂದು ಕಂಡುಬರುತ್ತದೆ.”

ಜಗದ್ವಿಖ್ಯಾತವಾದ ಶ್ರೀ ಚಂದ್ರಮೌಲೀಶ್ವರ ಲಿಂಗವನ್ನು ಶ್ರೀ ರೇವಣಸಿದ್ಧರು ಶ್ರೀಮದಾದ್ಯ ಶಂಕರಾಚಾರ್ಯರಿಗೆ ಅನುಗ್ರಹಿಸಿರುವ ವಿಷಯವು ಶಿವತತ್ತ್ವರತ್ನಾಕರವಲ್ಲದೆ, ರೇಣುಕವಿಜಯ, ವೇದಾಂತಸಾರ ವೀರಶೈವ ಚಿಂತಾಮಣಿ, ಗುರುವಂಶಕಾವ್ಯ, ಪಿತಾಮಹಸಂಹಿತೆ, ವಿದ್ಯಾರಣ್ಯಕೃತಿ ಇತ್ಯಾದಿ ಪರಮ ಪ್ರಾಚೀನ ಗ್ರಂಥಗಳಲ್ಲಿಯೂ ಪ್ರತಿಪಾದಿಸಲ್ಪಟ್ಟಿರುವುದು.

The gist of the aforementioned narration implies beyond doubt that Bhagavan Sri Revanasiddha appeared in the dream of Hukka and directed him to approach Sri Vidyaranya who would guide him in the establishment of a new Kingdom. The verse 59 at the end of the Fifth Canto in Guruvamsha Kavya reveals this fact in a pre-eminently clear manner :

Balla Kshiti Paalakena Vijitou :
Yuddhena Madhye Maha Vallee
Brudvipinasya Chakra Turimou :
Shraantyopadesham Chiram :
Nidraanaha Sahajaankago Harihara :
Kshonee Bhrudesha Kshanam
Bhadram Revanasiddha Yoggyadhigamaha :
Swapnam Tadaa Pnottaraam :

(G.K. Chapt. 5, Sl. 59)

बलालक्षितिपालकेन विजितौ युद्धेन मध्ये महा-

वल्लीभृद्विपिनस्य चक्रतुरिमौ श्रान्त्योपवेशं चिरम् ।

निद्राणः सहजाङ्गो हरिहरक्षोणीभृदेष क्षणं

भद्रं रेवणसिद्धयोग्यधिगमस्वप्नं तदामोचराम् ॥

ಬಲ್ಲಾಳಕ್ಷಿತಿಪಾಲಕೇನ ವಿಜಿತೌ ಯುದ್ಧೇನ ಮಧ್ಯೇ ಮಹಾ-

ವಲ್ಲಿಭೃದ್ವಿಪಿನಸ್ಯ ಚಕ್ರತುರಿಮೌ ಶ್ರಾಂತ್ಯೋಪವೇಶಂ ಚಿರಂ ।

ನಿದ್ರಾಣಃ ಸಹಜಾಂಗೋ ಹರಿಹರಕ್ಷೋಣೀಭೃದೇಷ ಕ್ಷಣಂ

ಭದ್ರಂ ರೇವಣಸಿದ್ಧಯೋಗ್ಯಧಿಗಮಾಸ್ವಪ್ನಂ ತದಾಮೋಚರಾಮ್ ॥

(ಗು. ಕಾ. ಅ. 5, ಶ್ಲೋ. 59)

Hukka and Bukka the two brothers were defeated by the King Ballala in a battle waged against him. The defeated brothers were taking shelter in a forest. One day when the elder brother Hukka while fast asleep on the lap of his brother Bukka, felt a dream. They were Veerasaivas and ardent devotees of the Paramount Pontiffs of Srimalad Rambhapuri Veerasimhasana. In that dream Hukka had the Darshan of Sri Jagadguru Revanasiddha Sivacharya. The Mahacharya by Blessing Hukka directed him to approach Sri Vidyanarya, the then Pontiff of Sri Sringeri Sharada Peetah and surrender at his divine feet. By the grace of Sri Vidyanarya and by ardently worshipping Sri Chandramouleeswara Linga, you would be able to establish a new kingdom under the name of 'Vijayanagara Kingdom' and that you and your progeny rule that Kingdom for about two centuries in a glorious manner etc. Accordingly Hukka, later approached Sri Vidyanarya and under his guidance and blessings Hukka did establish Vijayanagara Kingdom in a short time and ruled the same. He was later known as Harihara. It is to be remembered that the Pontiffs of Sri Sringeri Advaita Peetah were hailed from time immemorial as belonging to Sri Revanasiddha Sampradaya. As such Sri Vidyanarya Guru of Sri Sringeri Advaita Math came under Sri Revanasiddha Sampradaya. Sri Vidyanarya himself has genuinely made this fact more clear in his writings. This fact has been revealed from Siva Tattva Rathnakara treatise written

by the chieftain of Keladi dynasty. Besides this, another treatise viz., Keladi Nrupa Vijaya also affirms the above fact in unmistakable terms. So, under the grace of Sri Revanasiddha Maha Yogi, and Sri Vidyaranya Guruji, Harihara ruled Vijayanagar Kingdom meritoriously.

From the aforementioned genuine accounts it is beyond doubt that the word 'Su Siddha' occurred in the verse 33 of the Third Chapter in Guruvamsha Kavya, as has been rightly interpreted by Sri Kasi Lakshmana Sastry, directly refers to Sri Revanasiddha Maha Yogi of Srimad Veerasimhasana Maha Peetah situated at Rambhapuri, near Sri Sringeri Sharada Moola Peetah.

Bhadram Sivam Mangalam

ಭದ್ರಂ ಶಿವಂ ಮಂಗಳಂ



God SADASIVA with His Five Divine Faces

Sadyojata :	Vaamadeva :	Aghora :	Tathpurusha :	Eshaana :	Five Faces Siva Panchakshara Maha Beejaksharas.
 Na	 Ma	 Shi	 Va	 Ya	
Renukacharya	Darukacharya	Ekoramaradhya	Panditharadhya	Viswaradhya.	Mahacharyas resemble Siva Panchakshara Maha Mantram.
Rig Veda Veda. Kaamikaagama	Yajur Veda Deeptagama	Sama Veda Vijayagama	Atharvana Veda Vaatulagama.	Ajapa Veda Prodgitagama.	The Five Mahacharyas are the supreme Authorities over the same.
Sri Adi Agasthya	Sri Dadheechi	Sri Vyasa	Sri Sananda	Sri Durvasa.	Disciples of the Five Mahacharyas.
Sri Somanatha Linga	Sri Siddheswara Linga	Sri Ramanatha Linga	Sri Mallikariuna Linga	Sri Kasi Viswanatha Linga.	
At Kolanupaki	At Ujjaini	At Draksharama	At Srisaila	At Sri Kasi.	The places and Lingas from where the Five Mahacharyas emanated.
Srimad Rambhapuri	Ujjaini	Himavatkeda.	Srisaila Kshetra	Sri Kasi.	Places where Mutts were established.
Veerasimhasana	Saddharma Simhasana	Parama Vyragya Simhasana	Sri Surya Simhasana.	Sri Gnana Simhasana	Name of Five divine Thrones of The Mahacharyas.

It is further authoritatively proclaimed in Suprabhedagama that the Five Mahacharyas incarnate at the commencement of each Yuga in different names but only from the aforementioned Jyotir Lingas in order to re-establish Dharma on Earth and widely propound the philosophy of Sivadwaita on the Earth.

Yeteh Yuga Chatusketu : Pancharadhya Yathaa Vidihi :

Mama Linga Mukhod Bhootaha : Loka Vishruta Keertayaha:

ಏತೇ ಯುಗ ಚತುಷ್ಕೇತು | ಪಂಚಾರಾಧ್ಯಾ ಯಥಾ ವಿದಿಃ |

ಮಮ ಲಿಂಗ ಮುಖೋದ್ಭೂತಃ | ಲೋಕ ವಿಶ್ರುತ ಕೀರ್ತಯಃ || (ಸು.ಆಗಮ)



Lovely !

Lively !

T. B. Basavarajayya (Author)

Stepped into the threshold of his 72nd. year of age in March 1977.

The author has already written and published some inspiring and intuitive booklets and books, both in Canarese and English languages on "Viswa Dharma" in the spiritual field. The same being an humble and genuine divine pursuit—after the real quest of TRUTH HIGHER—they are interesting and educative to the reading public, who are spiritually minded.

There is no love like the precious Love of God.

* Deepoh Deepah Pradeepannah : ದೀಪೋ ದೀಪಃ ಪ್ರದೀಪನ್ಃ ॥

A single light helps to illumine a lakh of lights.

* Om Namah Sri Pancha Jagadgurubhyaha :

ಓಂ ನಮಃ ಶ್ರೀ ಪಂಚ-ಜಗದ್ಗುರುಭ್ಯಃ ॥

Note : This Gnana Yagna has costed to the tune of over Rs. 25.000/- since the past 12 years.

ಶ್ರೀ ಗುರುಸ್ತುತಿ

ಜನಿಯಿಸಿ ಪಂಚಲಿಂಗ ದೊಳನಂತ । ಮಹತ್ವವ ತೋರುತಂ, ಜಗಜ್ಜನ ।
 ರನುರಾಗಮಂ ಪಡೆದು, ಲೋಕದೆ ಪರ್ಬಿಸಿ ವೀರಶೈವದಾ ॥
 ಘನತರಚಿತ್ತಿಯಾತ್ಮಕದ ತತ್ವ । ಗಳಂ ಮೆರೆದಾ ಮಹೋನ್ನತರ್ ।
 ಘನಮಹಿಮರ್ ಜಗದ್ಗುರುವರೇಣ್ಯರೆ ಭೂಸುರಗೇಯರಾವಗಂ ॥ ೧ ॥

ಲಿಂಗಂ ಮಸ್ತಕದೋಳ್ । ಜಟಾಮಕುಟಭೂಷಂ ಶೀರ್ಷದೋಳ್ ।
 ಫಾಲದೋಳ್-
 ತುಂಗ ಶ್ರೀಭಸಿತತ್ರಿಪುಂಡ್ರ । ಮನಲಾಕ್ಷಿಸ್ವಾರ ಭೂಮಧ್ಯದೋಳ್ ॥
 ಮಾಂಗಲ್ಯಾಕ್ಷಸರಂ । ಮಹಾಗಲದೊಳಿಂತು ತೋರುತಂ,
 ಶ್ರೀಸಾಂಬನನ್ನಧಿಯೋಳ್ । ಶೃಂಗಾರಾನ್ವಿತರಾಗಿ ಭೂಪಲಯವಂ
 ಶ್ರೀರೇಣುಕಾಧೀಶ್ವರಾ ॥ ೨ ॥

ರೇ ! ರೇ ಮಾನವಾ ! ಜೀವಿತಂ ಕ್ಷಣಭಂಗುರಂ ॥ ತಸ್ಮಾತ್ - ಭೋ ! ಭೋ !
 ಪರಮೇಶ್ವರಾ ! ತ್ವತ್ಪಾದಾಂಬೋರುಹ ಯುಗಗತಾ । ನಿಶ್ಚಲಾ ಭಕ್ತಿರಸ್ಮಾ ॥

ಶ್ರೀ ಗುರುಗಳ ಆಶೀರ್ವಚನಗಳು



ಶ್ರೀಮದ್ ೧೦೦೮ ಜಗದ್ಗುರು ರೇಣುಕಾದಿ ಪಂಚಾಚಾರ್ಯರು
ಗ್ರಂಥಕರ್ತರನ್ನು ಹೃತ್ಪೂರ್ವಕ ಅಮೃತಧಾರಾಮಯನಾದ
ತಮ್ಮ ಆಶೀರ್ವಾದಗಳನ್ನು ವರ್ಷಿಸಿ ಅನುಗ್ರಹಿಸಿರುವರು.

The Most Paramount Pontiffs
Srimad 1008 Jagadguru Renukadi Panchacharyas
are Graciously Showering Their heartfelt nectarine
Blessings upon the author.

T. B. Basavarajayya of Bangalore-5

॥ ಶ್ರೀ ವೀರಶೈವ ಮಹಾಮತ ಸ್ವಾಪನಾಚಾರ್ಯವರ್ಯ ಜಗದಾದಿ ಪರಮ
ಶ್ರೀ ಜಗದ್ಗುರು ಪಂಚಾಚಾರ್ಯಾಃ ಪ್ರಸೀದಂತು ॥

ಧರ್ಮಕ್ಕಾಗಿ ಏಳಿರಿ !

ಧರ್ಮಕ್ಕಾಗಿ ಆಳಿರಿ !

ಧರ್ಮಕ್ಕಾಗಿ ಬಾಳಿರಿ !

ಧರ್ಮಕ್ಕಾಗಿ ತಾಳಿರಿ !



ಶ್ರೀ ಜಗದ್ಗುರು ರಂಭಾಪುರೀ ವೀರಸಿಂಹಾಸನ ಮಹಾಸಂಸ್ಥಾನಮತ
ಬಾಳೆಹೊನ್ನೂರು ಪೋಸ್ಟ್, ಪೋನ್ ನಂ. 24

ಶ್ರೀ ಮುಕ್ತಿಮಂದಿರ ಧರ್ಮಕ್ಷೇತ್ರ
ಹರ್ಲಾಪುರ ಪೋಸ್ಟ್, ಧಾರವಾಡ ಜಿಲ್ಲಾ, ಪೋನ್ ನಂ. 22

ಗೆ. ನಂ. 268

ತಾ|| 21-6-1976

ಧರ್ಮದಿಂದಲೇ ವಿಶ್ವಕ್ಕೆ ಶಾಂತಿ !

ಮಾನವ ಧರ್ಮಕ್ಕೆ ಜಯವಾಗಲಿ !!

ನಾಡು ಧರ್ಮ ಸಾಮ್ರಾಜ್ಯವಾಗಲಿ !

ಭಕ್ತಿಯು ಬೀಡಾಗಲಿ !!

ಶಾಂತಿ ಸದನವಾಗಲಿ !

ನೀತಿಯೇ ನಲವನೆಯಾಗಲಿ !!

ಶೌರ್ಯ, ಧೈರ್ಯ, ಔದಾರ್ಯ ಗಾಂಭೀರ್ಯಗಳಾಗರವಾಗಲಿ !

ಸೌಜನ್ಯ ಸಮಭಾವನೆ, ಸದ್ಗುಣಗಳ ರಕ್ಷಣಾವಲಯವಾಗಲಿ!!

ಸಂಯಮ ಕರ್ಮಾನುಷ್ಠಾನಗಳ ಕ್ಷೇತ್ರವಾಗಲಿ !!

ಪ್ರಪಂಚಕ್ಕೆ ಆದರ್ಶವಾಗಲಿ !! ಧರ್ಮವೇ ಜೀವನವು, ಧರ್ಮಕ್ಕೆ ಅಳಿವಿಲ್ಲ,
ಧರ್ಮವನ್ನು ಬಿಟ್ಟರೆ ವಿಶ್ವಕ್ಕೆ ಉಳಿವಿಲ್ಲ !! ವಿಜ್ಞಾನ, ನಾಗರಿಕತೆ, ಪ್ರಬಲ
ರಾಜಕೀಯಗಳ ಸಬಲ ಸಂಘರ್ಷದಲ್ಲಿ ಎಂದೂ ಎಲ್ಲಿಯೂ ಧರ್ಮದ ಕೊಲೆಯಾಗ
ದಿರಲಿ ! ಭೀತಿ ಇಲ್ಲದ ಶಾಸನ, ನೀತಿ ಇಲ್ಲದ ಶಿಕ್ಷಣ, ಮಿತಿ ಇಲ್ಲದ ಜೀವನ,
ಸೀಮಾತೀತ ಸ್ವಾತಂತ್ರ್ಯಗಳು ರಾಷ್ಟ್ರವಿಘಾತಕಗಳು; ಶಾಸ್ತ್ರನಿಷ್ಠೆ, ಸತ್ಕರ್ಮಾನುಷ್ಠಾನ
ಗುರುದೇವತಾ ಭಕ್ತಿಗಳು ಸುಖ-ಶಾಂತಿ ಕಾಮುಕನಾದ ಜೀವಾತ್ಮನಿಗೆ ಅರಲಾರದ
ದಾರಿ ದೀಪಗಳು !

ಶ್ರೀಮದ್ವೇದವೇದಾಂತ ಸಿದ್ಧಾಂತಪುರಾಣಗಮೇತಿಹಾಸ ಸಕಲಶಾಸ್ತ್ರ ಸುಪ್ರಸಿ
ದ್ಧಾಷ್ಟಾಪರಣ ಪಂಚಾಚಾರ ಷಟ್ಸ್ಥಲಾದಿ ಸರ್ವಾಂಗಸಂಪೂರ್ಣ, ಶ್ರೀಮದ್ವೀರಶೈವ
ಮಹಾಮತಸ್ವಾಪನಾಚಾರ್ಯವರ್ಯ ಜಗದಾದಿ ಪರಮ ಜಗದ್ಗುರು ಶ್ರೀ ರೇಣುಕ

ಭಗವತ್ವಾದ ಮಹಾಚಾರ್ಯ ಪರಂಪರಾಗತ, ಭದ್ರತರ ಭದ್ರಾಶೀರ ಭಾಸಮಾನ ಮಲಯಾಚಲ ಮಧ್ಯ ವಿದ್ಯೋತಮಾನ, ಸಾಕ್ಷಾದ್ಭಕ್ತಲಾಸ ಶ್ರೀ ಮದ್ರಂಭಾಪುರೀ ವೀರಸಿಂಹಾಸನಾಧೀಶ್ವರ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ೧೦೦೦ ಜಗದ್ಗುರು ಪ್ರಸನ್ನ ರೇಣುಕ ವೀರಗಂಗಾಧರ ಮಹಾರಾಜ ಶಿವಯೋಗಿ ದೇಶಿಕೇಂದ್ರ ಭಗವತ್ವಾದ ಶಿವಾಚಾರ್ಯ ಮಹಾಸ್ವಾಮಿನಾಂ ದಿವ್ಯಕೃಪಾ ಸನ್ನಿಧಾನೇನ :—

ಪರಮ ಸದ್ಗುರುಪದ ನಖಚಂದ್ರ ರುಚಿರುಂದ್ರ ಚಂದ್ರಿಕಾಚಂಚಚ್ಚ ಕೋರಾ ಯಮಾಣ ಕೇವಲಾಸ್ತ್ರದೀಯ ಕಾರುಣ್ಯಾಮೃತ ಸರಸೀಮರಾಳೋಪಮಾನರಾದ :

ಶ್ರೀಮಾನ್ ಧರ್ಮಪ್ರಿಯ ಟಿ. ಬಿ. ಬಸವರಾಜಪ್ಪ, ಬೆಂಗಳೂರು
'ಎನ್. ರುದ್ರಯ್ಯ ಅಂಡ್ ಸನ್ಸ್, ಮಾರ್ಚೆಂಟ್ಸ್, 2ನೇ ಮೈನ್ ರೋಡ್,
ನ್ಯೂ ತರಗುಪೇಟೆ, ಬೆಂಗಳೂರು-2.

(ಮೊದಲನೇ ಪತ್ರ)

ತಾ|| ೨೧-೬-೭೬

ಸಕಲ ಸನ್ಮಂಗಳಾನಿ ಭವಂತು
ನೀನು ಬಿನ್ನೈಸಿದ ಪತ್ರವೂ, ಶ್ರೀ ಶಂಕರಾಚಾರ್ಯರ ಬಗ್ಗೆ ಬರೆದ ವಿವರಣೆಯೂ ತಲುಪಿವೆ. ನಿನ್ನ ಸಂಶೋಧನ ಪ್ರಯತ್ನವು ಅಸಾಧಾರಣವಾಗಿದೆ. ಆಶ್ಚರ್ಯಜನಕವಾಗಿದೆ. ಇದರಿಂದ ಪೀಠ, ಸಮಾಜಗಳ ಮೇಲೆ ಅತ್ಯಂತ ಪ್ರಭಾವವು ಬೀಳುವುದರಲ್ಲಿ ಶಂಕೆಯಿಲ್ಲ.

ನಿನ್ನ ಸರ್ವ ಪ್ರಯತ್ನಗಳು ಫಲಿಸಲಿ. ಸಮಸ್ತ ಸನ್ಮಂಗಳಾನಿ ಭವಂತು.

ಭೀಷಮನ್ತಶಿವಾಶಿಷ:

(ಎರಡನೇ ಪತ್ರ)

ತಾ|| ೧-೭-೭೬

ಶ್ರೀಮಾನ್ ಟಿ. ಬಿ. ಬಸವರಾಜಯ್ಯ
'ಎನ್. ರುದ್ರಯ್ಯ ಅಂಡ್ ಸನ್ಸ್, ಮಾರ್ಚೆಂಟ್ಸ್, 2ನೇ ಮೈನ್ ರೋಡ್,
ನ್ಯೂತರಗುಪೇಟೆ, ಬೆಂಗಳೂರು-2

ನೀನು ಬಿನ್ನೈಸಿಕೊಂಡ ಪತ್ರ, ಗ್ರಂಥಭಾಗದ ಮುದ್ರಣ ಪ್ರತಿಗಳೂ ತಲುಪಿವೆ. ನೀನು ಕೈಕೊಂಡಿರುವ ಕಾರ್ಯವು ಅತಿ ಗಹನವಾಗಿದೆ. ಮತ್ತೂ ವೀರಶೈವ ಸಮಾಜದ ಮೇಲೆ ಅಪೂರ್ವ ಪ್ರಭಾವವನ್ನು ಬೀರುವುದಾಗಿದೆ. ನಿನ್ನ ಪ್ರಯತ್ನಕ್ಕೆ ಪೂರ್ಣ ಯಶಸ್ಸು ದೊರಕಲಿ,

ಸಮಸ್ತ ಸನ್ಮಂಗಳಾನಿ ಭವಂತು.

ಭೀಷಮನ್ತಶಿವಾಶಿಷ:

ಮುಕ್ತಾವು : ಶ್ರೀ ಮುಕ್ತಿ ಮಂದಿರ, ಶಿರಹಟ್ಟಿ ತಾಲ್ಲೂಕು,

ಹರ್ಮಪುರ ಪೋಸ್ಟ್, ಧಾರವಾಡ ಜಿಲ್ಲೆ.



॥ ಶ್ರೀ ಜಗದ್ಗುರು ಪಂಚಾಚಾರ್ಯಾಃ ಪ್ರಸೀದಂತು ॥

ಗ. ನಂ.

ತಾ|| 15-9-76

(ಮೊದಲನೇ ಪತ್ರ)

ಶ್ರೀಮದ್ವೇದವೇದಾಂತ ಸಿದ್ಧಾಂತ ಪುರಾಣಾಗಮೇತಿಹಾಸ ಸಕಲ ಶಾಸ್ತ್ರ, ಸುಪ್ರಸಿದ್ಧಾಷ್ಟಾವರಣ ಪಂಚಾಚಾರ ಪಟ್‌ಸ್ಥಲಾದಿ ಸರ್ವಾಂಗ ಸಂಪೂರ್ಣ, ಶ್ರೀ ಮದ್ವೀರಶೈವ ಮಹಾಮತಸ್ಥಾಪನಾಚಾರ್ಯವರ್ಯ ಶ್ರೀ ಜಗದ್ಗುರು ರೇಣುಕ ಭಗವತ್ಪಾದ ಮಹಾಚಾರ್ಯ ಪರಂಪರಾಗತ, ಭದ್ರತರ ಭದ್ರಾಚೀರ ಮಲಯಾಚಲ ಮಧ್ಯ ವಿದ್ಯೋತಮಾನ ಸಾಕ್ಷಾದ್ಭಾಕ್ಯಲಾಸ ಶ್ರೀಮದ್ರಂಭಾಪುರೀ ವೀರಸಿಂಹಾಸನಾ ಧೀಶ್ವರ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ೧೦೦೮ ಜಗದ್ಗುರು ಪ್ರಸನ್ನ ರೇಣುಕ ವೀರ ರುದ್ರಮುನಿದೇವ ರಾಜದೇಶಿಕೇಂದ್ರ ಮಹಾಸ್ವಾಮಿನಾಂ ದಿವ್ಯ ಕೃಪಾಸನ್ನಿಧಾನೇನ.

ಪರಮಸದ್ಗುರುಪದನಖಚಂದ್ರರುಚಿರುಂದ್ರ ಚಂದ್ರಿಕಾಚ್ಚಂಚೆಚ್ಚ ಕೋರಾಯಮಾಣ ಕೇವಲಾಸ್ಮದೀಯ ಕಾರುಣ್ಯಾತ್ಮತ ಸರಸೀಮರಾಳೋಪಮಾನರಾದ

ಶ್ರೀಮಾನ್ ಟಿ. ಬಿ. ಬಸವರಾಜಯ್ಯ,

ಹೊಸತರಗುಪೇಟೆ, ಬೆಂಗಳೂರು-2

ಶ್ರೀ ಸನ್ನಿಧಿಯವರಿಗೆ, ಭಕ್ತಿಪೂರ್ವಕ ಅರಿಕೆಮಾಡಿಕೊಂಡ ನಿಮ್ಮ ಮೂರು ವಿನಂತಿ ಓಲೆಗಳು ತಲುಪಿ ಎಲ್ಲಾ ವಿಷಯವೂ ವೇದ್ಯವಾಗಿವೆ. ಧಾರ್ಮಿಕ ವಿಷಯಗಳಲ್ಲಿ ನಿಮ್ಮ ಪ್ರೋತ್ಸಾಹ, ತ್ಯಾಗಪೂರ್ಣ ಸಾಹಿತ್ಯಸೇವೆ ಪ್ರಯತ್ನಗಳನ್ನು ನೋಡಿ, ಶ್ರೀ ಸನ್ನಿಧಿಯವರ ಚಿತ್ತಕ್ಕೆ ತುಂಬ ಸಂತೋಷವಾಗಿದೆ.

ಆದ್ದರಿಂದ ಸಹರ್ಷಹೃತ್ಪೂರ್ವಕ, ಶ್ರೀಭಗವತ್ಪಾದ ರೇಣುಕಾಚಾರ್ಯರ ಶುಭಾಶೀರ್ವಾದ ರೂಪದಲ್ಲಿ 500 ರೂ.ಗಳನ್ನು ನಿಮ್ಮ ಹೆಸರಿಗೆ ಕಳುಹಿಸಲಾಗಿದೆ.

ಈ ಧನಬಿಂದುವು ಸಿಂಧುರೂಪವಾಗಿ ನಿಮ್ಮ ಎಲ್ಲಾ ಕಾರ್ಯಗಳಲ್ಲಿ ನವ ಚೈತನ್ಯವನ್ನುಂಟುಮಾಡಲೆಂದು ಹಾರೈಸಲಾಗಿದೆ.

ಹೃದಯಂತಃಶಿವಾಶಿಃ

ಮುಕ್ತಾಂ : ಶ್ರೀಮಹಾಪೀಠ

ತಾಲ್ಲೂಕ : ಎನ್. ಆರ್. ಪುರ

ಪೋಸ್ಟು : ಬಾಳೆಹೊನ್ನೂರು

ಜಿಲ್ಲಾ : ಚಿಕ್ಕಮಗಳೂರು

(ಎರಡನೇ ಪತ್ರ)

ತಾ|| 21-5-77

ಶ್ರೀಮಾನ್ ಟಿ. ಬಿ. ಬಸವರಾಜಯ್ಯ,
ನ್ಯೂ ತರಗುಪೇಟೆ, ಬೆಂಗಳೂರು-2.

ಇವರಿಗೆ ಶುಭಾಶೀರ್ವಾದಗಳು.

ನಿಮ್ಮ ಅರಿಕೆ ಓಲೆ ಶ್ರೀಸನ್ನಿಧಿಯವರಿಗೆ ತಲೆದ್ದಿದೆ. ನೀವು ಬಿನ್ನೈಸಿದ ಎಲ್ಲಾ ವಿಷಯವೂ ಶ್ರೀಸನ್ನಿಧಿ ಚಿತ್ತಕ್ಕೆ ವೇದ್ಯವಾಗಿದೆ.

ನೀವು ಮಾಡುತ್ತಿರುವ ಕೆಲಸ, ವೀರಶೈವ ಸಮಾಜಕ್ಕೆ ಆದರ್ಶವಾಗಿದೆ. ನಿಮ್ಮ ತ್ಯಾಗಭಾವನೆ ಹಾಗೂ ಜಗದಾಚಾರ್ಯನಿಷ್ಠೆ ಅಸಾಮಾನ್ಯವಾಗಿದೆ.....

ಆದರೂ, ನೀವು ಮಾಡುತ್ತಿರುವ ಗ್ರಂಥ ಪ್ರಕಟಣೆಯ ಕಾರ್ಯದಿಂದ, ಶ್ರೀ|| ಸನ್ನಿಧಿ ಯವರಿಗೆ ಬಹಳ ಸಂತೋಷವಾಗಿದೆ.

ಆದಕಾರಣ ಈ ಆಶೀರ್ವಾದನಿರೂಪದ ಜೊತೆಗೆ ನೀವು ಅಂಗೀಕರಿಸಿದ ಕಾರ್ಯವು, ಆದಷ್ಟುಪುಟ್ಟಿಗೆ ಸುಗಮವಾಗಲೆಂದು ಶುಭಾಶೀರ್ವಾದ ಮೂಲಕ, ರೂ. 500/- ಗಳ ಚಕ್ರನ್ನು ನಿಮಗೆ ಕಳುಹಿಸಲಾಗಿದೆ.

ಜಗಜ್ಜನನೀಜನಕರಾದ ಪಾರ್ವತೀಪರಮೇಶ್ವರರು, ಹಾಗೂ ಶ್ರೀ ಜಗದ್ಗುರು ರೇಣುಕಾಚಾರ್ಯರು, ನಿಮಗೆ ಆಯುರಾರೋಗ್ಯ ಭಾಗ್ಯವನ್ನು ದಯಪಾಲಿಸಿ, ನಿಮಗೆ ಯಶಸ್ಸನ್ನು ಅನುಗ್ರಹಿಸಲಿ.

ಹೃದಯಂತಃಶಿವಾಶಿಃ

॥ ಶ್ರೀ ಜಗದ್ಗುರು ಏಕೋರಾಮಾರಾಧ್ಯಃ ಪ್ರಸೀದತು ॥



ಗೇ. ನಂ. ೧೨೯೬

ಮುಕ್ಯಾಂ : ಓಖೀಮಠ

ತಾ|| ೨೬ - ೧೨ - ೬೮

ಶ್ರೀಮದ್ವೇದಾಗಮೋಪನಿಷತ್ಪ್ರಾಪ್ತ ಪುರಾಣೇತಿಹಾಸಪ್ರಸಿದ್ಧ ಸನಾತನವಿಮಲ
ವೀರಶೈವ ಮಹಾಮತಸ್ತಾಪನಾಚಾರ್ಯವರಃ ಶ್ರೀಮದ್ರಾಮಾನಾಥ ಲಿಂಗಗರ್ಭಾ
ವಿಭೂತ ಸಮಸ್ತಪವಿತ್ರಕ್ಷೇತ್ರ ಮಸ್ತಕಮಣೀಭೂತ ಸಾಕ್ಷಾತ್ಕೈಲಾಸವಿರಾಜಮಾನ

ಶ್ರೀಮತ್ಕೇದಾರ ಮಹಾಕ್ಷೇತ್ರವಿದ್ಯೋತಮಾನ
ವೈರಾಗ್ಯಸಿಂಹಾಸನಾಧೀಶ್ವರ ರಾಜಾಧಿರಾಜಸಂಪೂಜಿತ "ರಾಮಲಿ"
ಇತಿ ಪದಪ್ರತಿಷ್ಠಿತ ಜಗದ್ಗುರು

೧೦೦೮ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶಾಂತಲಿಂಗಶಿವಾಚಾರ್ಯ ಮಹಾಸ್ವಾಮಿನಾಂ
ದಿವ್ಯಸನ್ನಿಧಾನೇನ

ಶ್ರೀಗುರುಚರಣನವಿಚಂದ್ರ ಸಾಂದ್ರರುಚಿರುಂದ್ರ ಚಂದ್ರಿಕಾ ಚಂಚಚ್ಚ
ಕೋರಾಯಾಮಾಣರಾದ

ಶ್ರೀಯುತ ಟಿ. ಬಿ. ಬಸವರಾಜಯ್ಯನವರು, ಬೆಂಗಳೂರು ಕಂಟೋನ್‌ಮೆಂಟ್
ಇವರಿಗೆ—

ಮಂಗಲಾಶೀರ್ವಾದಪೂರ್ವಕ ಅಪ್ಪಣಿಕೊಡಿಸುವುದೇನೆಂದರೆ, ನಿಮ್ಮ ಪತ್ರವು
ತಲ್ಪಿ ಎಲ್ಲವೂ ವೇದ್ಯವಾಗಿ ಸನ್ನಿಧಿಗೆ ಬಹು ಸಂತೋಷವಾಯಿತು. ನೀವು ನಡೆಯಿಸು
ತ್ತಿರುವ ಗ್ರಂಥಪ್ರಸಾರವು ಬಹು ಸುತ್ತವಾಗಿದೆ.

ನಿಮ್ಮ ಕಾರ್ಯವನ್ನು ಶ್ರೀ ಕೇದಾರನಾಥನು ಸುಗಮವಾಗಿ ನೆರವೇರಿಸಲೆಂದು
ಹೃತ್ತೂರ್ವಕ ಹಾರೈಸುತ್ತೇವೆ.

ಸಮಸ್ತ ಸನ್ಮಂಗಳಾನಿ ಭವಂತು.

ಇತ್ಯನಂತಶಿವಾಶಿಷಃ

॥ ಶ್ರೀ ಜಗದ್ಗುರು ಪಂಚಾಚಾರ್ಯಾಃ ಪ್ರಸೀದಂತು ॥



ಶ್ರೀಮದ್ಗಿರಿರಾಜ ಸೂರ್ಯಸಿಂಹಾಸನಾಧೀಶ್ವರ ಶ್ರೀ ೧೦೦೮ ಶ್ರೀ ಶೈಲಜಗದ್ಗುರು
ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ವಾಗೀಶಪಂಡಿತಾರಾಧ್ಯ ಶಿನಾಚಾರ್ಯ ಮಹಾಸ್ವಾಮಿಗಳವರು

ಶ್ರೀ ಜಗದ್ಗುರು ಶ್ರೀಶೈಲ ಸೂರ್ಯಸಿಂಹಾಸನ ಮಠ,

ಗುಂತಕಲ್ಲು	ಶ್ರೀಶೈಲ	ಆತ್ಮಕೂರು
(ಜಿ. ಅನಂತಪುರ)	(ಜಿ. ಕರ್ನೂಲು)	(ಜಿ. ಕರ್ನೂಲು)

No.

Camp : Sri Saila

Date 27 - 2 - 77

ಪ್ರೀತಿಯ ಶಿಷ್ಯರಾದ ಶ್ರೀಮಾನ್ ಟಿ. ಬಿ. ಬಸವರಾಜಯ್ಯನವರಿಗೆ,
ಮಾಳ್ವ ಶುಭಾಶೀರ್ವಾದಗಳು. ನೀವು ಅರಿಕೆಮಾಡಿಕೊಂಡ 21-2-77ರ
ಪತ್ರ ಮತ್ತು ಜೊತೆಗೆ ಸಿದ್ಧಾಂತ ಶಿಖಾಮಣಿ ಆಧಾರದ ಮೇಲೆ ನೀವು ಬರೆಯು
ತ್ತಿರುವ ಷಟ್ಸ್ಥಿಲ ಜ್ಞಾನದೀಪಿಕೆಯ ಕಾಪಿ ಸಹ ಮುಟ್ಟಿದೆ.

ನಿಮ್ಮ ಪ್ರಯತ್ನ ಪ್ರಶಂಸನೀಯ.

ಈ ಪ್ರಯತ್ನದ ಜೊತೆಗೆ ಸಣ್ಣದಾಗಿ ನಿಧಿ ಸಂಗ್ರಹ ಮಾಡಿಕೊಳ್ಳುವುದು
ಒಳ್ಳೆಯದು. ಹೀಗೆ ಮಾಡಿದರೆ ನಿಮಗೆ ತೊಂದರೆಯಾಗುವುದಿಲ್ಲ.....

ಎಲ್ಲರಿಗೂ ಶುಭಾಶೀರ್ವಾದಗಳನ್ನು ತಿಳಿಸಿರಿ. ವಿಶೇಷಗಳಿಗೆ ಆಗಾಗ ಅರಿಕೆ
ಮಾಡಿಕೊಳ್ಳಿರಿ.

इत्यनन्तशिवाशिषः

॥ ಶ್ರೀ ಜಗದ್ಗುರು ಪಂಚಾಚಾರ್ಯಾಃ ಪ್ರಸಿದಂತು ॥



ವೀರಶೈವ ಮತಸ್ಥಾಪನಾಚಾರ್ಯ ಶ್ರೀ ವಿಶ್ವಾರಾಧ್ಯ ಜ್ಞಾನಸಿಂಹಾಸನಾಧೀಶ್ವರ
ಶ್ರೀ ಗಂಠ ಜಗದ್ಗುರು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ವಿಶ್ವೇಶ್ವರ ಶಿವಾಚಾರ್ಯ
ಮಹಾಸ್ವಾಮಿಗಳವರು

ಜಂಗಮವಾಡಿಮಠ ಶ್ರೀ ಕ್ಷೇತ್ರ ಕಾಶಿ ವಾರಾಣಸಿ (U.P.)

ಶ್ರೀ ಮಹಾಸನ್ನಿಧಾನದಿಂದಾ :

ಶ್ರೀ ಟಿ. ಬಿ. ಬಸವರಾಜಯ್ಯನವರು ಬೆಂಗಳೂರು, ಇವರಿಗೆ - ಅನೇಕ ಶುಭಾಶೀರ್ವಾದಗಳು,

ಶ್ರೀರೇಣುಕಾಗಸ್ತ್ರ ಸಂವಾದರೂಪವಾದ ವಿನಂತಿ ಗ್ರಂಥ ಎಂಬ ಗ್ರಂಥಗಳ ವರಡು ಪ್ರತಿಗಳು ತಲ್ಪಿವೆ,

ನಿಮ್ಮ ಪ್ರಯತ್ನವು ಶ್ಲಾಘನೀಯವಾಗಿದೆ.

ಶ್ರೀರೇಣುಕಾಗಸ್ತ್ರ ಸಂವಾದರೂಪವಾದ ಸಿದ್ಧಾಂತ ಶಿಖಾಮಣಿ ಗ್ರಂಥದ ಕನ್ನಡ ಅಂಗಭಾಷೆಯಲ್ಲಿ ಪ್ರಚಾರವನ್ನು ನೀವು ಮಾಡುತ್ತಲಿದ್ದೀರಿ. ಇದೊಂದು ನಿಮ್ಮ ಜೀವನದ ಅತ್ಯುನ್ನತ ಧೈಯವಾಗಿದೆ.

ಇದೇ ರೀತಿ ನಿಮ್ಮ ಧೈಯವು ಯಶಸ್ವಿಯಾಗಲೆಂದು ಹಾರೈಸಲಾಗಿದೆ.

ನಿಮ್ಮ ಲೇಖನ ಕಾರ್ಯವು ಯಶಸ್ವಿಯಾಗಿ ಸಂಪೂರ್ಣವಾಗಲೆಂದು ಹರಸಿ, ಮಹಾ ಶಿವರಾತ್ರಿಯ ಪೂಜಾ ಪ್ರಸಾದದೊಡನೆ, ಈ ಪತ್ರದ ಜೊತೆಗೆ ಕೆನರಾ ಬ್ಯಾಂಕಿನ ರೂ. 500/- (ಐದು ನೂರು) ಈ ರೂಪಾಯಿಗಳ ಡ್ರಾಫ್ಟನ್ನು ನಿಮ್ಮ ಹೆಸರಿಗೆ ಆಶೀರ್ವದಿಸಿ ಕಳುಹಿಸಿದೆ. ತಲುಪಿದ್ದಕ್ಕೆ ಅರಿಕೆಮಾಡಿಕೊಳ್ಳಿರಿ.

इत्यनन्तशिवाशिषः

ALL INDIA VEERASAIVA MAHASABHA

No. 18, Jayadeva Hostel, Seshadri Road, Bangalore-560009

Sri J. B. Mallaradhya, M.A., I.A.S. (Retd.)

No. AIVM/4912/76-77

Date 8-9-1976

Dear Sri Basavarajayya,

I was extremely happy to meet you and spend more than two hours of useful discussion. I must admire your Scholarship and deep knowledge of Veerasaiva Philosophy against the background of other systems in India. It is such a pity that the Heads of Mutts and the prosperous sections of the Community have not utilized your intellectual attainments of a higher order for a good purpose. It is my desire that the great value of Siddhanta Sikhamani, Shrikara Bhashya and similar works that throw light on the antiquity of Veerasaivism and the Acharyas should reach the common man and false ideas of the Veerasaivism dispelled at the earliest opportunity. With this end in view, short articles occupying not more than two columns should be published in the "Viswakalyana" edited by Mr. B. Mahadevappa, M.A. at Yadgiri, Gulbarga District. The Mahasabha is publishing a Supplement every week in that paper.

I am prepared to publish these articles in my name if you help me or will publish them in your name if you agree. In any case, we should stop false propoganda regarding the Origin of Veerasaiva and the Acharyas who are stated to have founded it. The points which I have raised should form the basis for the articles to be published. Many people would not read books nor have the patience to go through learned treatises on Religion and philosophy. It is restricted only to a few persons who are interested. A large majority would not even open such books even if they are given to them free of cost. But if short articles appear in the press, there is a greater chance of such publications being read by a large majority. It is therefore my request to you to help in preparing such short articles. This may perhaps

provoke some Veerasaivas at least to read great works referred to above and profit by it.

I propose to write to all the Heads of Acharya Peethas to make available to you the full amount of Rs. 30,000/- requested by you for completing the work on hand. It is their work you are doing and it is obligatory on their part to recognize your devoted service in this connection. It is the greatness of Acharyas that you are trying to establish, and reveal the truth of the Origin of the Veerasaivas and their philosophy. In this sacred task, assistance from every source is necessary. But this unfortunate Community does not think of the future and the need for establishing the sacredness of Veerasaivism. Any single merchant by himself could help you complete the work. But the urge to support a sacred cause like this, is not in evidence. I propose that a meeting of the devotees of the Acharyas be convened early and at that meeting, I wish to impress on the leaders of the Community, the urgency of publishing your valuable books to the best advantage of the Community. The meeting may be held in Mahanthina mutt, Bangalore.

I shall meet you on some Sunday and let you know in advance. I was supremely happy to spend those two hours in my office during which you kept me spellbound with your devotion to a Cause, your scholarly erudition, your manner of presentation of any Dharmic Concept and your spirit of service. May the Almighty bless you with continued health, happiness and peace of mind. I have honestly felt that you are a valuable asset, and the Community should be proud of your contribution and help you achieve your Supreme Mission in life-viz., prove beyond doubt the supremacy of Shivadaita Siddhanta.

With all good wishes and kindest regards,

Sri T. B. Basavarajayya,
C/o Sri N. Rudraiah & Sons,
Merchants, 2nd Main Road,
New Tharagupet,
Bangalore-560002.

Yours sincerely,
J. B. Mallaradhya.
President,
A. I. V. Mahasabha,
Bangalore-9.

Srimad Jagadguru Renukadi Panchacharyah Praseedantu

ಶ್ರೀ ಮಹಾಗುರು ವರ್ಗ ದರ್ಶನ



The Most Paramount Pontifical Heads who adorned The Exalted Pontifical Throne of Srimad Rambhapuri Veera Simhasana Maha Peetah right from Jagadaadi Sri 1008 Jagadguru Sri Revana Siddha Maha Shiva Yogeeswara Sivacharya. A mirror of the pedigree,

of Srimad Jagadguru Parampara from the period 1885 B.C and uptodate.

ಶ್ರೀ. ಪೂ. ೧೮೮೫ ರಿಂದ ಈವರೆವಿಗೂ ಶ್ರೀಮದ್ರಂಭಾಪುರೀ ವೀರಸಿಂಹಾಸನ ಜಗದ್ಗುರು ಮಹಾ ಸೀತದ ಶ್ರೀ ಗುರುಪರಂಪರೆಯ ವಿವರ :

Sl. No.	Names of the Mahacharyas	
1	Jagadaadi Sri 1008 Jagadguru Revanasiddha Maha Shiva Yogeeswara Shivacharyaru (Presided for 1400 years upto 485 B.C.)	
2	Jagadaadi Sri 1008 Jagadguru Bhoojatha Rudramuneeswara Shivacharyaru.	
3	" Mukti Muneeswara Shivacharyaru I.	
4	" Digambara Mukti Muneeswara Shivacharyaru.	
5	" Trilochana Shivacharyaru.	
6	" Yoginatha Shivacharyaru.	
7	" Mruthyunjaya Shivacharyaru I.	
8	" Rudramuni Shivacharyaru.	
9	" Gurupada Shivacharyaru I.	
10	" Shanmukha Shivacharyaru.	
11	" Shivalinga Shivacharyaru I.	
12	" Nithyananda Shivacharyaru.	
13	" Muktinatha Shivacharyaru I.	
14	" Shadakshara Shivacharyaru.	
15	" Gurusiddha Shivacharyaru.	
16	" Shivalinga Shivacharyaru II.	
17	" Neelakanta Shivacharyaru I.	
18	" Kaivalya Natha Shivacharyaru	
19	" Panchakshara Shivacharyaru	
20	" Sarveshwara Shivacharyaru	
21	" Shambhudeva Shivacharyaru	
22	" Kalaantara Shivacharyaru	
23	" Shantaveera Shivacharyaru	
24	" Muktinatha Shivacharyaru II.	
25	" Shankaraswamy Shivacharyaru	
26	" Sadashiva Shivacharyaru	
27	" Mahadeva Shivacharyaru	
28	" Gurulinga Shivacharyaru	
29	" Revanasiddha Shivacharyaru II.	
30	" Pashupati Shivacharyaru I.	

31	Jagadaadi Sri 1008 Jagadguru Shambhulinga Shivacharyaru
32	“ Gurupada Shivacharyaru II
33	“ Sridantamurthi Shivacharyaru
34	“ Siddhanatha Shivacharyaru
35	“ Mruthyunjaya Shivacharyaru II
36	“ Neelakanta Sivacharyaru II
37	“ Somasekhara Sivacharyaru
38	“ Veerabhadra Sivacharyaru I
39	“ Jagannatha Sivacharyaru
40	“ Panchanana Sivacharyaru
41	“ Kenjade Rajasekhara Sivacharyaru
42	“ Nagararambha Sivacharyaru
43	“ Siddhanatha Sivacharyaru II
44	“ Rudra Muneeswara Sivacharyaru II
45	“ Kalyanasundara Sivacharyaru
46	“ Gangadhara Sivacharyaru
47	“ Panchakshara Sivacharyaru II
48	“ Chidamdaradeva Sivacharyaru
49	“ Sivaprasada Sivacharyaru
50	“ Veerabhadra Sivacharyaru II
51	“ Sivananda Sivacharyaru
52	“ Avimuktaka Sivacharyaru
53	“ Revanasiddha Sivacharyaru III
54	“ Mallikarjuna Sivacharyaru I
55	“ Pasupati Sivacharyaru 11
56	“ Revana Siddha Sivacharyaru IV
57	“ Pramathanatha Sivacharyaru
58	“ Gurudeva Sivacharyaru
59	“ Gangadhara Sivacharyaru II
60	“ Nandinatha Sivacharyaru
61	“ Mukti Muneeswara Sivacharyaru
62	“ Shambhudeva Sivacharyaru II
63	“ Thadavale Panchakshara Sivacharyaru

64	Jagadaadi Sri 1008 Jagadguru Gurudeva Sivacharyaru
65	" Jata Veerabhadra Sivacharyaru
66	" Shivalinga Sivacharyaru III
67	" Virupaksha Sivacharyaru
68	" Sreekanta Sivacharyaru
69	" Aghora Sivacharyaru
70	" Gurupada Sivacharyaru III
71	" Eshanadeva Sivacharyaru
72	" Mallikarjuna Sivacharyaru II
73	" Charalinga Sivacharyaru
74	" Punyasloka Sivacharyaru
75	" Gangachhara Sivacharyaru III
76	" Somanatha Sivacharyaru
77	" Prithvidhwaja Maheswara Sivacharyaru
78	" Veereswara Sivacharyaru
79	" Ghantasiddha Sivacharyaru
80	" Vrushabhendra Sivacharyaru
81	" Sadananda Sivacharyaru
82	" Gurulinga Sivacharyaru II
83	" Rudra Muneeswara Sivacharyaru III
84	" Veerabhadra Sivacharyaru III
85	" Gananatha Sivacharyaru
86	" Mallikarjuna Sivacharyaru III
87	" Shaktidhara Sivacharyaru
88	" Siddalinga Sivacharyaru
89	" Chithprakasha Sivacharyaru
90	" Shambhudeva Sivacharyaru II
91	" Rudramuneeswara Sivacharyaru IV
92	" Sarangadhara Sivacharyaru
93	" Kumaradeva Sivacharyaru
94	" Shivaprasada Sivacharyaru
95	" Chandrasekhara Sivacharyaru I
96	" Channaveera Sivacharyaru
97	" Vamadeva Sivacharyaru

98	Jagadadi Sri 1008 Jagadguru Neelakantadeva Sivacharyaru II
99	„ Revanasiddha Sivacharyaru V
100	„ Shivalinga Sivacharyaru IV
101	„ Chidghana Deva Sivacharyaru
102	„ Naganatha Sivacharyaru
103	„ Gangadhara Sivacharyaru IV
104	„ Chandrasekhara Sivacharyaru II
105	„ Purnagnana Sivacharyaru
106	„ Shambu Linga Sivacharyaru III
107	„ Channa Vrushabha Linga Sivacharyaru
108	„ Jata Vrushabha Linga Sivacharyaru
109	„ Shantadeva Sivacharyaru
110	„ Guru Vrushabha Rajendra Sivacharyaru I
111	„ Panchakshara Sivacharyaru III
112	„ Guru Siddaswamy Sivacharyaru
113	„ Chandra Rajendra Sivacharyaru
114	„ Chandrasekhara Desikendra Sivacharyaru
115	„ Sivananda Rajendra Sivacharyaru
116	„ Guru Vrushabha Rajendra Sivacharyura II
117	„ Panchakshara Sivacharyaru IV
118	„ Abhinava Renuka Sivananda Sivacharyaru
119	„ Prasanna Renuka Veera Gangadhara Sivacharyaru . (Present Senior Jagadguru Mahaswamiji)
120*	„ Prasanna Renuka Veera Rudra- muni Deva Sivacharyaru * (Present Junior Jagadguru Mahaswamiji)

* The Junior Jagadguru Mahaswamiji adorned the Most Exalted Veera Simhasana of Srimad Rambhapuri Maha Peetah,

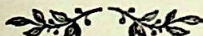
situated on the sacred banks of River Bhadra at (Bale-honnur) in Chickmagalur District, Karnataka, i.e. His Coronation Ceremony took place on 15-5-1972 on Monday the Vyshakha Shuddha Tadiige Tithi).

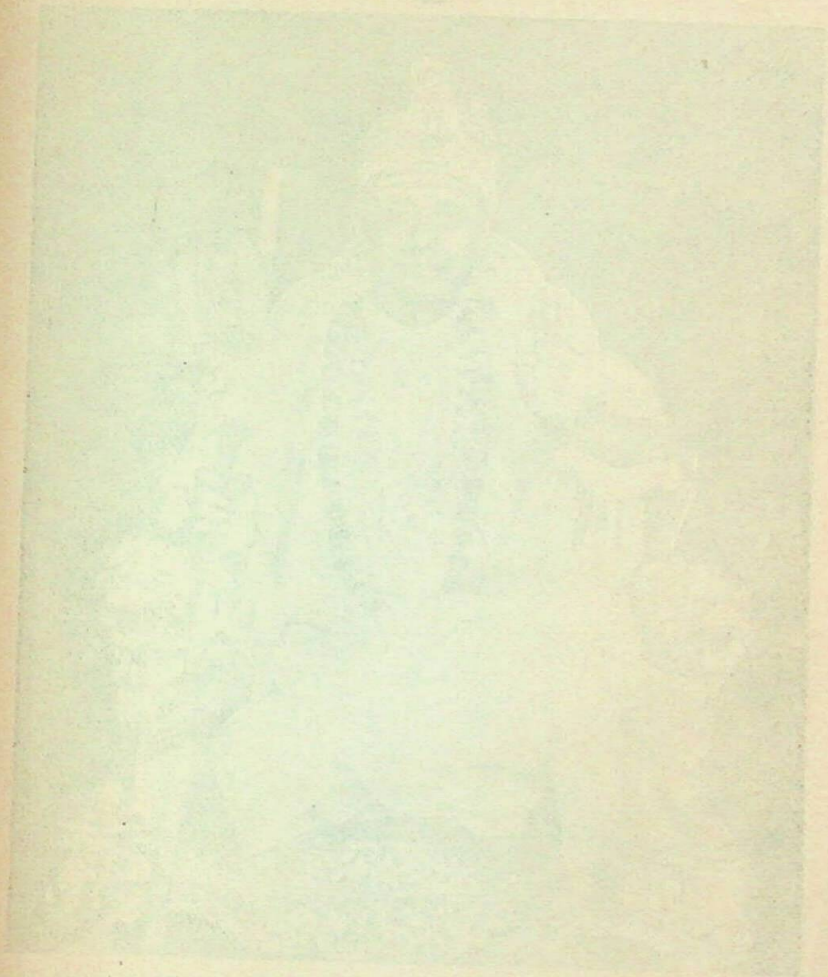
N.B:- The above list was secured by me just at the time of printing my book entitled "Essentials of Spiritualism". As the information relating to abovesald each Mahacharya's duration of holding the sacred Office of Pontiff while was in anticipation unavoidebly this book was printed and completed.

Bangalore.
6-6-1977

T. B. Basavarajayya
Author.

OM Thath Sath







In the age long-Exalted Pontifical pedigree of Bhoojaatha Jagadguru Sri Rudramuneeswara Sivacharya of Sri Rambhapuri Veerasimhasana; the present incumbent Mahacharya thereof,

Sri 1008 Jagadguru Sri Sri Sri Prasanna Renuka Veera Rudramunidevaraja Desikendra Sivacharya Mahaswamiji.

ಶ್ರೀಮದ್ರಂಭಾಪುರಿ ವೀರಸಿಂಹಾಸನಾಧೀಶ್ವರ ಶ್ರೀ ೧೦೦೮ ಜಗದ್ಗುರು ಪ್ರಸನ್ನ ರೇಣುಕ ವೀರ ರುದ್ರಮುನಿದೇವ ದೇವರಾಜ ದೇಶಿಕೇಂದ್ರ ಶಿವಾಚಾರ್ಯ ಮಹಾಸ್ವಾಮೀಜಿ.

|| ಶ್ರೀ ಸಿದ್ಧಿ ಚಾಣೂರು ಮಠದಲ್ಲಿ || ಅಧ್ಯಾಪಕರಾದ ಶ್ರೀ ಗುರುಚರಣಂ ||

|| ಶ್ರೀ ಗುರು ಸಾದದ್ವಯನೋ ದೈವಂ ||

॥ ಓಂ ॥

ದಾನಿಗೆ ದಾರಿದ್ರ್ಯನಿಲ್ಲ !

ಆತ್ಮಜ್ಞಾನಿಗೆ ಮರಣವಿಲ್ಲ !

ಗ್ರಾಹ್ಯಃ

॥ ಕಾಯಂ ವಿನಾ ಸಮಸ್ಥಾನಾಂ

ನ ಕ್ರಿಯಾ ನ ಚ ಭಾವನಾ ।

ನ ಜ್ಞಾನಂ ಯತ್ತತೋ ಯೋಗೀ

ಕಾಯವಾನೇವ ಸಂ ಚರೇತ್

॥ ೧ ॥

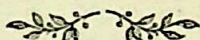
ಅಹಿಂಸಾ ಸತ್ಯಮಸ್ತೇಯಂ ।

ಬ್ರಹ್ಮಚರ್ಯಾಂ ದಯಾ ಕ್ಷಮಾ ॥

ದಾನಂ ಪೂಜಾ ಜಪೋ ಧ್ಯಾನಮಿತಿ ।

ಧರ್ಮಸ್ಯ ಸಂಗ್ರಹಃ

॥ ೨ ॥



॥ ಪಾಶ್ವಸ್ಥಂ ತಿಮಿರಂ ಹಂತಿ ।

ಪ್ರದೀಪೋ ಮಣಿಮಿಹತಃ ।

ಸರ್ವಗಾಮಿ ತಮೋಹಂತಿ ।

ಬೋಧದೀಪೋ ನಿರಂಕುಶಃ

॥ ೩ ॥

(ಸಿ. ಶಿಖಾಮಣಿ)

ತಸ್ಮಾತ್ತಸ್ಮಾಚ್ಚ ಗಿರಿಜೇ ।

ಮದಾದಿ ಸರ್ವಲೋಕಾನಾಂ ।

ಜಗದ್ಗುರು ವರೋತ್ತಮಾಃ

॥ ೪ ॥

(ಶಿವಾಗಮೋಕ್ತಿ)

ಈಶ್ವರನ ಸೃಷ್ಟಿಯೊಳಿರ್ಪ ಸಮಸ್ತರಿಗೂ ಸರ್ವದಾ, ಜಗದಾದಿ ಶ್ರೀಮಜ್ಜಗದ್ಗುರು ರೇಣುಕಾದಿ ಪಂಚಾಚಾರ್ಯರೇ ಜಗದ್ಗುರು ಸಾರ್ವಭೌಮರೆಂದು, ಜಗತ್ಪಿತನಾದ ಜಗದೀಶ್ವರನೇ ಶ್ರೀಮತ್ಕೈಲಾಸದ ತನ್ನ ಒಡ್ಡೋಲಗದಲ್ಲಿ, ಅಖಿಲ ದೇವಾದಿ ದೇವತೆಗಳ ಹಾಗೂ ಮುನಿಪುಂಗವರಾದಿಯಾಗಿ ಆದಿಗೋತ್ರ ಪುರುಷರೆನಿಸಿದ-ವೀರ, ನಂದಿ, ಭೃಂಗಿ, ವೃಷಭ ಸ್ವಂದಾದಿ ಹಾಗೂ ಸಮಸ್ತ ಪ್ರಮಥಗಣಗಳ ಸಮೂಹದಲ್ಲಿ ಹರ್ಷಚಿತ್ತನಾಗಿ, ಘೋರಿಸಿರುವುದು ಸರ್ವಶ್ರುತವಿರುತ್ತೆ.

ಶಿವನ ಅಮೃತ ವಾಣಿಯೇ ಶಿವಾಗಮೋಕ್ತಿ ಎಂಬುದು, ಭಾನುಕೋಟಿಪ್ರಕಾಶಮಾನವಾಗಿ ಸರ್ವಶ್ರುತವಿರುತ್ತೆಂಬುದು ಗಮನಾರ್ಹ.

॥ ಓಂ ತತ್ಸತ್ ॥

॥ ಓಂ ॥

॥ ಪ್ರಜ್ವಾಲಿತೋ ಜ್ಞಾನಮಯಃ ಪ್ರದೀಪಃ ॥
 ॥ ನ ಹಿ ಜ್ಞಾನೇನ ಸದೃಶಂ । ಪವಿತ್ರಮಿಹ ವಿದ್ಯತೇ ॥
 ॥ ಜ್ಞಾನಾತ್ ಧ್ಯಾನಂ ವಿಶಿಷ್ಟತೇ ॥



॥ ಅಖಂಡ ಮಂಡಲಾಕಾರಂ । ವ್ಯಾಪ್ತಂ ಏನ ಚರಾಚರಂ ॥
 ತತ್ಪದಂ ದರ್ಶಿತಂ ಏನ । ತಸ್ಮೈ ಶ್ರೀ ಗುರುವೇನಮಃ ॥ ೧ ॥
 ॥ ಅಜ್ಞಾನ ತಿಮಿರಾಂಧಸ್ಯ । ಜ್ಞಾನಾಂಜನ ಶಲಾಖಯಾ ॥
 ಚಕ್ಷುರುನ್ಮೀಲನಂ ಯೇನ । ತಸ್ಮೈ ಶ್ರೀ ಗುರುವೇನಮಃ ॥ ೨ ॥
 ॥ ಈಶಾನೇಶಾನ್ತವಕ್ತ್ರಾಬ್ಜ ಸಂಭವಂ । ಪ್ರಮಥಪ್ರಿಯಂ
 ಕೈಲಾಸೇ ವಿಶ್ವಕರ್ಣಾಖ್ಯಂ । ಕೃತೇ ಪಂಚಾಕ್ಷರಾಹ್ವಯಂ ।
 ತ್ರೇತಾಯಾಂ ಪಂಚವಕ್ತ್ರಾಖ್ಯಂ । ದ್ವಾಪರೇ ವಿಶ್ವಕರ್ಣಕಂ ।
 ವಿಶ್ವಾರಾಧ್ಯಂ ಇತಿ ಖ್ಯಾತಂ । ಕಲೌ ಕಲ್ಯಾಣದಾಯಕಂ ॥ ೩ ॥
 ॥ ಉತ್ತಿಷ್ಠತ ಉತ್ತಿಷ್ಠತ । ಜಾಗ್ರತ ಜಾಗ್ರತ ಪ್ರಾಪ್ಯ ।
 ವರಾನ್ನಿಬೋಧತಾ ॥ ೪ ॥
 ॥ ಶ್ರೀ ವಿಶ್ವಾರಾಧ್ಯಂ ಗುರುಂ ವಂದೇ । ವಿಶ್ವಸಿದ್ಧಿ ಪ್ರದಾಯಕಂ ॥

॥ ಶಿವೋಂ ॥

॥ ಜ್ಞಾನೇನಾಚಾರ ಯುಕ್ತೇನ । ಪ್ರಸೀದತಿ ಮಹೇಶ್ವರಃ ।
 ತಸ್ಮಾದಾಚಾರವಾಽ ಜ್ಞಾನೀ । ಭವೇದಾದೇಹ ಪಾತನಂ ॥
 ॥ ಗುರವೋ ಬಹವಃಸಂತಿ । ಶಿಷ್ಯವಿತ್ತಾಪಹಾರಕಾಃ ।
 ದುರ್ಲಭೋಯಂ ಗುರುರ್ಲೋಕೇ । ಶಿಷ್ಯ ಹೃತ್ತಾಪಹಾರಕಃ ॥
 (ಸಿ. ಶಿಖಾಮಣಿ)

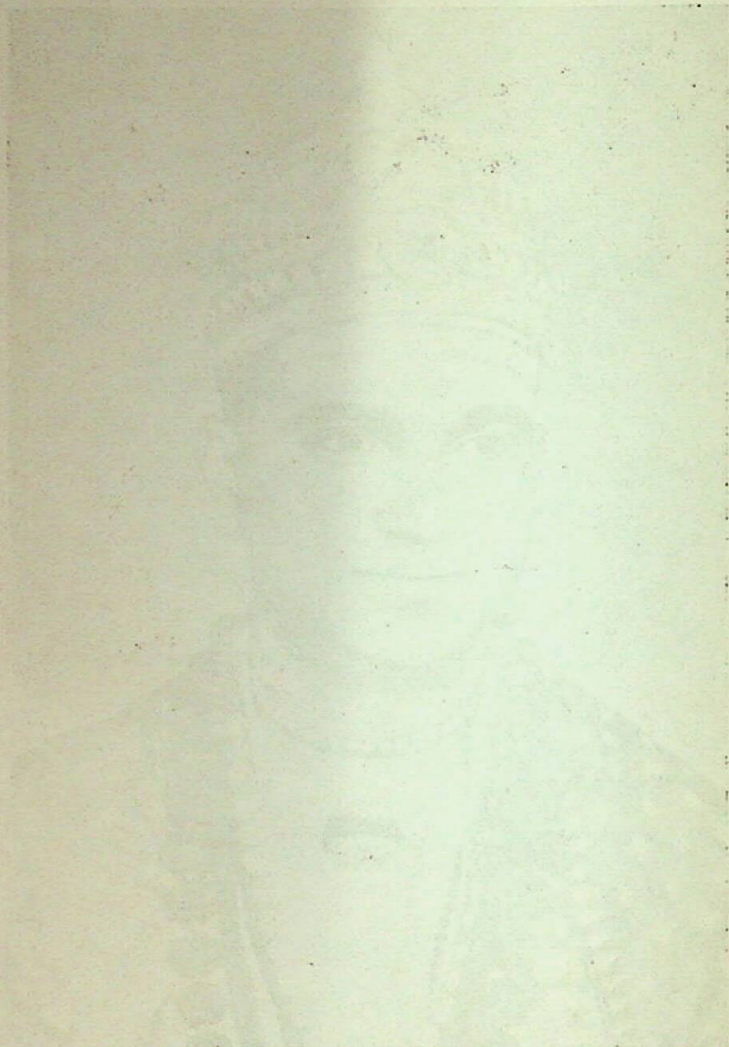
॥ ತ್ಯಾಗೇನೈಕೇ ಅನ್ಯತತ್ತ್ವಮಾನಶುಃ ॥



His Holiness the Most Paramount Pontiff Sri Kasi Jagadguru
Visvaradhyha Gna Simhasanadheeswara Sri 1008
Jagadgura Sri Sri Sri Visveswara Desikendra Sivacharya
Mahaswamiji, Jangamawadi Math, Varanasi (U. P.)

ಶ್ರೀಕಾಶಿ ಜಗದ್ಗುರು ವಿಶ್ವಾರಾಧ್ಯ ಜ್ಞಾನಸಿಂಹಾಸನಾಧೀಶ್ವರ ಶ್ರೀ ೧೦೦೮
ಜಗದ್ಗುರು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ವಿಶ್ವೇಶ್ವರ ದೇಶಿಕೇಂದ್ರ ಶಿವಾಚಾರ್ಯ
ಮಹಾಸ್ವಾಮಿಗಳು ಜಂಗಮವಾದಿಮಠ ನಾಥಕಾಶಿ (ಉತ್ತರ ಪ್ರದೇಶ)

॥ ನಾಸ್ತಿ ತತ್ತ್ವಂ ಗುರೋಃ ಪರಂ ॥



॥ ಶ್ರೀ ಜಗದ್ಗುರು ಪಂಚಾಚಾರ್ಯೇಭ್ಯೋ ನಮಃ ॥

ಶ್ರೀ ಮಹಾಗುರುವರ್ಗ ದರ್ಪಣ

(೧ನೇಯ ಭಾಗ)

ಶ್ರೀ ಜಗದ್ಗುರು ಪಂಚಪೀಠಗಳ ಪರಿಚಯ

ಶ್ರೀಮತ್ಪರಶಿವನ ಸದ್ಗೋಚಾತ, ವಾಮದೇವ, ಅಘೋರ, ತತ್ಪರಾಪ ಮತ್ತು ಈಶಾನವೆಂಬ ಪಂಚ ಮುಖಗಳಿಂದ ಅನುಕ್ರಮವಾಗಿ ರೇಣುಕ, ದಾರುಕು ಘಂಟಾಕರ್ಣ, ಧೇನುಕರ್ಣ ಮತ್ತು ವಿಶ್ವಕರ್ಣರೆಂಬ ಪಂಚಗಣಾಧೀಶ್ವರರು ಉದಯ ವಾದರು. ಬಳಿಕ ಈ ಮಹಾತ್ಮರು ಪರಶಿವನ ಆಜ್ಞಾನುಸಾರವಾಗಿ ಪ್ರತಿಯೊಂದು ಯುಗದ ಆದಿಯಲ್ಲಿಯೂ ದಿವ್ಯದೇಹಧಾರಿಗಳಾಗಿ ಭೂಲೋಕದಲ್ಲಿ ಪರಮಪುಣ್ಯ ಕ್ಷೇತ್ರಗಳಾದ ಕೊಲ್ಲಿಪಾಕಿ, ಉಜ್ಜಯಿನೀ, ಶ್ರೀಶೈಲ, ಕೇದಾರ ಮತ್ತು ಶ್ರೀ ಕಾಶೀ ಎಂಬಲ್ಲಿ ಶ್ರೀಸೋಮನಾಥ, ಶಿದ್ಧೇಶ್ವರ, ಮಲ್ಲಿಕಾರ್ಜುನ, ರಾಮನಾಥ ಮತ್ತು ಶ್ರೀ ವಿಶ್ವನಾಥರೆಂಬ ಮಹಾ ಲಿಂಗಗಳಿಂದ ಅವತರಿಸಿದರು.

ಶ್ರೀ ಪಂಚಪೀಠಗಳನ್ನು ಸ್ಥಾಪನೆ ಮಾಡಿದ್ದು

(೧) ಶ್ರೀ ಜಗದ್ಗುರು ರೇಣುಕ ಶಿವಾಚಾರ್ಯರು:— ಕರ್ನಾಟಕ ರಾಜ್ಯದಲ್ಲಿ ರುವ ರಂಭಾಪುರೀ (ಬಾಳೆಹೊನ್ನೂರು) ಪುಣ್ಯಕ್ಷೇತ್ರದಲ್ಲಿ ವೀರಪೀಠ (ಸಿಂಹಾಸನ) ವನ್ನೂ ;

(೨) ಶ್ರೀ ಜಗದ್ಗುರು ದಾರುಕ ಶಿವಾಚಾರ್ಯರು:—ಬಳ್ಳಾರಿ ಜಿಲ್ಲೆಯಲ್ಲಿರುವ ಉಜ್ಜಯಿನೀ ವಟ ಕ್ಷೇತ್ರದಲ್ಲಿ ಸದ್ಧರ್ಮ ಪೀಠ (ಸಿಂಹಾಸನವನ್ನೂ)

(೩) ಶ್ರೀ ಜಗದ್ಗುರು ಏಕೋರಾಮ ಶಿವಾಚಾರ್ಯರು:—ಹಿಮಾವತ್ ಕೇದಾರ ಕ್ಷೇತ್ರದಲ್ಲಿ ವೈರಾಗ್ಯಪೀಠ (ಸಿಂಹಾಸನ) ವನ್ನೂ

(೪) ಶ್ರೀ ಜಗದ್ಗುರು ಪಂಡಿತಾರಾಧ್ಯ ಶಿವಾಚಾರ್ಯರು:—ಕರ್ನೂಲು ಜಿಲ್ಲೆಯಲ್ಲಿರುವ ಶ್ರೀಶೈಲ ಕ್ಷೇತ್ರದಲ್ಲಿ ಸೂರ್ಯಪೀಠ (ಸಿಂಹಾಸನ) ವನ್ನೂ

(೫) ಶ್ರೀ ಜಗದ್ಗುರು ವಿಶ್ವಾರಾಧ್ಯ ಶಿವಾಚಾರ್ಯರು:—ಶ್ರೀ ಕಾಶೀ ಕ್ಷೇತ್ರ ದಲ್ಲಿ ಜ್ಞಾನಪೀಠ (ಸಿಂಹಾಸನ) ವನ್ನೂ

ಈ ಪ್ರಕಾರ ಪಂಚಪೀಠ (ಸಿಂಹಾಸನ)ಗಳನ್ನು ಏರ್ಪಡಿಸಿ ವೀರಶೈವಮತವನ್ನು ಸ್ಥಾಪಿಸಿದರು.

ಈ ಮಹಾಚಾರ್ಯರು ಸ್ಥಾಪಿಸಿರುವ ಧರ್ಮಪೀಠಗಳು ಅನಾದಿಕಾಲದಿಂದಲೂ ಇಂದಿನವರೆಗೂ ರಾಜಾಧಿರಾಜಮಾನ್ಯಗಳಾಗಿ ಆಯಾ ಪುಣ್ಯ ಕ್ಷೇತ್ರದಲ್ಲಿ ಅತ್ಯಂತ ವೈಭವದಿಂದ ಮೆರೆಯುತ್ತಿರುವುವು.

ಈ ವೀರಶೈವ ಮತವು ಬಹು ಪ್ರಾಚೀನ ಕಾಲದಿಂದಲೂ ಬಂದುದಾಗಿದೆ. ಋಗಾದಿ ವೇದಗಳೂ. ಕಾಮಿಕಾದಿ ಶಿವಾಗಮಗಳೂ, ಈಶಾವಾಶ್ಯಾದ್ಯುಪನಿಷತ್ತುಗಳೂ ಈ ಮತದ ಸ್ವರೂಪವನ್ನು ವಿಶದವಾಗಿ ಪ್ರತಿಪಾದಿಸುತ್ತಿರುವುವು. ಮತ್ತು ವ್ಯಾಸಮಹರ್ಷಿಗಳು ತಮ್ಮಿಂದ ರಚಿಸಲ್ಪಟ್ಟ ಸ್ವಾಂದ, ಲಿಂಗ ಶಿವಮಹಾ ಪ್ರಾಣಾದಿಗಳಲ್ಲಿ ಈ ಮತದ ಸಿದ್ಧಾಂತವನ್ನು ಸ್ಪಷ್ಟವಾಗಿ ವಿವರಿಸಿದ್ದಾರೆ.

ಈ ವೀರಶೈವ ಧರ್ಮ ಸಾಮ್ರಾಜ್ಯವನ್ನು ಚೆನ್ನಾಗಿ ಪರಿಪಾಲನೆ ಮಾಡಿಕೊಂಡು ಹೋಗಲು ಶ್ರೀ ಜಗದ್ಗುರು ರೇಣುಕಾದಿ ಪಂಚಾಚಾರ್ಯರು. ತಮ್ಮ ತಮ್ಮ ಧರ್ಮ ಪೀಠಗಳಿಗೆ ಉತ್ತರಾಧಿಕಾರವನ್ನು (ಪಟ್ಟವನ್ನು) ಬಂಧಿಸಿ ಮಹಾ ಲಿಂಗಗಳಲ್ಲಿಯೇ ಐಕ್ಯರಾದದ್ದು ಪ್ರಸಿದ್ಧವಾಗಿದೆ.

ಸದ್ಯಃ ಒಂದೊಂದು ಪೀಠದ ವಿವರಗಳನ್ನು ತಿಳಿಸಲಾಗುವುದು.

|| ಶ್ರೀ ಜಗದ್ಗುರು ರೇಣುಕಾಚಾರ್ಯಃ ಪ್ರಸಿದ್ಧತಃ ||

ಜೀಯಾಚ್ಚೈರೇಣುಕಾಚಾರ್ಯಃ ಶಿವಾಚಾರ್ಯ ಶಿಖಾಮಣಿಃ |

ಯೋ ವೀರಶೈವ ಸಿದ್ಧಾಂತಂ ಸ್ಥಾಪಯಾಮಾಸ ಭೂತಲೇ ||

ಶ್ರೀ ಜಗದ್ಗುರು ಪಂಚ ಪೀಠಗಳ ಪರಿಚಯ

- ೧ -

ರಂಭಾಪುರೀ ಪೀಠ

ಶ್ರೀ ಜಗದ್ಗುರು ರೇಣುಕ ಶಿವಾಚಾರ್ಯ ಮಹಾನುಭಾವರಾದಿಯಾಗಿ ಪರಂಪರೆಯಿಂದ ವೀರ ಸಿಂಹಾಸನವನ್ನಾರೋಹಣ ಮಾಡುತ್ತಾ ಬಂದಿರುವ ಜಗದ್ಗುರುಗಳವರ ಸಂಖ್ಯೆಯೇ ಇಷ್ಟೇ ಎಂದು ನಿರ್ಣಯಿಸಲು ಸಾಧ್ಯವಿಲ್ಲದಿದ್ದರೂ, ನಮಗೆ ದೊರೆತ ಗ್ರಂಥಾಧಾರಗಳ ಮೇಲಿಂದ ಇಲ್ಲಿಯವರೆಗೆ (೧೧೯) ನೂರಾಹತ್ತೊಂಬತ್ತು. ಸದ್ಯಃ ಪೀಠಾಧೀಶರರು ಸೇರಿ (೧೨೦) ನೂರಾಯಿಪ್ಪತ್ತು, ಎಂಬುದಾಗಿ ತಿಳಿದು ಬಂದಿದೆ. ಅವರ ಹೆಸರುಗಳನ್ನು ಕೆಳಗೆ ಕೊಡಲಾಗಿದೆ.

ಶ್ರೀಮದ್ರಂಭಾಪುರಿ ಜಗದಾದಿ ಜಗದ್ಗುರು "ನೀರಸಿಂಹಾಸನ"
ಮಹಾ ಪೀಠದ ಗುರುಪರಂಪರೆಯು ಕೆಳಗಿನಂತಿದೆ :

1	ಜಗದಾದಿ ಶ್ರೀ ೧೦೦೮ ಜಗದ್ಗುರು ರೇವಣಸಿದ್ಧ ಶಿವಾಚಾರ್ಯರು	1
2	" ರುದ್ರಮುನೀಶ್ವರ "	1
3	" ಮುಕ್ತಿಮುನೀಶ್ವರ "	
4	" ದಿಗಂಬರ ಮುಕ್ತಿಮುನೀಶ್ವರ "	
5	" ಶ್ರೀಲೋಚನ ಶಿವಾಚಾರ್ಯರು	
6	" ಯೋಗಿನಾಥ "	
7	" ವೃತ್ಕುಂಜಯಾ "	1
8	" ರುದ್ರಮುನೀ "	1
9	" ಗುರುಪಾದ "	1
10	" ಪಣ್ಣಾಖಿ "	
11	" ಶಿವಲಿಂಗ "	1
12	" ನಿತ್ಯಾನಂದ "	
13	" ಮುಕ್ತಿನಾಥ "	1
14	" ಪಡಕ್ಷರ "	
15	" ಗುರುಸಿದ್ಧ "	1
16	" ಶಿವಲಿಂಗ "	11
17	" ನೀಲಕಂಠ "	1
18	" ಕೈವಲ್ಯನಾಥ "	
19	" ಪಂಚಾಕ್ಷರ "	
20	" ಸರ್ವೇಶ್ವರ "	
21	" ಶಂಭುದೇವ "	1
22	" ಕಾಲಾಂತಕ "	
23	" ಶಾಂತವೀರ "	
24	" ಮುಕ್ತಿನಾಥ "	11
25	" ಶಂಕರಸ್ವಾಮಿ "	
26	" ಸದಾಶಿವ "	
27	" ಮಾಹದೇವ "	
28	" ಗುರುಲಿಂಗ "	1
29	" ರೇವಣಸಿದ್ಧ "	11

30	ಜಗದಾದಿ ಶ್ರೀ ೧೦೦೮ ಜಗದ್ಗುರು ಪಶುಪತಿ ಶಿವಾಚಾರ್ಯರು	1
31	ಶಂಭುಲಿಂಗ	1
32	ಗುರುಪಾದ	11
33	ಶ್ರೀಕಂಠಮೂರ್ತಿ	
34	ಸಿದ್ಧನಾಥ	1
35	ವೃತ್ಯುಂಜಯ	11
36	ನೀಲಕಂಠ	
37	ಸೋಮಶೇಖರ	
38	ವೀರಭದ್ರ	1
39	ಜಗನ್ನಾಥ	
40	ಪಂಚಾನನ	
41	ಕೆಂಜೆಡೆ ರಾಜಶೇಖರ	
42	ನಗರಾರಂಭ	
43	ಸಿದ್ಧನಾಥ	11
44	ರುದ್ರಮುನೀಶ್ವರ	11
45	ಕಲ್ಯಾಣ ಸುಂದರ	
46	ಗಂಗಾಧರ	
47	ಪಂಚಾಕ್ಷರ	
48	ಚಿದಂಬರದೇವ	
49	ಶಿವಪ್ರಸಾದ	1
50	ವೀರಭದ್ರ	11
51	ಶಿವಾನಂದ	
52	ಅವಿಮುಕ್ತಕ	
53	ರೇವಣಸಿದ್ಧ	111
54	ಮಲ್ಲಿಕಾರ್ಜುನ	1
55	ಪಶುಪತಿ	11
56	ರೇವಣಸಿದ್ಧ	1V
57	ಪ್ರಮಾಥನಾಥ	
58	ಗುರುದೇವ	1
59	ಗಂಗಾಧರ	11
60	ನಂದಿನಾಥ	

61	ಜಗದಾದಿ ಶ್ರೀ ೧೦೦೮ ಜಗದ್ಗುರು ಮುಕ್ತಿಮುನೀಶ್ವರ ಶಿವಾಚಾರ್ಯರು	
62	ಶಂಭುದೇವ	II
63	ತಾಡವಾಲೆ ಪಂಚಾಕ್ಷರ,	
64	ಗುರುದೇವ	II
65	ಜಟಾವೀರಭದ್ರ	
66	ಶಿವಲಿಂಗ	III
67	ವಿರೂಪಾಕ್ಷ	
68	ಶ್ರೀಕಂಠ	
69	ಅಘೋರ	
70	ಗುರುಪಾದ	III
71	ಈಶಾವದೇವ	
72	ಮಲ್ಲಿಕಾರ್ಜುನ	II
73	ಚರಲಿಂಗ	
74	ಪುಣ್ಯಶ್ಲೋಕ	
75	ಗಂಗಾಧರ	III
76	ಸೋಮನಾಥ	
77	ಪೃಥ್ವೀಧ್ವಜ ಮಹೇಶ್ವರ	
78	ವೀರೇಶ್ವರ	
79	ಘಂಟಾಸಿದ್ಧ	
80	ವೃಷಭೇಂದ್ರ	I
81	ಸದಾನಂದ	
82	ಗುರುಲಿಂಗ	II
83	ರುದ್ರಮುನೀಶ್ವರ	III
84	ವೀರಭದ್ರ	II
85	ಗಣನಾಥ	
86	ಮಲ್ಲಿಕಾರ್ಜುನ	II
87	ಶಕ್ತಿಭರ	
88	ಸಿದ್ಧಲಿಂಗ	
89	ಚಿತ್ಪ್ರಕಾಶ	
90	ಶಂಭುದೇವ	III
91	ರುದ್ರಮುನೀಶ್ವರ	IV

92	ಜಗದಾದಿ ೧೦೦೮ ಶ್ರೀ ಜಗದ್ಗುರು ಸಾರಂಗಧರ ಶಿವಾಚಾರ್ಯರು	
93	,, ಕುಮಾರದೇವ	,,
94	,, ಶಿವಪ್ರಸಾದ	,, 11
95	,, ಚಂದ್ರಶೇಖರ	,, 1
96	,, ಚನ್ನವೀರದೇವ	,,
97	,, ವಾಮದೇವ	,,
98	,, ನೀಲಕಂಠದೇವ	,,
99	,, ರೇವಣಸಿದ್ದ	,, V
100	,, ಶಿವಲಿಂಗ	,, IV
101	,, ಚಿದ್ವನದೇವ	,,
102	,, ನಾಗನಾಥ	,,
103	,, ಗಂಗಾಧರ	,, IV
104	,, ಚಂದ್ರಶೇಖರ	,, 11
105	,, ಪೂರ್ಣಜ್ಞಾನ	,,
106	,, ಶಂಭುಲಿಂಗ	,, 11
107	,, ಚನ್ನವೃಷಭಲಿಂಗ	,,
108	,, ಜಟಾಪೃಷಭಲಿಂಗ	,,
109	,, ಶಾಂತದೇವ	,,
110	,, ಗುರುವೃಷಭರಾಜೇಂದ್ರ	,,
111	,, ಪಂಚಾಕ್ಷರ	,,
112	,, ಗುರುಸಿದ್ಧಸ್ವಾಮಿ	,,
113	,, ಚಂದ್ರರಾಜೇಂದ್ರ	,,
114	,, ಚಂದ್ರಶೇಖರ ದೇಶಿಕೇಂದ್ರ	,, 11
115	,, ಶಿವಾನಂದ ರಾಜೇಂದ್ರ	,,
116	,, ಗುರು ವೃಷಭರಾಜೇಂದ್ರ	,,
117	,, ಪಂಚಾಕ್ಷರ ಶಿವಾಚಾರ್ಯರು	,,
118	,, ಅಭಿನವ ರೇಣುಕ ಶಿವಾನಂದ	,,
119	,, ಪ್ರಸನ್ನ ರೇಣುಕ ವೀರಗಂಗಾಧರ	,, V
120	,, ಟಿ ಪ್ರಸನ್ನ ರೇಣುಕ	
	ವೀರ ರುದ್ರಮುನಿದೇವ	,, 11
	(ಸದ್ಯಃ ಪೀಠಾಧೀಶರು)	

೧ ಜಗದ್ಗುರು ಪಟ್ಟಾಧಿಕಾರ ದಿ|| ೧೫-೫-೧೯೭೨ ಸೋಮವಾರ ವೈಶಾಖ ಶುಕ್ಲ ೩.

॥ ಓಂ ನಮಃ ಶ್ರೀ ಪಂಚ ಜಗದ್ಗುರುಭ್ಯಃ ॥



ಸಂಸ್ಕರಣೀಯವಾದ ಮಂಗಳಾಶೀರ್ವಾದಗಳು

ಕರ್ನಾಟಕದ ನಾನಾಭಾಗಗಳಿಂದ ಪರಮಪೂಜ್ಯ ಶ್ರೀ ಶ್ರೀ ಆಚಾರ್ಯ ಉಪಾಚಾರ್ಯರೂ, ಪರಮಪೂಜ್ಯ ಶ್ರೀ ಶ್ರೀ ವಿರಕ್ತ ಮಾಧಾಧೀಶ್ವರರೂ ಹಾಗೂ ಗಣ್ಯ ವಿದ್ವಜ್ಜನರೂ —

ಶ್ರೀ ಆದಿ ಜಗದ್ಗುರುವರೇಣ್ಯ ಶ್ರೀ ರೇಣುಕ ಪರಂಜ್ಯೋತಿಯ ದಿವ್ಯ ಕೃಪೆಯನ್ನು ಮುಂದುವರಿಸಿಕೊಂಡು, ಶ್ರೀ ಬಸವಾದಿ ಪ್ರಪಂಥಪುಂಗರ ಪುಣ್ಯಸ್ಮರಣೆ ಯೊಂದಿಗೆ—

ಕನ್ನಡ ಮತ್ತು ಆಂಗ್ಲ ಭಾಷೆಗಳಲ್ಲಿ ಪರಮ ವೀರಶೈವ ಧರ್ಮದ (ವಿಶ್ವ ಧರ್ಮದ) ತಿರುಳನ್ನು ಪಂಡಿತ ಪಾಮರರು ಓದಿ ನಲಿಯುವಂತೆ, ನಾನು ಗ್ರಂಥಗಳನ್ನು ಯಥಾಶಕ್ತಿ ಭಕ್ತಿಭಾವದಿಂದ ರಚಿಸಿ, ಪ್ರಕಟಿಸಿ, ಸಾಧ್ಯವಾದಷ್ಟು ರೀತಿಯಲ್ಲಿ ಸರ್ವತ್ರ ಪ್ರಚಾರ ಮಾಡುತ್ತಿರುವುದನ್ನು ಮನಗಂಡು ;—

ನನ್ನೀ ಜ್ಞಾನ ಯಜ್ಞವು ಸುಲಲಿತವಾಗಿ ಯಶಸ್ವಿಗೊಳ್ಳುವ ಉದ್ದಿಶ್ಯ, ಗ್ರಂಥ ಕರ್ತರನ್ನು, ಕ್ಷಮಾವಿಭೂಷಿತರಾದ ಪೂಜ್ಯಪಾದಂಗಳರವರೂ ಹಾಗೂ ಕೋವಿದರು ಹೃದಯಾರ ಹರಸಿ, ಆಶೀರ್ವದಿಸಿರುವ ನುಡಿಮುತ್ತುಗಳಂತೆ ಅಮೃತ ವಾಣಿಯ ಸರಣಿಯನ್ನು ಮುಂದಿನ ಪುಟಗಳಲ್ಲಿ ಕಾಣಬಹುದು.

ನನ್ನೀ ಜ್ಞಾನ ಯಜ್ಞಕ್ಕೆ ಉದಾರವಾಗಿ ಧನಸಹಾಯ, ಪ್ರೋತ್ಸಾಹಾದಿಗಳನ್ನು ಮೇಲಿಂದಮೇಲೆ ಕಳೆದ ಹನ್ನೆರಡು ವರ್ಷಗಳಿಂದ ನೀಡಿದ, ಧರ್ಮಪ್ರಿಯರಾದ ಸಮಸ್ತ ಸಹೃದಯರಿಗೆ ನಾನು ಹೃತ್ಪೂರ್ವಕ ಅಭಿನಂದಿಸುವುದರೊಂದಿಗೆ ಚಿರಯುಣಿಯಾಗಿರುವೆನು.

ಟಿ. ಬಿ. ಬಸವರಾಜಯ್ಯ.

* *

(1)



BLESSINGS OF HIS HOLINESS

Dr. Sri Sri Sri Sivakumara Swamijee
 Head of Sri Siddhaganga Gurukula-Vidya Peeta,
 Siddhaganga P.O.
 (Tumkur District)

Phone No. : 399. 245

M. No. 2834/71-72

Date : 16th May 1972

Received your letter dated 31st March 72.

I am very happy to know that you have ventured to publish 2 books one in English and another in Kannada and contribute your best for the spread of SPIRITUAL KNOWLEDGE.

Your ambition to enlighten the public in this field is to be highly appreciated.

I wish the enterprise a grand success.

Yours faithfully,

Sree Sivakumara Swamigalu

Sree Siddaganga Mutt.

Sri T. B. Basavarajayya,
 C/o. Dharmaprakasha Sri N. Rudraiah & Sons
 New Tharagupet, Bangalore-2.

(2)



Phone : 32324

K. HANUMANTHAIYA, M. P.,

'Kengal Krupa'

215, Bellary Road

Bangalore-560 006

To

Date 29-10-1975

Sri T. B. Basavarajayya,

Dear friend,

I received the two books you so kindly sent by post.
 Thanks.

I will read the books. I appreciate your earnestness and application to religious problems.

With good wishes.

Yours Sincerely,

K. Hanumanthaiyya

Dr. R. C. Hiremath, M.A., Ph.D..Professor and Head of the
Department of Kannada.Karnataka University
DHARWAR-3.
July 2, 1972

Dear Shri Basavarajayya

I have received your letter of 27th June, 1972 along with some printed forms of your proposed book "Essentials of Spiritualism". I have carefully gone through and found the sincere effort and keen insight in the writing.

Your ambitious project to write a large number of books on VEERASAIVA Philosophy and to distribute them freely is undoubtedly laudable.

I sincerely appreciate your Missionary spirit.

I wish you all success.

*Yours,*Sri T.B. Basavarajayya
New Tharagupet, Bangalore.R. C. Hiremath
2-7-1972.

(4)

S. M. Angadi, B.A., B.T.Professor in philosophy
Department of Philosophy
Karnataka UniversityKalyan Nagar
DHARWAR
August 28, 1972

Dear Sri T. B. Basavarajayya

It is really very kind of you to have thought of me and send your publication, "Sri Sringeri Jagadguru Adi Sankaracharyarige Dattawada Sri Chandramouleeswara Lingada Nija Vruttaanta, First Part".

I sincerely thank you for the same. I wish you every success in your laudable venture.

I fear you have embarked upon a challenging adventure, because it is very difficult or rather impossible to reconcile that RENUKACHARYA was born of no wombs, that He preached Veerasaivism to Agasthya, at whose instance Vibhishana installed three crores of Siva Lingas at Lanka and that he gave Linga—'Sri Chandra Mouleeswara Linga'—not "Ishtalinga" to Shankara when historians have proved that Saivism existed in India prior to the advent of Aryans.

Thanking you,

Yours Sincerely
S. M. ANGADI

(5)

From :

Sri T. B. Basavarajayya,
C/o Sri N. Rudraiah & Sons
Merchants, New Tharagupet

Bangalore-2
25-6-1977.

To

Sriman S. M. Angadi B.A., B.T.,
Proressor in Philosophy, Department of Philosophy
Karnataka University, Dharwar.

[N.B. :-

Reply to the aforementioned queries raised in his above letter dated 28-8-72 addressed to me by our brother, Professor S. M. Angadi, of Karnataka University, Dharwar]:

Subject :— 1. The incarnation of Sri Jagadguru Sri Renukacharya from the divine Head of Sri Somanatha Linga at Kolhipaki Kshetra and etc., :-

My dear brother,

No amount of human intellectual gymnasium and the flights of brilliant thoughts would ever be able to grasp in the least, the secret of the Providential Acts. God's ways are Mysterious to mankind. "Mama Maya Durathyaya-ಮಮ ಮಾಯಾ ದುರತ್ಯಯ". so alerts Bhagawan in the Scriptures. There is no need to be wholly despaired at the above version. Continuing His august expression, Lord of Lords, further stresses the real need to be

surrendered Absolutely at His divine Feet ; and accordingly, he who surrenders without the sense of ego, does realise the secret of God's ways through His Grace by and by and ultimately attains Him only. " Maam Eva Prapadyante-Maaya Methaam Tarantiteh - ಮಾಂ ಏವ ಪ್ರಪದ್ಯಂತೇ ಮಾಯಾಮೇತಾಂ-ತರಂತಿತೇ". Immediately the veil of illusion is warded off from our mental region by the Grace of the Mahacharya, one will certainly behold the Truth Higher within him through self introspection without any ambiguity whatsoever. Staunch faith and unadulterated devotion in the Most Supreme is the only way left open to each individual in this spiritual Path. Humanly one cannot emerge out from the head of any concrete substance and do meritorious deeds amidst mankind. And whereas it is certainly possible for God SUPREME to manifest Himself within a twinkling of an eye from any where, at any place and at any time, in any manner He chooses to do so. My brother Professor Sri. S. M. Angadi probably agrees with me in this respect. God's acts are unquestionable.

Lord Sri Basaveswara says " Ni Olidare - Visha] Vamruta Vahudayyaa : ನೀ ಒಲಿದರೆ ವಿಷವಮೃತವಹುದಯ್ಯಾ ' if God Almighty wishes, the venomous poison immediately transforms into Ambrosia. Lord Jesus says in the Holy Gospel, that if God Wills, it is possible for a Camel to pass through the eye of a needle.' How literally true the above versions of the Maha Purushas. The young boy Prahalada survived even in spite of drinking the most Halaahala Visha deadly poison. It is because of the divine Grace of Sri Hari. So, faith is inevitable in such glorious acts of God. "Faith is life and doubt is death" so says Lord Sri Krishna in Srimad Bhagavad Gita.

We believe God's (Sri Koodala Sangama Deva's) Holy immediate Presence is always enshrined in Sangameswara Linga, as well as Sri Kolhipaki Somanatha Linga and in Sri Chandra Mouleswara Linga too. In spite of innumerable Lingas, Linga tattva is one and the same with infinite Potentiality. Maha Guru being the very Supreme God Himself, "Guru Saakshaath Para

Brahma-ಗುರು ಸಾಕ್ಷಾತ್ಪರ ಬ್ರಹ್ಮ" He, with His Divine Power manifested in the Form of Srimad Jagadguru Sri Renukacharya instantaneously from the divine Head of Sri Somanatha Jyotirlinga as ordained by Siva at Mount Sri Kailasa, Sivagamas lend support to this effect. This genuine truth augurs well if believed with faith and devotion.

2. Coming to the second query whether Sri Jagadguru Renukacharya blessed with Ishtalinga, or Sthavara linga unto Adi Sri Sankaracharya of Sri Sringeri ; the point is very crystal clear in the light of the aforementioned narration that Bhagavan Bhagavadpada Sri Renukacharya was in fact no other than Sri Chandra Mouleeswara Linga itself and that Sri Chandra Mouleeswara Linga is another divine Form of the Mahacharya Himself. ಹರನೇ ಗುರು ಶ್ರೀ ಗುರುವೇ ಹರ ಎಂಬುದು ಸಂಸ್ಕೃತಜ್ಞೇಯ. Hence, the Mahacharya Blessed with Sri Chandra Mouleeswara Linga to Sri Sringeri Adi Sankaracharya accompanied with Sri Rathna Garbha Ganapathi and asked the Acharya of the Advaita Math at Sringeri to worship both the deities with fervent devotion and faith. for ever at his Maths. Revered sir, all your enlightening queries have been adequately explained to, in this treatise to the best of my ability with humility and reverence.

I am,

Ever yours in Srimad Jagadguru Renukacharya,

T. B. Basavarajayya,

Author of Essentials of Spiritualism treatise,

Bangalore-5

25-6-1977.

: Sivam Shantham :



(6)

॥ ಓಂ ನಮಃ ಪಂಚ ಜಗದ್ಗುರುಭ್ಯಃ ॥

ಶ್ರೀ. ಪ. ಬೃ. ಚಂದ್ರಶೇಖರ

ಶಿವಾಚಾರ್ಯಸ್ವಾಮಿಜಿ

ಅಮರೇಶ್ವರಮಠ : ಗುಳೇದಗುಡ್ಡ

ತಾ|| ಬದಾಮಿ, ಜಿ. ಬಿಜಾಪುರ

ತಾ|| 1-6-1975

ಶ್ರೀ ಟಿ. ಬಿ. ಬಸವರಾಜಯ್ಯ

C/o.

ಶ್ರೀ ಎನ್. ರುದ್ರಯ್ಯ ಆಂಡ್ ಸನ್ಸ್

ಮಂಡಿ ಮಾರ್ಕೆಟ್,

ನೂ ತರಗುಪೇಟೆ, ಬೆಂಗಳೂರು-2.

ಶ್ರೀ ಟಿ. ಬಿ. ಬಸವರಾಜಯ್ಯನವರಿಗೆ.

ಶಿವಸ್ಮರಣಪೂರ್ವಕ ತಿಳಿಸುವದೇನಂದರೆ. ನೀವು ಬರೆದ ಪತ್ರ ಹಾಗೂ "ಷಟ್ ಸ್ಥಲಪಟ" ಬಂದು ತಲುಪಿ ಒಹಳ ಆನಂದವಾಯಿತು. ತಮ್ಮಯ ಈ ಪರಿಶ್ರಮವು ಅತ್ಯಂತ ಸ್ತುತ್ಯಾರ್ಹವಾಗಿದೆ. ಈ ಪ್ರಕಾರ ನಮ್ಮ ಸಿದ್ಧಾಂತದ ಪ್ರಚಾರ ಅತ್ಯಾವಶ್ಯಕವಾಗಿರುತ್ತದೆ.

ನಾವು ವಾರಾಣಾಸಿಯ ಸಂಸ್ಕೃತ ವಿಶ್ವವಿದ್ಯಾಲಯದಲ್ಲಿ ಇದೇ ವರ್ಷ ರಿಸರ್ಚ್ ಗಾಗಿ ರಿಜಿಸ್ಟ್ರೇಶನ್ ಮಾಡಿಸಿರುತ್ತೇವೆ. ವಿಷಯ:- ಸಿದ್ಧಾಂತಶಿಖಾಮಣಿ: ದರ್ಶನಾಂತರೀಯ ಸಿದ್ಧಾಂತೈ: ಸಹ ಸಮೀಕ್ಷಾ |" ಸಿದ್ಧಾಂತ ಶಿಖಾಮಣಿ ಹಾಗೂ ಅನೃದರ್ಶನಗಳ ತುಲನಾತ್ಮಕ ಅಧ್ಯಯನವಾಗಿರುತ್ತದೆ. ಸದ್ಯಃ ಶಿವಯೋಗಿ ಶಿವಾಚಾರ್ಯರ ಕಾಲಮಾನದ ವಿಚಾರವಾಗಿ ಕೆಲ ವಿಷಯ ಸಂಗ್ರಹಿತವಾಗಿರುತ್ತದೆ. ಆದರೂ ಇನ್ನು ಸಮಾಧಾನಕರವಾಗಿಲ್ಲ. ತಮ್ಮಂಥವರ ಸಹಾಯ ಸಹಕಾರಗಳು ಪರಾಮರ್ಶೆಗಳು ಅವಶ್ಯಕವಾಗಿರುತ್ತವೆ. ಪ್ರಾಮಾಣಿಕ ಗ್ರಂಥಗಳ ಅಭಾವವಿರುತ್ತದೆ. ಆದರೂ ಇದ್ದದ್ದರಲ್ಲೆ ಸಪ್ರಮಾಣವಾಗಿ ಬರೆಯಬೇಕು. ನೀವು ಪರಿಶ್ರಮದಿಂದ ಕನ್ನಡದಲ್ಲಿ ಬರೆದ "ಶ್ರೀ ಶೃಂಗೇರಿ ಜಗದ್ಗುರು ಆದಿಶಂಕರಾಚಾರ್ಯರಿಗೆ ದತ್ತವಾದ ಚಂದ್ರ ಮೌಳೇಶ್ವರಲಿಂಗದ ನಿಜ ವೃತ್ತಾಂತ" ಎಂಬ ಗ್ರಂಥದಲ್ಲಿ ಶ್ರೀ ಜಗದ್ಗುರು ರೇಣುಕಾಚಾರ್ಯರ ಬಗ್ಗೆ ಸಪ್ರಮಾಣವಾದ ವಿಷಯ ದೊರೆಯಬಹುದೆಂದು ನಾವು ಭಾವಿಸಿದ್ದೇವೆ. ಹಾಗೂ "ಶಿವಾದ್ವೈತ ದರ್ಶನ"ದಲ್ಲಿ ಸಿದ್ಧಾಂತದ ವಿಷಯಗಳಾದರೂ ದೊರೆಯಬಹುದೆಂದು ಊಹಿಸಿದ್ದೇವೆ. ನಮ್ಮ ಪ್ರಬಂಧಕ್ಕೆ ಅನುಕೂಲವಾಗುವ ಯಾವ ನೂತನ ಗ್ರಂಥಗಳಿದ್ದರೂ ತಿಳಿಸಿರಿ. ನಮ್ಮ ಈ ಪ್ರಬಂಧವನ್ನು ಸಂಸ್ಕೃತ ದಲ್ಲಿಯೇ ಬರೆಯಬೇಕಾಗಿರುವುದು ತಿಳಿಯಿರಿ. ತಮ್ಮಯ ಈ ಅಮೃತ ಪ್ರೇಮ ಆವಿಷ್ಕರಣೆಯಾಗಿರುತ್ತದೆ. ವಾರಾಣಾಸಿಯಲ್ಲಿ ಜಂಗಮವಾಡಿ ಮಠದಲ್ಲಿ ಇರುತ್ತೇವೆ. ಸದ್ಯಃ ರಜೆಗಾಗಿ ಬಂದಿದ್ದೇವೆ ಮತ್ತೆ ಇಲ್ಲಿಂದ ೧೫-೭-೭೫ಕ್ಕೆ ಹೊರಡುತ್ತೇವೆ. ತಾ|| ೧೨-೬-೭೫ಕ್ಕೆ ಒಂದು ತಿಂಗಳ ಪ್ರವಚನಕ್ಕಾಗಿ ಇಲಕಲ್ಲಿಗೆ ಹೋಗುವ

ವರಿದ್ಧೇವ ತಿಳಿಯಿರಿ. ತಮ್ಮಯ ಮುಂದಿನ ಪತ್ರ ನೋಡಿಕೊಂಡು ಹೆಚ್ಚಿನ ವಿಷಯವಾಗಿ ಪತ್ರ ವ್ಯವಹಾರ ಮಾಡುತ್ತೇವೆ ತಿಳಿಯಿರಿ.

ಇತಿ ಶಿವಂ

ತಾ|| ಬಾದಾಮಿ, ಜಿ|| ಬಿಜಾಪುರ

ಚಂದ್ರ ಶೇಖರ ಶಿನಾಚಾರ್ಯ
ಅಮರೇಶ್ವರಮಠ ಗುಳೇದಗುಡ್ಡ,
1-6-1975



ಶ್ರೀ ವೇ|| ಕೇಶರಿ ಶ್ರೀ ಮಲ್ಲಿಕಾರ್ಜುನ ಮಹಾಸ್ವಾಮಿಗಳವರ
(7) ಪವಿತ್ರ ಸನ್ನಿಧಾನದಿಂದ ಕೃತಾನೇಕ ಆಶೀರ್ವಂಗಳು.

ವಿಜಾಪುರ, ಕರಡಿ ಗಾರ್ಡನ್. ತಾ. 1-5-1975

ಶ್ರೀ ಟಿ. ಬಿ. ಬಸವರಾಜಯ್ಯ

ಎನ್. ರುದ್ರಯ್ಯ ಅಂಡ್ ಸನ್ಸ್

ಮಂಡಿ ಮಾರ್ಚೆಂಟ್ಸ್

ನೂ, ತರಗುಪೇಟೆ, ಬೆಂಗಳೂರು-2.

ಸನ್ಮಾನ್ಯರೆ,

ನೀವು ಕಳುಹಿದ ಎರಡು ಹೊತ್ತಿಗೆಗಳು ಹಾಗೂ ಪತ್ರಗಳು ತಲುಪಿವೆ. ನೀವು ವೀರಶೈವ ಮಹಾ ಧರ್ಮದ ಪ್ರಸಾರಕ್ಕಾಗಿ ಗೈದ ಸಾಹಿತ್ಯ ಸೇವೆಯನ್ನು ಅರಿತು ಸಂತೋಷವಾಗಿದೆ. ನೀವು ಹಮ್ಮಿಕೊಂಡ ಕಾರ್ಯವಿಸ್ತಾರವು ನಿಮ್ಮ ಸಾಹಸದ ಪ್ರತೀಕ. ಅದು ನಾಡ ಜನತೆಗೆ ಹಿತ ಉಂಟು ಮಾಡಲೆಂದು ಆಶಿಸುತ್ತೇವೆ. ಸಿದ್ಧಾಂತ ಶಿಖಾಮಣಿಯು ಅನುಭವದ ಗ್ರಂಥ. ಅದರ ಬೆಳಕಿನಲ್ಲಿ ನೀವು ಸಾಗಬೇಕು ಕೊನೆಗೆ ಸಾಮರಸ್ಯ ಸ್ಥಿತಿ ಹೊಂದಬೇಕು ಎಂಬುದು ನಮ್ಮ ಹರಿಕೆ. ನಿಮ್ಮಿಂದ ನಿರ್ಮಲವಾದ ಹಾಗೂ ಸರ್ವಧರ್ಮದವರಿಗೆ ಹೃದ್ಯವಾದ ಸಾಹಿತ್ಯ ಕೃತಿ ಹೊರಬರಲೆಂದು ಆಶಿಸುತ್ತೇವೆ.

ಇಂತಂ,

ಶ್ರೀ ಮಲ್ಲಿಕಾರ್ಜುನ ಮಹಾಸ್ವಾಮಿಗಳು



(8) || ಓಂ ನಮಃ ಪಂಚ ಜಗದ್ಗುರುಭ್ಯಃ ||

ಶ್ರೀ ತಪೋಭೂಷಣ ಶ್ರೀ ಪ|| ಬ್ರ|| ಅರಳಿಲೇ ನೀಲಕಂಠ ಶಿವಾಚಾರ್ಯ ಕಟ್ಟೀಮನಿ
ಹಿರೇಮಠ.

ಚಿಮ್ಮಲಗಿ. ಪೋಸ್ತು ಬಸವನ ಬಾಗೇವಾಡಿ, ಬಿಜಾಪುರ ಡಿ., ಅಲಮಟ್ಟಿ ಸ್ಟೇಷನ್.
ಇವರ ಸನ್ನಿಧಿಯಿಂದಾ.

(ಪ್ರಥಮ ಪತ್ರ)

ತಾ|| 5-11-75

ಅದ್ವಿತೀಯ ಪಂಡಿತರಾದಂಥ ಶ್ರೀಮಾನ್ ಧರ್ಮಪ್ರಿಯ ಬೆಂಗಳೂರು
ಕಂಟೋನ್ಮೆಂಟ್‌ನಲ್ಲಿರುವ ಟಿ. ಬಿ. ಬಸವರಾಜಯ್ಯನವರು ಬೆಂಗಳೂರು ಇವರಿಗೆ
ಇತಿ ಸಪ್ರೇಮ ಶಿವಸ್ಮರಣ ಪೂರ್ವಕ ಕೃತ್ಯಕಾಲಿಕಾನಂತ ಶಿವಾಶೀರ್ವಾದಗಳ
ಪೂರ್ವಕ ಅಪ್ಪಣೆ ಕೊಡಿಸುವುದೇನೆಂದರೆ.

ಈಗ ಮಾಡುತ್ತಿರುವ ಕೆಲಸವು ಪವಿತ್ರವಾದದು. ಅತ್ಯಾವಶ್ಯಕವಾದುದು.
ತಾವು ಉತ್ಸಾಹದಿಂದ ಸಪ್ತಮಾಣಬದ್ಧವಾಗಿ ಅನೇಕ ವಿಷಯಗಳನ್ನು ಸಂಗ್ರಹಿಸಿ
ಬರೆದಚ್ಚು ಮಾಡಿಸಿ, ಜಗತ್ತಿನಲ್ಲಿ ನಿಮ್ಮ ಸ್ವಂತ ಖರ್ಚಿನಿಂದ ಬುಕ್-ಫೋಸ್ಟ್ ಮಾಡಿ
ಕಳುಹಿಸುವಂತೆ ನಮಗೂ ಕೂಡ ಅತಿಭಕ್ತಿಯಿಂದ ಬುಕ್-ಫೋಸ್ಟ್ ಮುಖಾಂತರ
ಶ್ರೀ ಶೃಂಗೇರಿ ಜಗದ್ಗುರು ಆದಿ ಶ್ರೀ ಶಂಕರಾಚಾರ್ಯರಿಗೆ ದತ್ತವಾದ ಶ್ರೀ ಚಂದ್ರ
ಮೌಳೀಶ್ವರ ಲಿಂಗದ ನಿಜವೃತ್ತಾಂತವೆಂಬ ಘನವಾದ ವೀರಶೈವೇತಿಹಾಸವನ್ನು
ತುಂಬಿಕೊಂಡು ಹೆಣೆಯಲ್ಪಟ್ಟ ಗ್ರಂಥವು ಮುಟ್ಟಿ ವಿಷಯವನ್ನವಲೋಕಿಸಿ ಮನಸ್ಸಿಗೆ
ತುಂಬಾ ಸಂತೋಷವಾಗುವುದಲ್ಲದೇ ಅತ್ಯಾನಂದವಾಯಿತು. ಕಾಲಕಾಲಕ್ಕೆ ಇದೇ
ರೀತಿಯಾಗಿ ಆಚಾರ್ಯರ-ವೀರಶೈವದ ನಿಜ ಇತಿಹಾಸದ ಬಗ್ಗೆ ಅನೇಕ ಗ್ರಂಥಗಳು
ಇಂಗ್ಲೀಷ್, ಕನ್ನಡ, ಹಿಂದಿ, ತಮಿಳು; ತೆಲಗು, ಅರಬ್ಬಿ-ಇನ್ನಿತರ ಭಾಷೆಗಳಲ್ಲಿ
ಹೊರಟು ನಮ್ಮ ಶ್ರೇಷ್ಠ ಆಚಾರ್ಯರ ಕೀರ್ತಿ ಪತಾಕೆಯು ಜಗತ್ತಿನ ತುಂಬೆಲ್ಲ ಹರಡಿ
ವೀರಶೈವ ಧರ್ಮ ವಿಶ್ವದಲ್ಲೆಲ್ಲ ಹರಡಲೆಂದು ನಮ್ಮ ಆಸೆ. ಆಯಾಯ ಗ್ರಂಥಗಳನ್ನು
ಇನ್ನೂ ಹೆಚ್ಚೆಚ್ಚಾಗಿ ಬರೆಯುವ ಶಕ್ತಿಯನ್ನು ಹೆಚ್ಚಾದ ಆಯುಷ್ಯವನ್ನು ಜಗದೀಶನು
ಜಗದ್ಗುರು ಪಂಚಾಚಾರ್ಯರು ನಿಮ್ಮಗಳಿಗೆ ಕೊಟ್ಟು ಕಾಪಾಡಲೆಂದು ಹರಸುತ್ತೇವೆ.
ನೀವು ನಮ್ಮ ವ್ರತದ ಮುಕ್ತಾಯ ಕಾಲಕ್ಕೆ ನಿಮಗೆ ಅಪ್ಪಣೆ ಕೊಡಿಸುತ್ತೇವೆ. ಆಗ
ಬರಬೇಕು—ತಿಳಿಯಿರಿ.

ಶ್ರೀ ರೇಣುಕರು ನಿಮಗೆ ಒಳ್ಳೆದನ್ನುಂಟುಮಾಡಲಿ.

ಇತಿ ಶಿವಂ ಭೂಯಾತ್.



(9) ಶ್ರೀಮದ್ವೇದವೇದಾಪುರ ದೇವಸಿಂಹಾಸನಾಧೀಶ್ವರ

ಪಟ್ಟಾಧ್ಯಕ್ಷ ಶ್ರೀ ಪರ್ವತರಾಜ ಶಿವಾಚಾರ್ಯಮಹಾಸ್ವಾಮಿಗಳು

ಹಾಣಸಮಾರನಹಳ್ಳಿ, ಸಂಸ್ಥಾನ ಮಠ, ದೇವನಹಳ್ಳಿ ತಾಲ್ಲೂಕ್.

ಗೆ. ನಂ.

ದಿನಾಂಕ: 14-11-1975

ಮೊಕ್ಕಾಂ: ಶ್ರೀಸಂಸ್ಥಾನಮಠ

ವೇದಮೂರ್ತಿ ಶ್ರೀ ಟಿ. ಬಿ. ಬಸವರಾಜಯ್ಯನವರಿಗೆ ಕೃತ ತ್ರಿಕಾಲ ಶಿವಸ್ತುರಣ ಪೂರ್ವಕ ಶುಭಾಶೀಷಃ. ನಾವು ಶಿವಾನಂದ ವೈಭವ ತಪಸ್ಸುಮ್ರಾಜ್ಯದಿಂದ ಆರೋಗ್ಯ ವಾಗಿರುತ್ತೇವೆ. ಯಾವತ್ತೂ ನಿಮ್ಮೆಲ್ಲರ ಯೋಗಕ್ಷೇಮಾಶಯಂಗಳಿಗೆ ಕುಶಲ ಪತ್ರ ಬರೆಯುವುದು.

ಅದಾಗಿ ಉ॥ ಕು॥ ಸಾಂಪ್ರತ.

ನೀವು ಭಕ್ತಿಯಿಂದ ಅರ್ಪಿಸಿದ ಶಿವಾದ್ವೈತ ಸಿದ್ಧಾಂತ ಪ್ರತಿಪಾದಿತವಾದ ಸದ್ಗುಂಥವು ನಮ್ಮ ವಶಕ್ಕೆ ತಲುಪಿತು. ವೀರಶೈವ ಮಹಾಮತ ಸ್ಥಾಪನಾಚಾರ್ಯ ಜಗದಾದಿ ಪರಮ ಜಗದ್ಗುರು ಶ್ರೀ ರೇಣುಕ ಭಗವತ್ಪಾದಾಚಾರ್ಯರ ಉಪದೇಶಾ ಮೃತವನ್ನು ನೀವು ಜನಸಾಮಾನ್ಯರ ಅವಗಾಹನೆಗೆ ಸುಲಭ ಶೈಲಿಯಲ್ಲಿ ರಚಿಸಿ ಹೊರತರುತ್ತಿರುವುದು ಸ್ತುತ್ಯಾರ್ಹ ಕಾರ್ಯ; ಅಲ್ಲದೆ ಅಂಗ ಭಾಷೆಯಲ್ಲಿ ಆಚಾರ್ಯರ ಸಿದ್ಧಾಂತವನ್ನು ಪ್ರಕಟಿಸುತ್ತಿರುವುದು ನಿಜಕ್ಕೂ ಶ್ಲಾಘನೀಯವಾದದ್ದು; ಈಗತಾನೆ ನಮ್ಮ ಹಸ್ತಗತವಾಗಿರುವ ವಿನಂತಿ ಗ್ರಂಥವನ್ನು ಅವಗಾಹನೆ ಮಾಡುತ್ತೇವೆ.

ಆಚಾರ್ಯರ ಆಧ್ಯಾತ್ಮ ಸಿದ್ಧಾಂತವನ್ನು ಬೆಳಕಿಗೆ ತರುತ್ತಿರುವ ನಿಮ್ಮ ಕಾರ್ಯವು ಪರಶಿವನ ಕೃಪೆಯಿಂದ ಮುಂದುವರೆಯಲೆಂದು ಹಾರೈಸುತ್ತೇವೆ; ಈ ಕಾರ್ಯಗಳ ಬಗ್ಗೆ ಧನ ಸಹಾಯವನ್ನು ಅಪೇಕ್ಷಿಸುತ್ತೀರಿ; ಸದ್ಯಃ ಸಾಧ್ಯವಿಲ್ಲ ಮುಂದೆ ಸಹಾಯ ಮಾಡಲು ಆಶ್ವಾಸನೆ ಕೊಡುತ್ತೇವೆ. ಈ ಬಗ್ಗೆ ನಿಮ್ಮ ವಿರಾಮ ಕಾಲದಲ್ಲಿ ನಮ್ಮ ಈ ಸಂಸ್ಥಾನಕ್ಕೆ ಬನ್ನಿರಿ.

ಉಳಿದ ವಿಷಯ ಮುಕ್ತ.

ಇತ್ಯಾಶೀಷಃ

ಪಟ್ಟಾಧ್ಯಕ್ಷ ಶ್ರೀ ಪರ್ವತರಾಜ ಶಿವಾಚಾರ್ಯ ಮಹಾಸ್ವಾಮಿಗಳು.

(10) || ಓಂ ನಮಃ ಪಂಚ ಜಗದ್ಗುರುಭ್ಯಃ ||

ಶ್ರೀ ಷ|| ಬ್ರ|| ತಪೋಭೂಷಣ ಅರಳಿಲೇ ನೀಲಕಂಠ ಶಿವಾಚಾರ್ಯರು
ಕಟ್ಟೀಮನಿ ಹಿರೇಮಠ-ಚಿಮ್ಮಲಗಿ ಇವರ ಸನ್ನಿಧಿಯಿಂದಾ. ಚಿಮ್ಮಲಗಿ.
(ದ್ವಿತೀಯ ಪತ್ರ) 20-11-75

ಶ್ರೀಯುತ ಧರ್ಮಪ್ರಿಯ ಟಿ. ಬಿ. ಬಸವರಾಜಯ್ಯ ಬೆಂಗಳೂರು. ಇವರಿಗೆ.
ಶುಭಾಶೀರ್ವಾದಗಳ ಪೂರ್ವಕ ಅಪ್ಪಣೆ ಕೊಡಿಸುವುದೇನೆಂದರೆ—

ಇತ್ತ ನಿತ್ಯ ಶಿವಲಿಂಗಾನುಷ್ಠಾನ ಆರೋಗ್ಯಭಾಗ್ಯದೊಡನೆ ಇದ್ದೇವೆ.
ನೀವು ನಿಮ್ಮಲ್ಲಿರ ಆರೋಗ್ಯಕ್ಕೆ ಇದೆ ರೀತಿಯಾಗಿ ಅರಿಕೆ ಮಾಡಿಕೊಳ್ಳುತ್ತಿರಬೇಕು.
ನೀವು ಬಿನ್ನವಿಸಿದ ಓಲೆಯು ಮುಟ್ಟಿ ವಿಷಯ ವಿಧಿತವಾಗಿ ಮನಸ್ಸಿಗೆ ಎಲ್ಲಿಲ್ಲದ
ಆನಂದವನ್ನುಂಟುಮಾಡಿತು. ಮತ್ತು ಬುಕ್ - ಫೋಸ್ಟ್ ಮೂಲಕ ಕಳಿಸಲ್ಪಟ್ಟ
2 ಪುಸ್ತಕಗಳನ್ನು ಅಲ್ಲದೇ ಮೊದಲು ಕಳಿಸಿದಂತೆ ಶ್ರೀ ಚಂದ್ರಮೌಳೀಶ್ವರ ಲಿಂಗದ
ನಿಜ ವೃತ್ತಾಂತವನ್ನು ಸಂಪೂರ್ಣ ಓದಿ ಮುಗಿಸಿದ್ದಾಯಿತು. ಇಂಥ ಪುಸ್ತಕಗಳು
ಶ್ರೀ ಜಗದ್ಗುರು ಪಂಚಾಚಾರ್ಯರ ಬಗ್ಗೆ ಇನ್ನು ಅನೇಕಾನೇಕ ನಿಮ್ಮಿಂದ ಹೊರಟು
ಜಗತ್ತಿನ ತುಂಬೆಲ್ಲ ಪ್ರಸಾರವಾಗಬೇಕಾಗಿದೆ. ಇದಕ್ಕೆ ಅನೇಕ ಸದ್ಭಕ್ತರ ಸಹಾಯ
ಸೌಕರ್ಯಗಳಾಗಬೇಕು ಅಂದರೆ ಅನುಕೂಲ. ನಮ್ಮ ಕಡೆಗೆ ಈಗ ನೀವು ಬಂದರೆ
ಸಾಧ್ಯವಾಗಲಿಕ್ಕಿಲ್ಲ. ವೈಶಾಖ ಮಾಸಕ್ಕೆ ಅಕ್ಷಯ ತೃತೀಯ ಆದನಂತರ ಓಲೆ
ಬರೆಯುತ್ತೇವೆ ಅವಾಗ ಬಂದರೆ ನಿಮಗೆ ಸಾಧ್ಯವಾಗಬಹುದು. ಈಗ ಅದು
ಸೀಜನ್ ಕಾಲವಲ್ಲ—ತಿಳಿಯಿರಿ. ಮತ್ತೊಮ್ಮೆ ಟಿಪಾಲು ಬರೆಯುತ್ತೇವೆ. ಆ
ಕಾಲಕ್ಕೆ ನಮಗೆ ಸಾಧ್ಯವಾದಷ್ಟು ಸಹಾಯ ಮಾಡುತ್ತೇವೆ ತಿಳಿಯಿರಿ—

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ಇತಿ ಶಿವಂಭೂಯಾತ್

(11) ಮರಬದ ಜಡೇಮಠಾಧ್ಯಕ್ಷ, ಬಾಲ ಬೃಹಸ್ಪತಿ, ತಪಸ್ವಿ

ಶ್ರೀ ಷ|| ಬ್ರ|| ಗಂಗಾಧರ ಶಿವಾಚಾರ್ಯ ಶ್ರೀಗಳವರ ಸನ್ನಿಧಾನದಿಂದ.

ಶ್ರೀಯುತ ಟಿ. ಬಿ. ಬಸವರಾಜಯ್ಯ ಬೆಂಗಳೂರು ಅವರಿಗೆ ಶಿವಮ್ ;

ಮಹೋದಯರೆ, ನೀವು ಕಳುಹಿಸಿದ ವಿನಂತಿ ಗ್ರಂಥ ತಲ್ಲಿದೆ. "ವೀರಶೈವ  
ತತ್ತ್ವಜ್ಞಾನದ ಪ್ರಸಾರಕ್ಕಾಗಿ ನೀವು ಸಾಹಸದಿಂದ ಶ್ರಮಿಸುತ್ತಿರುವುದು ನಮಗೆ  
ಉತ್ಸಾಹವನ್ನುಂಟು ಮಾಡಿದೆ. ಗೃಹಸ್ಥ ಧರ್ಮದ ಭಾರವನ್ನು ಹೊತ್ತಿದ್ದರೂ,  
ಗ್ರಂಥ - ರಚನೆ - ಪ್ರಕಟಣೆಗಳಲ್ಲಿ ಮುನ್ನುಗ್ಗುತ್ತಿರುವುದು ಶ್ಲಾಘನೀಯವೆನಿಸಿದೆ.  
ಇದೇ ರೀತಿ ನೀವು ಸಮರ್ಥ ಗ್ರಂಥವಾದ ಸಿದ್ಧಾಂತ ಶಿಖಾಮಣಿಯ ಬಗೆಗೆ ಗ್ರಂಥ  
ಮೂಲಕ ಪ್ರಸಾರ ಮಾಡುತ್ತಿದ್ದೀರಿ. ಈ ಕಾರ್ಯವು ಮುಂದುವರಿಯಬೇಕೆಂದು  
ಹಾರೈಸೋಣವಾಗಿದೆ.

ಆಗಾಗ ನಿಮ್ಮಲ್ಲಿರ ಯೋಗಕ್ಷೇಮಕ್ಕೂ ಸಾಹಿತ್ಯ ರಚನೆಗೂ ಅರಿಕೆ ಮಾಡುತ್ತಿರ  
ಬೇಕು. ಶ್ರದ್ಧೆ ಇರಲಿ. ಇತ್ಯಾಶೀಷಃ

ವಿಳಾಸ :

27-11-75

ಯೋಗಾಶ್ರಮ, ಗುಡೂರು ಪೋಸ್ಟ್, ಹುನಗುಂದ ತಾ|| ಬಿಜಾಪುರ ಡಿ||



ಓಂ

(12)

॥ ಶ್ರೀ ವಿಜಯ ಮಹಂತೇಶ ಪ್ರಸಿದ ॥

ಶ್ರೀ ನಿ॥ ಪ್ರ॥ ಮಹಾಂತಸ್ವಾಮಿಗಳು  
ಚಿತ್ತರಗಿ ಸಂಸ್ಥಾನಮಠ. ಮುಕ್ಕಾಂ : ಇಲಕಲ್ಲ.  
ಪೋನ್ ನಂ.: ೪೪ ತಾ॥ ೩೧-೧೨-೭೫.

ಶ್ರೀ ಟಿ. ಬಿ. ಬಸವರಾಜಯ್ಯ-ಬೆಂಗಳೂರು ಅವರಿಗೆ ಆಶೀರ್ವಾದ ಪ್ರಾರ್ಥನೆ  
ಸೂಚಿಸುವುದು.

ನೀವು ಕಳಿಸಿದ ಪುಸ್ತಕ ಹಾಗೂ ಪತ್ರಗಳು ಮುಟ್ಟಿವೆ. ಅವಕಾಶ ಕಲ್ಪಿಸಿಕೊಂಡು  
ಪುಸ್ತಕವನ್ನು ಓದುತ್ತೇವೆ. ನೀವು ಮಾಡುತ್ತಿರುವ ಸಾಹಿತ್ಯ ಸೇವೆ ಸ್ತುತ್ಯ.  
ನಿಮ್ಮಿಂದ ಇನ್ನೂ ಇಂಥಹ ಕೃತಿರತ್ನಗಳನ್ನು ಹೊರತರುವ ಶಕ್ತಿಯನ್ನು ಕರ್ತೃ  
ಚಿತ್ತರಗಿ ಶ್ರೀ ಮಹಂತೇಶ ಮಹಾಶಿವಯೋಗಿಯು ದಯಪಾಲಿಸಲೆಂದು ಹೃದಯಾರ್ಥ  
ಹಾರೈಸಲಾಗಿದೆ.

ಇತಿ,

ಆಶೀರ್ವಾದಗಳು.

ಓಂ

॥ ಓಂ ನಮಃ ಶ್ರೀಮಜ್ಜಗದ್ಗುರು ಪಂಚಾಚಾರ್ಯಾಯ ॥

ನಂ. ೧೦೭೬

ದಿ॥ ೨೯-೬-೧೯೭೬

ಶ್ರೀ ಶಿವಮಂಗಲವು

(13)

ನೇ॥ ನೀರಭದ್ರಯ್ಯಸ್ವಾಮಿ ಆರ್. ಎಚ್.

C/o. ಶ್ರೀಮದ್ರಂಭಾಪುರಿ ಜಗದ್ಗುರು ಪೀಠ  
ಬಾಳೆಹೊನ್ನೂರು. (ಮೈಸೂರು ರಾಜ್ಯ)

To,

ಪಂಡಿತ ಶ್ರೀ ಟಿ. ಬಿ. ಬಸವರಾಜಯ್ಯ, ಬೆಂಗಳೂರು ರವರಿಗೆ.

ನೀವು ಕಳಿಸಿದ ಮ್ಯಾಟರ್ ೨ ತಲುಪಿವೆ. ನಿಮ್ಮ ಅನುಭವದ ವಿಷಯ  
ಉತ್ತಮ, ಸಂಶೋಧನೆಯಾಗಿದೆ. ಶ್ರೀಮದ್ ಜಗದಾದಿ ಪರಮ ಜಗದ್ಗುರು  
ಪಂಚಾಚಾರ್ಯ ಭಗವತ್ಪಾದರು ನಿಮ್ಮ ಪ್ರಯತ್ನವು ಸಿದ್ಧಿಸುವಂತೆಯೂ, ತಮಗೆ  
ಕ್ರಿಯಾ ಸಫಲತೆಯನ್ನು ಅನುಗ್ರಹಿಸಲಿ ಎಂದು ಪ್ರಾರ್ಥಿಸುವೆನು.

ಕರ್ತವ್ಯ ನಿಷ್ಠರಿಗೆ ಮಹಾಗುರುವಿನ ಕರುಣೆಯಿಂದ ಸಹಾಯ ಸಹಕಾರವು  
ದೊರೆಯುವುದು ಹೇಗೆ ಎಂಬುದು ಆತನಿಗೆ ಗೊತ್ತು, ಮುಂದೆ ತಮಗೂ ಅನುಭವ  
ವಾಗುವುದು.

ಇತಿ ಶಿವಮ್.

॥ ಶ್ರೀ ಜಗದ್ಗುರು ಪಂಚಾಚಾರ್ಯಭೋಜ್ಯೇ ನಮಃ ॥

(14) ಶ್ರೀ ಶ್ರೀ ಸ್ವಾಮಿ ನೀರಭದ್ರಶಿವಾಚಾರ್ಯರು  
ಬೃಹಸ್ಪತಿ, ಹಲಗೂರು  
ಮಂಡ್ಯ ಜಿಲ್ಲಾ (ಕರ್ನಾಟಕ) ೫೭೧-೪೨೧

ಸ್ವಸ್ತಿಶ್ರೀ ಗುರುಕೃಪೆಯಿಂದ, ಮುಖ್ಯಾಂ: ಹಲಗೂರು  
ಶ್ರೀಮಾನ್ ಟಿ. ಬಿ. ಬಸವರಾಜಯ್ಯ, ಮಿತಿ: ೨೪-೩-೧೯೭೭

“ಶ್ರೀ ಶೃಂಗೇರಿ ಜಗದ್ಗುರು ಆದಿ ಶ್ರೀ ಶಂಕರಾಚಾರ್ಯರಿಗೆ ದತ್ತವಾದ  
ಶ್ರೀ ಚಂದ್ರಮೌಳೀಶ್ವರ ಲಿಂಗದ ನಿಜ ವೃತ್ತಾಂತ” ಗ್ರಂಥಕರ್ತೃ, ಬೆಂಗಳೂರು  
ಇವರಿಗೆ ಶುಭಾಶೀಷ:

ಪ್ರಿಯರೆ,

ದಿನಾಂಕ 17-3-1976 ರಂದು ನೀವು ಬರೆದ ಸುದೀರ್ಘ ಪತ್ರ ದಿನಾಂಕ  
18-3-1976 ರಂದು ನಮಗೆ ತಲುಪಿತು. ನಮ್ಮ ಶ್ರೀಮಠದ ಕರ್ತವ್ಯಶೀಲತೆಯ  
ಬಗೆಗೆ ಶ್ರೀ ಓ. ಎನ್. ಲಿಂಗಣ್ಣಯ್ಯನವರು ದಿನಾಂಕ 8-3-76 ರ “ಪಂಚಾಚಾರ್ಯ  
ಪ್ರಭೆ”ಯಲ್ಲಿ ಪ್ರಕಟಿಸಿದ ಪರಿಚಯ ಲೇಖನವನ್ನು ನೀವು ಓದಿ, ಸಂತೋಷದಿಂದ  
ಬರೆದ ನಿಮ್ಮ ಪತ್ರವನ್ನು ನಾವು ಹರ್ಷದಿಂದ ಪರಿಗ್ರಹಿಸಿ, ಜಗದ್ಗುರು ಪಂಚಾ  
ಚಾರ್ಯರು ನಿಮಗೆ ಇತೋಪ್ಯತಿಯ ಸನ್ಮಂಗಳಗಳನ್ನು ಆಶೀರ್ವದಿಸಲೆಂದು  
ಹೃತ್ಪೂರ್ವಕ ಹಾರೈಸುತ್ತೇವೆ.

ಮಾನ್ಯರೆ,

ನಿಮ್ಮಿಂದ ವಿರಚಿತವಾದ “ಶ್ರೀ ಶೃಂಗೇರಿ ..... ಶ್ರೀ ಶಂಕರಾಚಾರ್ಯರಿಗೆ  
ದತ್ತವಾದ ಶ್ರೀ ಚಂದ್ರಮೌಳೀಶ್ವರ ಲಿಂಗದ ನಿಜವೃತ್ತಾಂತ” ಪ್ರಬಂಧ ಪುಸ್ತಕವು  
ದಿನಾಂಕ 24-3-1976 ರಂದು ನಮಗೆ ಮುಟ್ಟಿದೆ. ಸ್ವಧರ್ಮೋದ್ಧಾರದ ಬಗೆಗೆ  
ನಿಮಗುಳ್ಳ ಆಸಕ್ತಿಯನ್ನು ನಿಮ್ಮ ಈ ಬರೆಹವು ತಿಳಿಸುತ್ತಿದೆ. ಇಲ್ಲಿಯವರಿಗಿಗೂ,  
ಈಗಲೂ, ಇನ್ನು ಮುಂದೆಯೂ ನಿಮ್ಮಂಥ ಅಭಿಮಾನಿಗಳೇ ಶಿವಧರ್ಮವನ್ನು ಉಳಿಸಿ  
ಬೆಳೆಸಿ ಪುಷ್ಟಿಗೊಂಡಿರುವುದು-ಇನ್ನೂ ಪುಷ್ಟಿಗೊಳ್ಳಬೇಕಾಗಿರುವುದು ಸ್ವಭಾವತಃ  
ಸಂಪುಷ್ಕವು. ಈ ಬಗೆಯಿಂದ ಕಳಕಳಿಯಿಂದ ಕೆಲಸಮಾಡುತ್ತಿರುವ ನಿಮಗೆ, ನಮ್ಮ  
ಸಮಾಜದ ಮೂಲಸೀತೆಗಳು ಸಂಪೂರ್ಣ ಆಶ್ರಯನೀಯಬೇಕಾದುದು  
ಕರ್ತವ್ಯ.

ಆತ್ಮೀಯರೇ! ನಿಮ್ಮನ್ನು ಒಮ್ಮೆ ನಮ್ಮ ಶ್ರೀಮಠಕ್ಕೆ ಬರಮಾಡಿಕೊಳ್ಳುವ  
ಆಲೋಚನೆಯಿದೆ. ಇರಲಿ.

ದಯಾಮಯ ಪರಮೇಶ್ವರನು ನಿಮ್ಮನ್ನು ಆಶೀರ್ವದಿಸಲಿ.

ಇಂತು

ಸ್ವಾಮಿ ನೀರಭದ್ರ ಶಿವಾಚಾರ್ಯ



(15)

ಓಂ

॥ ಓಂ ಪಟ್‌ಸ್ಥಲಬ್ರಹ್ಮಣೇ ನಮಃ ॥

ಮಾನವಧರ್ಮಕ್ಕೆ ಜಯವಾಗಲಿ ! ಧರ್ಮದಿಂದಲೇ ವಿಶ್ವಕ್ಕೆ ಶಾಂತಿ !!

ಶ್ರೀ ಷ||ಬ್ರ|| ರಾಜೋಟಿ ಶಿವಾಚಾರ್ಯರು ಚರಪಟ್ಟಾಧಿಪತಿ,

ಕಟ್ಟೀಮನಿ ಸಂಸ್ಥಾನ ಹಿರೇಮಠ

ಪೋ|| ಮೆಹಕರ ಶ್ರೀಗಳವರ ಮಠ ಸನ್ನಿಧಾನದಿಂದ ಪೋ|| ಡೋಣಗೋಪುರ  
ಮಾರ್ಗ-ಹಂಲಸೂರು, ಜಿ|| ಬೀದರ. ಮಾರ್ಗ-ಕಮಾಲನಗರ, ಜಿ|| ಬೀದರ

ಶ್ರೀಮಾನ್ ಟಿ. ಬಿ. ಬಸವರಾಜಯ್ಯನವರಿಗೆ ತಾ. ೪-೬-೭೬

ಅನಂತ ಶುಭಾಶೀರ್ವಾದಗಳು.

ತಾವು ಡೋಣಗೋಪುರಕ್ಕೆ ಎರಡು ಗ್ರಂಥಗಳು ನೀವು ಕಳುಹಿಸಿದ್ದು ನಮಗೆ ತಲುಪಿವೆ.

ನಿಮ್ಮಲ್ಲಿರುವ ಧಾರ್ಮಿಕ ಪ್ರೇಮ, ಸಾಹಿತ್ಯಸೇವೆ ಇವೆಲ್ಲ ಕಂಡು ಮನಸ್ಸಿಗೆ ಅತ್ಯಾನಂದವನ್ನುಂಟು ಮಾಡಿದೆ. ಈಗಿನ ನವಯುಗದ ಪ್ರಜರಿಗೆ ಸಾಹಿತ್ಯವು ಮಾರ್ಗದರ್ಶನ ಮಾಡಲು ಅತ್ಯಂತ ಸಹಾಯ ಕಾರಿಯಾಗಿರುತ್ತದೆ.

ಮಹಾ ಗುರು ಸಾರ್ವಭೌಮ ಪಂಚಾಚಾರ್ಯರು ನಿಮಗೆ ನಿತ್ಯ ಮಂಗಳ ವನ್ನುಂಟು ಮಾಡಲಿ ಎಂದು ಅಪೇಕ್ಷಿಸುತ್ತೇನೆ.

ಇತ್ಯಾಶೀಷಃ



(16)

ಓಂ

ತಪೋಭೂಷಣ, ವೇ|| ಪಂ|| ಶ್ರೀ ಸುರೇಶ ಸ್ವಾಮಿ, ಬಸವಟ್ಟ, ಹಿರೇಮಠ  
ಮಂ|| ಪೋ|| ಗೋರಟಾ, ಜಿಲ್ಲಾ ಬೀದರ (ಕರ್ನಾಟಕರಾಜ್ಯ) ತಾ. ೪-೬-೭೬  
ಶ್ರೀಯುತರಂ ಪಂಡಿತ ಟಿ. ಬಿ. ಬಸವರಾಜಯ್ಯನವರಿಗೆ ಅನಂತ ವಂದನೆಗಳು.

ತಾವು ವಿಶಾಲಹೃದಯರಾಗಿ ವಿಸ್ತೃತವಾಗಿ ಒರೆದ ಪತ್ರವು ತಲುಪಿದೆ. ಓದಿ ಅತ್ಯಾನಂದವಾಯಿತು. ತಮ್ಮದು ಅಲ್ಪ ಕೃತಿ ಅಲ್ಲ. ಜೀವನಕ್ಕೆ ಬೃಹದಾಕಾರವಾಗಿ ಕಂಡು ತೋಪಿಸುವದು ನಿಮ್ಮ ವಿಶಾಲ ಜೀವಿತವೇ ಕಾರಣವಾಗಿದೆ. ನಾನೇನು ಬರೆದಿರುವದಿಲ್ಲ. ಬರೆಯಲು ಪ್ರೇರಣೆಮಾಡಿ ಬರೆಯಿಸಿಕೊಂಡ ಶ್ರೀ ಜಗದ್ಗುರು ರೇಣುಕಾಚಾರ್ಯರ ಘನಮಹಿಮೆಯೇ ಹೊರ್ತು ಬೇರೊಂದಿಲ್ಲ.

ನೀವು ಕಳುಹಿಸಿದ ಎರಡು ಪುಸ್ತಕಗಳು ತಲುಪಿವೆ. ಇನ್ನೂ ಅವುಗಳ ಅವಲೋಕನೆಯಾಗಿಲ್ಲ, ಸಮಯದ ಅಭಾವ ಮೂಲಕ, ಸಿದ್ಧಾಂತಶಿಖಾಮಣಿಯ ಆಧಾರಿತವಾಗಿ ಅನೇಕ ಪಂಡಿತರು ವಿಶಾಲ ಬೃಹದ್ಗ್ರಂಥಗಳನ್ನು ಬರೆದಿರುವುದು ತಿಳಿಸಿದ್ದೀರಿ. ನಮಗೆ ಯಾರ ಪರಿಚಯವೂ ಇಲ್ಲ. ಪ್ರತಿಯೊಬ್ಬರ ಹೆಸರು ಅವರ ಅಡ್ರಸ್ಸು ಸಂಪೂರ್ಣವಾಗಿ ಬರೆದು ಕಳಿಸಬೇಕಾಗಿ ವಿನಂತಿಸಿಕೊಳ್ಳುತ್ತೇನೆ. ಕಾರಣ ಆ ಪೂಜ್ಯ ಮಹನೀಯರಿಗೆಲ್ಲ ಮಾನವ ಧರ್ಮಶಾಸ್ತ್ರ ಗ್ರಂಥವನ್ನು ಕಾಣಿಕೆಯಾಗಿ ಸಮರ್ಪಿಸುವ ಅಪೇಕ್ಷೆ ಇದೆ.

ನಿಮ್ಮಲ್ಲಿರುವ ಸಾಹಿತ್ಯ ಸೇವೆಯು ಅನುಕರಣೀಯವಾಗಿದೆ. ಈಗಿನ ಕಾಲದಲ್ಲಿ ನಿಮ್ಮಂಥ ವೈಚಾರಿಕ ಪ್ರಾಜ್ಞರ ಅವಶ್ಯಕತೆಯಿದೆ. ನಿಮ್ಮ ಸಾಹಿತ್ಯದಲ್ಲಿ ಪೌರ್ವಾತ್ಯ ಪಾಶ್ಚಾತ್ಯ ಎರಡುವಿಧ ದೃಷ್ಟಿಕೋನದಲ್ಲಿರುವ ಮೂಲಕ, ಅಧುನಿಕ ಕಾಲದಲ್ಲಿ ಅದಕ್ಕೆ ಅತ್ಯಂತ ಮಹತ್ವವುಂಟು.

ಮಾನವ ಧರ್ಮಶಾಸ್ತ್ರ ಗ್ರಂಥವನ್ನು ತಾವು ಚೆನ್ನಾಗಿ ಪರಿಶೀಲನೆ ಮಾಡಿ ಅದರಲ್ಲಿ ನ್ಯೂನ್ಯಾಧಿಕ ದೋಷಗಳು ಕಂಡುಬಂದಲ್ಲಿ ಅದಕ್ಕೆ ತಾವು ಮಾರ್ಗದರ್ಶನ ಮಾಡಿ ಎಂದು ಅಪೇಕ್ಷಿಸುತ್ತೇನೆ.

ತಮ್ಮ

ಸುರೇಶ ಸ್ವಾಮಿ ಹಿರೇಮಠ  
ಮಾನವ ಧರ್ಮಶಾಸ್ತ್ರ ಗ್ರಂಥಕರ್ತರು  
ಜಿ|| ಬೀದರ, ಗೋರಟಾ.

ಸೂ:-ಮಾನವ ಧರ್ಮಶಾಸ್ತ್ರ; ಇದೊಂದು ಮನನೀಯವಾದ ಬೃಹದ್ಗ್ರಂಥ. ನಿಜಕ್ಕೂ ಆತ್ಮಪರಿಶೋಧನೆಯ ಹೆದ್ದಾರಿಯಲ್ಲಿ ಜನತೆಗೆ ಆರದ ದಾರಿ ದೀಪದಂತೆ ಕಂಗೊಳಿಸುತ್ತಲಿದೆ. ಶ್ರೀ ಸ್ವಾಮಿಜಿಯವರ ಅಖಂಡ ಶಿವಪೂಜಾರಾಧನೆ ಹಾಗೂ ಅವರ ಅಸ್ಪೃಶ್ಯತೆ - ತಪಸ್ಸಿನ ಫಲವಾಗಿ, ಸಮಸ್ತ ಮಾನವರ ಉದ್ಧಾರಾರ್ಥ ಮಹಾ ಚಾರ್ಯರ ಕೃಪೆಯನ್ನು ಮುಂದುಮಾಡಿಕೊಂಡು ರಚಿಸಿದ ಪ್ರಭಾವಾನ್ವಿತವಾದ ಮಾನವ ಧರ್ಮಶಾಸ್ತ್ರ ಗ್ರಂಥ ವಿಚಾರ ಸಾಗರದಂತೆ ಬೆಳಗುತ್ತಲಿದೆ. ಪ್ರತಿಯೊಬ್ಬರೂ ಈ ಬೃಹದ್ಗ್ರಂಥವನ್ನು ತರಿಸಿಕೊಂಡು ಅವಶ್ಯ ಓದಬೇಕೆಂದು ನನ್ನ ಸವಿನಯ ವಿನಂತಿ.

|| ಶಿವೋಂ ||

ತಾ. 20-6-1977

ಟಿ. ಬಿ. ಬಸವರಾಜಯ್ಯ, ಬೆಂಗಳೂರು-5





(17)

ಓಂ

॥ ಶ್ರೀ ಜಗದ್ಗುರು ಪಂಚಾಚಾರ್ಯಾಃ ಪ್ರಸೀದಂತು ॥

ಶ್ರೀಮದ್ರಂಭಾಪುರಿ ವೀರಸಿಂಹಾಸನಾಧೀಶ್ವರರ ಶಾಖಾ ಮಠಾಧ್ಯಕ್ಷರಾದ  
ಷ|| ಬ್ರ|| ಶ್ರೀ ಚಂದ್ರಮೌಳೀಶ್ವರ ಶಿವಾಚಾರ್ಯ ಮಹಾಸ್ವಾಮಿಗಳು, ಎಂ. ಎ.

ತಗ್ಗಿನಮಠ (ಹಿರೇಮಠ) :—: ಹರಪನಹಳ್ಳಿ :—: ಬಳ್ಳಾರಿ ಜಿಲ್ಲೆ  
ಮುಕ್ಯಾಂ : ಹರಪನಹಳ್ಳಿ ಫೋನ್ : 57  
ಗೆ. ನಂ. .... ತಾರೀಖು 12-11-76

ಆತ್ಮೀಯರಾದ ವೇ|| ಪಂ|| ಟಿ. ಬಿ. ಬಸವರಾಜಯ್ಯನವರಿಗೆ

ಮಾಡುವ ಶುಭಾಶೀರ್ವಾದಗಳು.

ನಿಮ್ಮೆಲ್ಲಾ ಪತ್ರಗಳು, ಕಳಿಸಿದ ಪ್ರಕಟಣೆಯ ಪತ್ರಿಕೆಗಳು, ಪುಸ್ತಕಗಳು, ಬಂದು  
ತಲುಪಿ, ಮಹದಾನಂದವಾಯಿತು. ತಮ್ಮಗಳ ಕಾರ್ಯವು ಪ್ರಶಂಸನೀಯ ಹಾಗೂ  
ಇತರರಿಗೂ ಆದರ್ಶ. ಇದರಂತೆ ಎಲ್ಲರೂ ಸೇವೆ ಮಾಡಿದ್ದಾದರೆ, ನಮ್ಮ ಸಮಾಜ  
ಸಂಸ್ಕೃತಿಯ ಭಾವುಟವು ಆಕಾಶದೆತ್ತರಕ್ಕೆ ತಲುಪುತ್ತಿತ್ತು. ಭಗವಂತ ನಿಮ್ಮ  
ಪರಿಶ್ರಮಕ್ಕೆ ತಕ್ಕ ಫಲವನ್ನು ಕೊಡಲೆಂದು ಪ್ರಾರ್ಥಿಸುತ್ತೇವೆ.

ನಾವು ಸಹ ಬೇಗನೆ ಕೈಲಾದಷ್ಟು ತಪ್ಪದೇ ಕಳಿಸುತ್ತೇವೆ.

ಇತ್ಯಾಶೀಷಃ



(18)

ಓಂ

॥ ಶ್ರೀ ಯೋಗೀಶ್ವರಾಯ ನಮಃ ॥

ಶ್ರೀಮನ್ನಿರಂಜನ ಪ್ರಣವ ಸ್ವರೂಪಿ ಶ್ರೀ ಮಹಾಂತ ಸ್ವಾಮಿಗಳು.

ಧಾರವಾಡ.

ತಾ|| 3-1-77

ಶ್ರೀ ಗುರು ಮೃತ್ಯುಂಜಯ ಮಹಾಸ್ವಾಮಿಗಳು.

ಮುರುಘಾ ಮಠ. ಧಾರವಾಡ ಅವರಿಂದ—

ಶ್ರೀಮಾನ್ ಟಿ. ಬಿ. ಬಸವರಾಜಯ್ಯ ಬೆಂಗಳೂರು

ಅವರಿಗೆ ಮಾಡುವ ಮಂಗಳಾಶೀರ್ವಾದಗಳು—

ಇಲ್ಲಿಯವರೆಗೆ ಅನಂದವೈಭವದಲ್ಲಿದ್ದುದಾಗಿದೆ. ನಿಮ್ಮ ಸರ್ವರ ಕ್ಷೇಮವನ್ನು  
ಬಯಸುತ್ತೇವೆ. ಭಕ್ತಿಯಿಂದ ನೀವು ಕಳಿಸಿದ “ವಿನಂತಿ” ಗ್ರಂಥವು ತಲೆ ಸಂತೋಷ  
ವಾಯ್ತು. ಹೆಚ್ಚಾಗಿ ಸಂಚಾರದಲ್ಲಿದ್ದುದರಿಂದ ಕೂಡಲೆ ನಿಮಗೆ ಬರೆಯಲಾಗಲಿಲ್ಲ.  
ನಿಮ್ಮ ವಿದ್ವತ್ತೂ, ನಿಮ್ಮ ಅನುಭವಗಳನ್ನು ತಾತ್ವಿಕ ಗ್ರಂಥಗಳನ್ನು ಬರೆಯುವುದರಲ್ಲಿ  
ಉಪಯೋಗಿಸುವ ನೀವು ಧನ್ಯರು, ಸ್ತುತ್ಯಾರ್ಹರು.

(P.T.O.)

ನೀವು ನಾಲ್ಕಾರು ಗ್ರಂಥಗಳನ್ನು ಕನ್ನಡ ಹಾಗೂ ಇಂಗ್ಲೀಷಿನಲ್ಲಿ ಬರೆದಿದ್ದು  
ಭಾಷ್ಯವನ್ನು ಕನ್ನಡ ಮತ್ತು ಇಂಗ್ಲೀಷಿನಲ್ಲಿ ಬರೆಯುವದನ್ನಿಟ್ಟುಕೊಂಡಿರುತ್ತೀರಿ.  
ಸದುದ್ದೇಶದಿಂದ ತತ್ವದ ನಿಜಾರ್ಥಗಳು ಸರ್ವರಿಗೂ ತಿಳಿಯುವಂತಾಗಲಿ. ಈ ರೀತಿ  
ಸದುದ್ದೇಶದಿಂದ ಇಂಗ್ಲೀಷ್ ಬಲ್ಲ ಪರಜಾತೀಯರಿಗೆ ವೀರಶೈವ ತತ್ವಗಳು ತಿಳಿಯ  
ಬೇಕೆಂದು ಗ್ರಂಥಗಳನ್ನು ರಚಿಸುವ ನೀವು ಸ್ತುತ್ಯಾರ್ಹರು, ಧನ್ಯರು, ಶ್ರೀ ಮಹಾ  
ಶಿವಯೋಗಿಗಳು ನಿಮ್ಮಿಂದ ಇನ್ನು ಮಹತ್ಕಾರ್ಯಗಳು ನೆರವೇರುವಂತೆ ಕರುಣಿಸಲಿ.  
ಸರ್ವರಿಗೂ ಸನ್ಮಂಗಳವಾಗಲಿ.

ಮಹಾಂತ ಸ್ವಾಮಿಗಳು,  
ಧಾರವಾಡ.

ಇತಿ ಮಂಗಲಾಶೀರ್ವಾದಗಳು.

## || ಶ್ರೀ ಸ್ತುತಿ ||

|| ಭೋ | ಕಲ್ಯಾಣ ಮಹಾಭಾಗ | ಶಿವಜ್ಞಾನ ಮಹೋದಧೇ ||  
ಆಚಾರ್ಯವರ್ಯ ಸಂಪ್ರಾಪ್ತಂ | ರಕ್ಷಮಾಂ ಭವರೋಗಿಣಾಂ || ೧ ||  
ಯಾ ನಿಶಾ ಸರ್ವಭೂತಾನಾಂ | ತಸ್ಯಾಂ ಜಾಗರ್ತಿ ಸಂಯಮಾ ||  
ಯಸ್ಯಾಂ ಜಾಗ್ರತಿ ಭೂತಾನಿ | ಸಾ ನಿಶಾ ಪಶ್ಯತೋ ಮುನೇ || ೨ ||  
|| ಸುಖಮಿಚ್ಛಂತಿ ಸರ್ವೇಃ | ತಚ್ಚ ಧರ್ಮ ಸಮುದ್ಭವಂ ||  
ತಸ್ಮಾದ್ಧರ್ಮಾನ್ಮೃತಂ ಪೀತ್ವಾ | ಸುಖಿನಃ ಸಂತು ಮಾನವಾಃ || ೩ ||  
|| ಸುಖವೇ ಸುಖಾಭಿವೃದ್ಧಿಯೇ |  
ಸುಖೋನ್ನತಿಯೇ ಸುಖಿಸಾರ ಸಿದ್ಧಿಯೇ ||  
ಸುಖ ಪರಿ ಪೂರ್ದಿಯೇ ಸುಖಕಳಾಕೃತಿಯೇ |  
ಸುಖಚಕ್ರವರ್ದಿಯೇ ಸುಖಮುಖಬಂಧುವೇ ||  
ಸುಖರಸಾಮೃತ ಸಿಂಧುವೇ ನಿನ್ನವರ್ಗೇ ನೀಂ |  
ಸುಖವನೇ ಮಾಳ್ವದಯ್ಯ ಪರಮ ಪ್ರಭುವೇ ಮಹದೈಪ್ಪರೀಶ್ವರಾ || ೪ ||



ಶ್ರೀ ಸೋಮನಾಥ ಜ್ಯೋತಿರ್ಲಿಂಗ ಸಂಭವರಾದ । ಆದಿ ಜಗದ್ಗುರು ಶ್ರೀ  
ರೇಣುಕಾಚಾರ್ಯರು ಶ್ರೀ ಕುಂಭ ಸಂಭವರಾದ ಆದಿ ಶ್ರೀ ಅಗಸ್ತ್ಯ ಮಹರ್ಷಿಗಳನ್ನು  
ವ್ಯಾಜವಾಗಿರಿಸಿ, ತನ್ಮೂಲಕ, ವಿಶ್ವದ ಮಕ್ಕಳ ಉದ್ಧಾರಾರ್ಥ ಭೋಧಿಸಿದ, ವಿಶ್ವಾ  
ಚಾರ್ಯರ ವಿಶ್ವ ಧರ್ಮದ ತಿರುಳೇ “ಶ್ರೀ ಸಿದ್ಧಾಂತ ಶಿಖಾಮಣಿ”. ಇದು ಕ್ಷೀರಸಾಗರ  
ವೆನಿಸಿದ ಸುಜ್ಞಾನ ಸಿಂದು. ಈ ಸಾಗರದಲ್ಲಿ ಈಜುವ ಧೀರನಾದ ಧಾರೀಣನು  
ತನ್ನಂತರಂಗದಲ್ಲಿ ಕಾಣುವುದೇನೆಂದರೆ ಶಿವಾದ್ವೈತ ತತ್ವದ ತರಂಗಗಳು, ಅವುಗಳ  
ವೈಖರಿ ಮಾಧುರ್ಯಾತಿಶಯಗಳು :-

ತರಂಗ ರುತ್ತುಂಗೈಃ ಕೃತ । ದುರಿತ ಭಂಗೈರ್ವಿಜಯತೇ ।  
ವಚೋ ಮಾಧುರ್ಯಾಢ್ಯೈ । ವಿವಿಧ ಬಹೂವಸ್ತುತಮಗಣೈಃ ।  
ರಹಸ್ಯಾಖ್ಯೆರುದ್ಯದ್ಭ್ಯುನಿ ಮಣಿಭಿ । ರಾಕಲ್ಪಮಖಿಲಃ ಪ್ರಬಂಧೋಯಂ ।  
ರತ್ನಾಕರ ಇವ ಬುಧಾವೋದಜನಕಃ ॥೨॥

॥ ಕಾವ್ಯಂ ಆತ್ಮಲಿಂಗಕಥಾ ಸುಧಾರಸ ।  
ಲಸದ್ ಶ್ರೀ ಶಿವಯೋಗಿ ಶಿವಾಚಾರ್ಯ ಜನ್ಮಾ ಮುನಿ ।  
ಶ್ರಾವ್ಯಂ ಯತ್ಕಲಯಾಂಜಿಕಾರ । ಭಗವಲ್ಲಿಲಾ ರಹಸ್ಯಾಪ್ತಯೇ ।  
ವಕ್ತುಂ ವಿಪ್ರತಿಪತ್ತಮಪ್ಯುರುವಚೋ । ಗುಂಭಾನಿಕಲ್ಪೇತಕ ;  
ಸ್ತಸ್ಮಾದ್ಸ್ತನುಕಂಪಯಾ । ಪಶುಪತೇರುದ್ಯುಕ್ತ ಚಿತ್ತೋಹ್ಯಹಮ್ ॥೩॥

॥ ಮಣಿಶ್ಚಿಂತಾಮಣಿದಿವ್ಯೈಃ । ಕಿಮನೈಃ ಗ್ರಂಥಕೋಟಿಭಿಃ ।  
ಯಃ ಸ್ವಯಂ ಶ್ರೀ ರೇಣುಕಸ್ಯ । ಮುಖಾಮೃತಾದ್ವಿನಿರ್ಗತಃ ॥  
ಜಯ ಶಿವಸಿದ್ಧಾಂತ ಶಿಖಾಮಣಿ । ಜಯ ಸುಧಾರಸಮಣಿ ।  
ಜೀವನಾಂಧಕಾರವನಿರದೆ । ಕಳೆವ ಪ್ರಭಾ ಕಿರಣಶ್ರೇಣಿ ॥೪॥

॥ ಶ್ರೀವೇದಾಗಮ ವೀರಶೈವ ಸರಣಿಂ । ಶ್ರೀ ಪಟ್ಟಿಲೋದ್ಯನ್ತಣಿಂ ।  
ಶ್ರೀಜೀವೇಶ್ವರ ಯೋಗಪದ್ಮತರಣಿಂ । ಶ್ರೀಗೋಪ್ಯ ಚಿಂತಾಮಣಿಂ ॥  
ಶ್ರೀ ಸಿದ್ಧಾಂತ ಶಿಖಾಮಣಿಂ । ಲಿಖಿತಿಯಸ್ತಂ ಲೇಖಯತ್ಕಾದರಾತ್ ।  
ಶ್ರೋತಾ ಶ್ರಾವಯಿತಾ ಸಯಾತಿ ವಿಮಲಾಂ ಭುಕ್ತಿಂಚ ಮುಕ್ತಿಂ ಪರಾಂ ॥೫॥



॥ ಶ್ರೀ ಗುರುಭೋಜನಮಃ ॥

॥ ಅಚಾರ್ಯ ದೇವೋಭವ - ನಗುರೋರಧಿಕಂ ॥

॥ ನುಹದೈಶ್ವರ್ಯಾನುಭೂತಿ | ಪ್ರಭಾಧಾಮ ಶ್ರೀ ಗುರುಧಾಮ ॥

॥ ಪಾಶ್ವಸ್ಥಂ ತಿಮಿರಂಹಂತಿ | ಪ್ರದೀಪೋ ಮಣಿ ನಿರ್ಮಿತಃ |  
ಸರ್ವಗಾಮಿ ತಮೋಹಂತಿ | ಬೋಧ ದೀಪೋ ನಿರಂಕುಶಃ ॥

॥ ಓಂ ಶಾಂತಿಃ ಶಾಂತಿಃ ಶಾಂತಿರಿತಿ ತ್ರಿರುಚ್ಚಾರಣಂ |  
ತಾಪತ್ರಯ ಶಮನಾರ್ಥಂ | ತ್ರಿಮಲ ವಿಲಯಾರ್ಥಂ |  
ವೇತಿ ಬೋಧ್ಯಂ | ಇತಿ ಶಾಂತಿಮಂತ್ರ ಭಾಷ್ಯಂ ಸಮಾಪ್ತಂ ॥

ಓ ಪರಮಾತ್ಮಾ ! ಮಮಪತೇ ಜಗತ್ಪತೇ !!

೧. ನಮ್ಮನ್ನು ಆದಿ ದೈವಿಕ, ಆದಿ ಭೌತಿಕ ಹಾಗೂ ಆಧ್ಯಾತ್ಮಿಕ ದುಃಖಗಳಿಂದ ಪಾರುಮಾಡಿ ಶಾಂತರನ್ನಾಗಿ ಮಾಡು.

೨. ಆಣವಮಲ, ಮಾಯಾಮಲ, ಮತ್ತೂ ಕಾರ್ಮಿಕ ಮಲತ್ರಯಗಳ ದೋಷದಿಂದ ನಮ್ಮನ್ನು ಪಾರುಮಾಡಿ, ಶಾಂತಿಯನ್ನಿತ್ತು ಕಾಪಾಡು.

೩. ಸ್ಥೂಲ, ಸೂಕ್ಷ್ಮ ಮತ್ತೂ ಕಾರಣತನು ತ್ರಯಗಳ ಬಳಲಿಕೆಯಿಂದ ಕೃಪೆ ದೋರಿ ನಮ್ಮನ್ನು ಪಾರುಮಾಡಿ ಶಾಂತಿಯನ್ನಿತ್ತು ರಕ್ಷಿಸು, ರಕ್ಷಿಸು ನಮ್ಮನನವರತ.

ओं शान्तिः - Peace be with us from heavenly wraths ;

ओं शान्तिः - Peace be with us from the Phenominal-cruelties ;

ओं शान्तिः - Peace be with us from the bodily obstacles.

॥ OM Tath Sath ॥

(ಸಿದ್ಧಾಂತ ಶಿಖಾಮಣಿ)

~\*~\*~\*~



**LIFE'S JOURNEY**

Naked came we  
Oh! Out of our mother's womb  
And naked shall we return thither !  
From our mother's womb to tomb  
Is the distance of our lives' journey ending.  
But sins and virtues alone  
Do accompany us wheresoever we go ;  
Burying under our feet the rest,  
Naked shall we return thither  
Oh ! naked came we !!

**JAI HIND**

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Bangalore-5.

T. B. BASAVARAJAYYA  
C/o Dharmaprakasha  
N. Rudraiah & Sons  
Mundy Merchants  
New Tharagupet, Bangalore-2

The following are some of the Addresses of the Commonwealth and other prominent Universities in the Western countries, to whom, the Book on "Essentials of Spiritualism" is directly addressed and sent by the Author, Sri T. B. Basavarajayya, with Missionary Zeal and jubilation :—

1. The Chancellor,  
The Head of the Institution  
Oxford University of  
Education & Higher Philosophy  
New Oxford University Building  
Oxford, England.
2. The Chancellor,  
The Head of the Institution  
Cambridge University of  
Education & Higher Philosophy  
Cambridge University Building  
Cambridge, England.
3. The Chancellor,  
The Head of the Institution  
Edinburgh University of  
Education & Higher Philosophy  
Edinburgh University Building  
Old College, South Bridge,  
Edinburgh, Scotland.
4. The Chancellor,  
The Head of the Institution  
Wales University of  
Education & Higher Philosophy  
Wales University of Institutes Building  
Wales, London.



5. The Chancellor,  
The Head of the Institution  
Kent University of  
Education & Higher Philosophy  
Kent University Building at Canterbury  
Canterbury, Kent, England.
6. The Chancellor,  
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Education & Higher Philosophy  
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The Head of the Institution  
University in Berlin  
Education & Higher Philosophy  
Berlin University Building  
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8. The Chancellor,  
The Head of the Institution  
University in Bonn  
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Bonn University Building  
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9. The Chancellor,  
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University in Frank Furt  
Education & Higher Philosophy  
Frank Furt University Building  
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10. The Chancellor.  
The Head of the Institution  
K. El. University of  
Education & Higher Philosophy,  
K. El. University Building  
Germany.

11. The Chancellor,  
The Head of the Institution  
University in Italy  
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University in Rome  
Education & Higher Philosophy  
Rome University Building  
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13. The Chancellor,  
The Head of the Institution  
Boston University of  
Education & Higher Philosophy  
Boston, Massachusetts, 02215 (U.S.A.)
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20. **The Chancellor,  
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Cincinnati, Ohio 45221  
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Iowa City, Iowa 52240 (U.S A)**
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University of Southern California  
Education & Higher Philosophy  
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Aristatalian University  
Education & Higher Philosophy  
Aristatalian University Building  
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M. Karamchand Gandhi College  
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Ottawa University Building,  
Ottawa, (U.S.A.)
51. The Chancellor,  
The Head of the Institution  
The University in Denmark  
Education & Higher Philosophy  
Denmark University Building  
Denmark, (Scandinevian Country)
52. The Chancellor,  
The Head of the Institution  
The University in Norway  
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Norway University Building  
Norway City, (Scandinevian Country)



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Belgrade University Building  
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Yugoslavia
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The Head of the Institution  
The University in Zechoslovakia  
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Zechoslovakia University Building  
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Holland University Building  
Holland
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The Head of the Institution  
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Education & Higher Philosophy  
Poland University Building  
Poland

59. The Chancellor,  
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The University in Belgium  
Education & Higher Philosophy  
Belgium University Building  
Belgium
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The Head of the Institution  
The University in Uzbekistan  
Education & Higher Philosophy  
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Education & Higher Philosophy  
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62. The Chancellor,  
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Education & Higher Philosophy  
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The University in Adelaide  
Education & Higher Philosophy  
Adelaide University Building  
Adelaide (Australia)
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The Head of the Institution  
The University in Texas  
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Texas City, (U.S.A.)
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Australia .
  
- 73 The Chancellor,  
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Australia
  
- 74 The Chancellor,  
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Education & Higher Philosophy  
Parkville, Victoria, 5203,  
Australia
  
- 75 The Chancellor,  
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Monash University  
Education & Higher Philosophy  
Clayton, Victoria, 3168  
Australia
  
- 76 The Chancellor,  
The Head of the Institution  
University of New Castle  
Education & Higher Philosophy,  
New South Wales, 2308  
Australia



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Queensland 4067, Australia
- 78 The Chancellor,  
The Head of the Institution  
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Tasmania 7001, Australia
- 79 The Chancellor,  
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Nedlands, Western Australia, 6009
- 80 The Chancellor,  
The Head of the Institution  
University of Aberdeen  
Education & Higher Philosophy  
Aberdeen, AB9, I.A.S.  
Scotland
- 81 The Chancellor,  
The Head of the Institution  
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Education & Higher Philosophy  
Dundee, Scotland
- 82 The Chancellor,  
The Head of the Institution  
Shevchenko State University of Kiev  
Education & Higher Philosophy  
Ukrain State,  
Ukrain, Russia

83. The Chancellor,  
The Head of the Institution  
University in Geneva  
Education & Higher Philosophy  
Geneva City, (Geneva)
84. The Chancellor,  
The Head of the Institution  
University of Glassgow  
Education & Higher Philosophy  
Glassgow, W. 2, Scotland
85. The Chancellor,  
The Head of the Institution  
Heriot Watt University  
Education & Higher Philosophy  
Chambers Street, Edinburgh,  
Scotland
86. The Chancellor,  
The Head of the Institution  
The University of Aston  
Education & Higher Philosophy  
in Bermingham, Gosta Green,  
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ಪ್ರಣಮ್ಯ ಪ್ರಕೃತಿಂ ನಿತ್ಯಂ । ಪರಮಾತ್ಮ ಸ್ವರೂಪಿಣೀಂ ॥

प्रणम्य प्रकृतिं नित्यं । परमात्म स्वरूपिणीम् ॥

Swa Swa Roopaika Chichhakti Yim :

Sphurisu Tirdu Dadwaitha Paramaathma Tattvam :

(Rigveda Nasadiya Sukta)

ಸ್ವ ಸ್ವ ರೂಪೈಕ ಚಿಚ್ಚಕ್ತಿಯಿಂ ।

ಸ್ಫುರಿತುತಿರ್ದು ದದ್ವೈತ ಪರಮಾತ್ಮ ತತ್ವಂ ॥

(ಋಗ್ವೇದ-ನಾಸದೀಯ ಸೂಕ್ತ)

स्व स्व रूपैक चिच्छक्तिर्यि ।

स्फुरिसुतिर्दु दद्वैत परमात्म तत्वम् ॥

ಕಾಮದಾಸೆ, ಪುಣ್ಯದಾಸೆ, ಮೋಕ್ಷದಾಸೆ, ಆಸೆ, ನಿರಾಸೆಯೆನೆಂಬ ಅರುಹು :-

- (1) “ಕಾಮಕ್ಕೆ ಒಳಗಾದವನು, ಕಬ್ಬಿಣದ ಬೇಡಿಗೆ ಗುರಿಯಾಗಿದ್ದಾನೆ.”
- (2) “ಪುಣ್ಯಕ್ಕೆ ಒಳಗಾದವನು, ಬೆಳ್ಳಿಯ ಬೇಡಿಯಿಂದ ಬಂಧಿತನಾಗಿದ್ದಾನೆ.”
- (3) “ಮೋಕ್ಷಕ್ಕೆ ಆಸೆಪಟ್ಟವ, ಬಂಗಾರದ ಬೇಡಿಗೆ ಗುರಿಯಾಗಿದ್ದಾನೆ.”
- (4) “ಆವಾಸೆಯಿಲ್ಲೆಂಬ ನಿರಾಶೆಯ ಅರುಹು ರತ್ನದ ಬೇಡಿ ಕಣಾ.”

- (1) Lustful desire leads to an infliction with the iron hand cuffs.
- (2) Desire for polety (punya) leads to infliction with the silver hand cuffs.
- (3) Aspiring for Liberation (Moksha or Release) leads to infliction with the gold fetters ;
- (4) And whereas posing, fond attitude of desirelessness, is in itself leads to diamond hand cuffs. [Inference : Solemnity of head and heart are but essential.]

Bangalore-5

14-1-1980

**T. B. Basavarajayya**

13, Coles Road

Bangalore-5

(The Author has entered into the threshold of the 74th year of his age on 28-3-1979)